



CALMET'S DICTIONARY

OF THE
HOLY BIBLE:

Historical, Critical, Geographical, and Etymological;

WHEREIN ARE EXPLAINED

THE PROPER NAMES IN THE OLD AND NEW TESTAMENTS;

THE NATURAL PRODUCTIONS, ANIMALS, VEGETABLES, MINERALS, STONES, GEMS, &c.

THE ANTIQUITIES, HABITS, BUILDINGS, AND OTHER CURIOSITIES OF THE JEWS.

WITH

A CHRONOLOGICAL HISTORY OF THE BIBLE,

THE JEWISH CALENDAR, TABLES OF THE HEBREW COINS, WEIGHTS, MEASURES, &c.

FOURTH EDITION,

REVISED, CORRECTED, AND AUGMENTED:

WITH AN EXTENSIVE SERIES OF PLATES,

EXPLANATORY, ILLUSTRATIVE, AND ORNAMENTAL: UNDER THE DIRECTION OF

CHARLES TAYLOR.

"UNDERSTANDEST THOU WHAT THOU READEST?"

"HOW CAN I, EXCEPT SOME ONE SHOULD GUIDE ME?" ACTS VIII.

IN FIVE VOLUMES:

VOL. I.—DICTIONARY, A—J.

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INTRODUCTION

TO

THE FORMER EDITIONS.

IT has ever been acknowledged in all Christian countries, and by all Christian persons, that a just understanding of the Bible, which is the foundation of Christianity, is a most invaluable acquisition; it is an acquisition, in pursuit of which, numbers of learned men in all ages, since it has been given to mankind, have cheerfully passed their lives and engaged their learning; and numbers in all countries throughout Christendom are constantly employed in the present day, no less than former ages were, in illustrating and enforcing the doctrines and the precepts of this important volume. But this volume is important, not to men of learning only, or principally to those whose professional pursuits lead them to more intimate acquaintance with it,—it is of equal consequence to the unlearned, as to the learned; to the simple, as to the wise. The duties it enjoins, the doctrines it delivers, are of universal concern; no one is so exalted in rank or station, as to be above a knowledge of the Bible; no one is so humble, so depressed, as to be condemned to ignorance of its interesting contents.

It may be justly said of Holy Scripture, that it ennobles the noble, and enriches the rich; it supports the poor, it guides the ignorant; and by exhibiting the bright prospects of immortal happiness, it consoles the mind of man, under the inevitable evils, which, in this state of probation, he is called to endure.

The Bible is addressed to every man's bosom; it appeals to every man's sense and conscience; it calls on every individual, and enforces its call, by the most awful sanctions; it proposes no trifle, no unnecessary levity; but it offers life or death, a blessing or a curse, heaven or hell.

We cannot wonder, that a volume of such consequence to the happiness and welfare of mankind, should have employed many in the study of it: whom it has amply rewarded, both by pleasure and profit, as their knowledge of it has increased: and so copious is this volume in its nature, that it will still continue to be studied, and still continue amply to reward its students.

The Bible has this remarkable character belonging to it, its doctrines and its precepts are clear as light; open at once to the unprejudiced understanding; and approved at once by the unbiassed mind. Even though delivered in distant ages of the world, by different persons, and on various occasions, its principles are wonderfully uniform and

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consistent, wonderfully energetic and impressive. But though the character of the Bible as to doctrines and precepts be clearness and plainness, yet we cannot be surprised if some of its historic relations, and accounts of local matters, appear, in some degree, confused. It certainly would be infinitely surprising if they were not so; especially when we reflect that many of them date very early in the history of the world, and some of them from the birth of time itself; the very antiquity of these may render them difficult to the present day, without any imputation on the original writer. Others refer to customs familiar to the people to whom they were addressed; these may be obscure in Britain, though entirely free from obscurity to the inhabitants of the countries where their authors wrote. Others refer to persons of whom it is necessary to know more than these volumes have recorded, in order to judge by the whole of such persons' character, of the propriety of so much as they incidentally offer; the sacred accounts may be perfect for the purpose to which they were designed, while imperfect in respect to what may be obtained from collateral authorities. Others refer to cities, once great and populous, now ruined and deserted; of these we wish geographical and historical information, more, perhaps, than the Bible affords. In short, it is notorious that Empires, Kingdoms, and States—that Emperors, Kings, and Statesmen, have flourished, and have ceased to flourish; they have risen to greatness, and sunk to oblivion; during the course of the Bible history: by the further knowledge of their story, as collected from ancient authors, who incidentally or purposely mention the same subjects, we clear many particulars, which, in the Bible being only glanced at, appear intricate or perplexed to the Reader.

The prophetic parts of this book contain many predictions which relate to particular Persons and States; the fulfilment of these is not always recorded in the Bible; but we know from other histories that they were fulfilled; and a knowledge of when, or how the facts took place, directs us to the confidence due to others of the same kind; and justifies our regard to the Sacred Oracles in general.

There are many persons and characters of whom we desire to know more than is related in the Bible; and of whom more may be known, by diligent study: I suppose there never was a Christian who read his Bible, who did not wish to know the end of CAIAPHAS, of PONTIUS PILATE, of HEROD, of the PHARISEES, the SADDUCEES, &c. all concerned in the crucifying of JESUS, our Lord: or, who would not wish to know the particulars of that punishment which fell on the Jews, and on Jerusalem, for their rejection of the MESSIAH: or, who would not feel a satisfaction in reading the history of the accomplishment of our Lord's predictions, respecting that Holy Place which was to be trodden down by the Gentiles: or, on another subject, I suppose every Christian, without exception, must feel a pleasure in tracing the progress of the Gospel among all nations, and its influence in reforming, humanizing, and blessing mankind.

Now, if on these comparatively recent events, we solicit instruction, and exert our industry to acquire it; if these, to be properly understood, must be studied, what shall we say of events which date thousands of years before them; which, in consequence, are liable to more considerable ambiguity, if not obscurity; and from the manner in which they are related, are difficult to us now, though perfectly easy to their original readers? If we find it necessary, by perusing history, to transport ourselves eighteen hundred or two thousand years back, into past ages of time, surely it cannot be less necessary, that on articles of double that antiquity, we should use all means

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of information, and embrace every possible method of obtaining a competent acquaintance with them, of understanding them, and of viewing them in their true light.

Add to these considerations, the different languages in which the Sacred Books are written, and the necessity of intimate knowledge with the things they describe, in order to comprehend correctly the descriptions given of them, and we shall readily acquiesce in the conclusion, that however an attentive perusal of the Bible may make a Christian reader spiritually wise, yet there will remain many things on which he must desire additional knowledge; many things will appear uncouth, which he could wish were regulated; many will seem difficult, which he could wish were explained; and many on which his judgment is capable of receiving further satisfaction, even while his admission of them is frank and ready.

The manners, and customs, and modes of life, are so various in various countries, that with great difficulty they are explained to each other respectively, and with still greater difficulty, their propriety is respectively admitted. The common and ordinary occurrences of life are, in their relation, extremely embarrassing to those accustomed to a domestic economy, entirely different, perhaps directly opposite; in a cold country, that anxiety for shade, which animates the inhabitants of a hot country, appears perfectly ridiculous; in a country almost daily watered by showers, the mention of rain twice a year (the first and second rain, or the early and the latter rain) is quite unintelligible; in a country of houses, every allusion to the properties of tents is lost; or, not infrequently, is misunderstood and misemployed.

The same reasoning may be applied to the Natural History of the Bible:—the *LEVIATHAN* and *BEHEMOTH* may be very finely described; but who, in England, is the wiser for the description? who ever saw either of these creatures, to judge of its properties? and, for want of information on this subject, what impertinent remarks have been made!—what false opinions have been vented! Some have called *BEHEMOTH* the *Elephant*; some the *Hippopotamos* (creatures equally foreign to us); some have called him the *Buffalo*; the *Wild-ox*; the——; and some have called him the devil!!! Amid such uncertainty, it is most important to obtain, if possible, a just understanding of the Natural History of the sacred Scriptures: and to demonstrate the proper application of descriptions to the subjects described.

Without pursuing this train of argument further, (there is no need to support by numerous particulars the proposition, that a clear and concise illustration of Holy Writ is desirable) it is sufficient, that it must be acknowledged, that, however clear and express the Scriptures may be on their principal subjects, yet on others, information is absolutely indispensable, to enable the reader to understand them, according to their original intent, and to the gratification of his own wishes.

Now, though notes on passages of the Bible, where these or other difficulties occur, may have their use, yet, to demonstrate their general insufficiency, it is enough to reflect, in the *First* place, that notes cannot illustrate an article (though appertaining to the Bible) unless it be expressly mentioned in the passage they are designed to explain. *Secondly*, that they can never allow the room, the proportion, to certain subjects, which is due to their importance; and, *Thirdly*, they are of necessity unconnected in their nature, and never present the whole of a subject together.

To remedy these defects, the author, DOM CALMET, composed his *Comments* at large,
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large, and afterwards this Dictionary. As the present Edition of it is an entire revision of the Work, let us hear the sentiments of the original author, extracted from his own Preface.

“When we engaged in this undertaking, we considered these two things; *first*, the general duty of one employed about a Dictionary; and, *secondly*, what it is that distinguishes a Dictionary of the Bible from all other works of the like nature. As to a Dictionary in general, whoever would succeed in writing one, should take care, that the notions given of the terms and things spoken of should be clear and distinct; that an account should be inserted of their Etymologies, Definitions, Descriptions, and Divisions; that confusion, a too great enlargement upon things, and an excessive brevity, are avoided; that what is advanced, be maintained by good and succinct arguments; and, because it is not proper that things should be discoursed on at their full length, such authors should be directed to, as have written best upon them, and the readers referred to the originals. *Lastly*, though in works of this kind, a world of things are heaped together, and facts very different from one another, yet it should be so managed, that the same system of Chronology, Geography, Divinity, and Philosophy, should visibly prevail throughout; and, particularly, that conjectures should not be offered as certainties; for the first idea of a Dictionary supposes it to be a standard of language, and a rule whereby to judge of the truest and most common notions.

“As the matter of the Bible is almost infinitely extensive, it either might be entirely comprehended in a Dictionary, or some part of it only may be reserved for such a design. The *Hebrew* Dictionaries are Dictionaries of the Bible, inasmuch as they explain the *Hebrew* words which are to be found in the original text of the Old Testament. *Pasor's* does the same for the *Greek* text of the New.

“The several *Hebrew*, *Greek*, and *Latin* Concordances of the Old and New Testaments, may be reduced to the same class, since they severally include all the words of these texts in alphabetical order.

“We proposed, therefore, to publish a Dictionary of the Bible, after the method of our Comment upon Scripture; that is to say, we confine ourselves principally to the Letter, History, and Criticism of the Bible; we explain difficult terms, compare the text of the Vulgate with the *Hebrew*, show exactly the situation of such Provinces, Cities, Towns, Mountains, and Rivers, as are spoken of in Scripture; we settle the true Chronology of the most Memorable Events, and endeavour to explain the names of Plants, Precious Stones, Animals, and Fruits; to relate what we know of the Customs, Festivals, and Ceremonies of the *Hebrews*; of their Coins, and Measures of length and capacity; so that this Dictionary may be looked upon, not only as an Abridgment of our Comment, but even as a Supplement to it, and may serve instead of Prolegomena and Introduction to the Scripture, and supply the want of those books which treat of the Chronology, History, and Geography of the Sacred Writings; of the Polity, Commonwealth, Laws, Manners, and Ceremonies of the *Jews*; of their Plants, Precious Stones, Animals, and Diseases. Hence this Work may be considered as a Library for those in meaner circumstances, and a very useful Repertory for all others who would read the Scripture with advantage. Men of learning will find here, an epitome of what they have read in different authors; and they who have not many books, will see here a summary of what is generally said on every subject.

“In that part which belongs to History, we have given the Lives of the chief Persons, whose names occur in Scripture and *Josephus*; and this, as much as possible, in the very words of the sacred and original authors, without omitting any considerable circumstance. Experience hath taught us, that this way of relating things is both the shortest and most certain. By following this track, the whole Work is interspersed with historical passages taken from the books of Oriental authors, which relate to the history, and the sacred antiquities of the Old Testament; also with traditions from the old *Arabians*, descended from *Abraham* and *Ishmael*, who preserved some traces of the truth, though in many circumstances altered and disguised.

“The authors of Dictionaries generally do no more than shew in gross, at the end of each article, the chronological marks of such facts as they report, without giving themselves the trouble to fix these marks to every particular fact. To avoid this inconvenience, we thought ourselves obliged, as the history requires it, to cite the authors in the margin, from whom we borrow what we relate; and to note at the same time, not only the year of the world, but the years likewise before Jesus Christ, and before the
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Vulgar Æra. We not only relate what we learn from Scripture, of the Patriarchs, but have added what we find concerning them in apocryphal authors; not forgetting to say something of the books, whether genuine or spurious, that are attributed to them.

"When we speak of the Bible in general, we treat of the texts, and several versions of it; and when we consider every Book of Scripture in particular, we give a summary of each, with an account of the authors of them; of their being received into the canon of Scripture, of the difficulties started concerning the persons, time, and other circumstances of the Work. We have explained at large, whatever relates to the *Hebrew* text, the Polyglots, Septuagint, Vulgate, Targums, and Talmud; and we have said enough on them to afford a competent knowledge of these matters to those who have not leisure to go so far as the spring-head in their enquiries. We have been exact in the constant citation of authors, that others might be able to compare or see those things at length, which the compendiousness of a Dictionary engages us to abridge. When any thing has appeared to us to be of consequence, we have at the end of the article relating to it, expressly named the books and authors that are more particular upon it.

"In treating on the Festivals, Laws, and Ceremonies of the *Jews*, we have not only shewn what is to be found in Scripture on these articles, but likewise, what both *Jewish* and *Christian* authors say of them; and farther, we have given some account of the Customs of the present *Jews*.

"We have included in this Work, the substance of many dissertations and particular treatises; we have inserted lists of the several Judges of *Israel*, of the Kings of *Israel* and *Judah*, of the Princes of the *Asmonæan* race, of the Governors of *Judah* under the *Romans*, of the Kings of *Egypt* and *Syria*, from the time of *Alexander* the Great, and of the *Jewish* High-priests; with the Genealogical Table of *Herod's* descendants, Tables of the Coins and Measures of the *Hebreux*, and reductions of them to the standard of our own coins, weights and measures.

"We have chiefly followed the chronology of *Usher*, which hitherto hath been esteemed the most accurate that we have, and has been followed by the generality of modern writers. With this, we have all along joined the years of Jesus Christ and those of the Vulgar Æra, that the reader at one view might discern the relation that these epochs have to one another. At the end of all, we have added a *Hebrew* Calendar, wherein we have observed, the principal Feasts, Fasts, and Solemnities that are taken notice of, not only in common Calendars, but likewise in the most ancient that the *Jews* have. Many things also concerning Chronology, may be seen in the body of the Dictionary, under the articles, *Years*, *Months*, *Days*, *Jubilee*; beside the list of Kings, Priests, and Princes already spoken of, which have some relation to Chronology, we have further prefixed to this Work, a Universal Chronological Table, from the beginning of the World, to the destruction of *Jerusalem* by the *Romans*; and wherever the dates have been omitted, that defect may be supplied by this Table.

"One thing whereof we have been particularly careful in this Work is, to clear the Geography of Holy Scripture, the knowledge of this being, as we are persuaded, indispensibly necessary, in order to the making any progress in the study of the Scriptures. But as we have very few lights on this article, and ignorance is preferable to error, we have set down so much only as we know, and may pronounce certain. The Geographical Maps, Plans, and Description of Places, here inserted, have their proofs with them, under every article of the Dictionary. We are very much obliged to the labours of *M. Reland*, who has written two volumes in *quarto* on the Geography of *Palestine*. When the places we describe are famous and considerable, we give a kind of history of every thing remarkable which hath happened to them, and of the revolutions to which they have been subject; examples of this are to be seen in *Jerusalem*, *Samaria*, *Tyre*, &c. But as the design of this Dictionary is only to facilitate the understanding of the Bible, we have generally confined ourselves to represent the condition of such places and cities only to the taking of *Jerusalem* by the *Romans*, and to the end of the first century.

"Very little concerning Morality will be expected here. Preachers have their common *Latin* Concordances, and their Moral Dictionaries, which, in this particular, will abundantly supply them. The Letter, History, and Criticism of Scripture, are the principal objects of our care. There are few names of places or persons that are passed by unobserved; if some have been omitted, it was because there was nothing to be said concerning them, the Scriptures having transmitted only their names. We have seldom said any thing of the etymologies and signification of proper names, having chosen to reserve that for a distinct Dictionary, which we have placed at the end of this.

"*Lastly,*

"*Lastly*, That pleasure and profit may be joined together in this Dictionary, several persons of consideration have obliged us to represent the Antiquities of the *Hebrews*, and Ceremonies of the *Jews*, in figures; so that let the explanation of them be what it will, the Prints will be sure to make things more sensible and clear, and by this means, contribute to the better understanding of holy Scripture, and satisfy the reader's curiosity.

"We, therefore, employed the ablest masters in delineating and engraving the principal Antiquities of the old *Hebrews*, and of the modern *Jews*; such as *Noah's Ark*, the *Tower of Babel*, the *Tabernacle* and *Utensils* of it, *Solomon's* and *Ezekiel's* *Temples*, the same rebuilt by *Herod the Great*, the *House of Cedar*, built by *Solomon* for his queen; *Monuments*, *Habits*, and chief *Ceremonies*; *Plans* and *Views* of the most celebrated *Places* in the *Holy Land*; and many other things besides, which we have represented according to the descriptions given of them in *Scripture*, or the *Jewish* writers.

"As to those things whereof there is either no mention at all in *Scripture*, or not a very clear one, we have taken our account of them from the old historians, particularly *Josephus*, from *Travellers* and *Commentators*, supplying this way what to us appeared to be most probable, and most agreeable to truth, relating to the *Times*, *Countries*, *Manners*, and *Customs* of the *Ancients*. We do not therefore affirm every thing which we have had thus represented in figures to be absolutely certain; but we hope at least that we have come as near to truth as is possible in matters so remote and obscure, and that we have, in some degree, cleared and explained the *Jewish* Antiquities. And though all that has been thus engraved by our direction be not new, the public, notwithstanding, is obliged to us for collecting in this Dictionary, not only many things that are new, but almost every thing besides that is most curious, and is elsewhere to be met with on this subject."

It is now necessary to notice what is proposed in this edition :

First, As the original, by CALMET, was intended for the service of those who used the *Vulgate Latin Version*, the author had introduced perpetual references to that version; and had paid more attention to it, than it can justly demand, considered simply as a version: these references, and that attention, are in this edition diminished; and instead of passages of *Scripture* being given in *Latin*, they are, for the most part, given in the words of our *English* translation. In some places, indeed, a few words are exchanged for others esteemed more correct; and in many more places, for the sake of conciseness, the general sense is given, without a minute attention to the very words.

Secondly, Considerable retrenchments are made from the Author's relations of certain stories; it might be proper in him, writing in a country where Bibles were not in such plenty as they are in *England*, to suppose his reader little, if at all, acquainted with *Scripture*; and he did right to counteract, in some degree, the scarcity of Bibles, by enlarging on some of the contents of that sacred volume. But we have supposed that no such management was necessary to us, that most of our readers were not now for the first time perusing these accounts, but that they desired farther satisfaction, rather than initiatory information; and indeed, it seemed an unnecessary incumbrance to include in this Work, the *verbatim* relation of a story which may be purchased in its proper place in the Bible, and with so much important accompaniment, at whatever rate (from cheapness to splendor) may be desired. Nevertheless, in justice to ourselves, we must remark, that we have not cancelled any story; we have only abridged it; neither have we omitted any of its peculiarities, if it have any; we have neither, to our knowledge, flinched from its difficulties, nor shrunk from an endeavour to explain them; on this particular, we must, however, suggest that many things may seem difficulties to those, to whom the consideration of these subjects is new; which, being

being familiar to us, are so easy, we perceive no necessity of explanation; just as a person visiting a foreign country, observes immediately on his arrival, a variety of little peculiarities, which vanish from his notice after he has resided there a time. This we have experienced, and this, if our readers will bear it in mind, will oftentimes excuse a seeming omission, while it encourages the reader to prosecute his enquiries, in expectation that, ere long, what he now considers as an omission, his better knowledge would have regarded as a superfluity.

Thirdly, We have transposed many of the original articles under other words, and into other places, from their original situation; this we have done in conformity to the genius and course of our language, to the expressions used in our translation, to the familiar phrases which are common to the Christian world, and to our opinion of general propriety; this has been a great labour; but it will be found by the reader a great improvement.

Fourthly, We have wholly transposed the *Hebrew* and *Greek* names, with their explanations, and have inserted them, and those of some other words, in the regular alphabet, instead of forming a division by themselves: hereby a reader may obtain very useful information by accident, while no injury is done to one who is seeking a particular subject, as the word still preserves its alphabetical order.

Fifthly, As the Author had cursorily admitted certain notions which Protestants in general justly *reject*, we have endeavoured, uniformly, to *omit* all such; and while we would not willingly either neglect or impair truth, we have thought it our duty not to insert opinions for the sake of confuting them, (unless on account of some peculiarity, whether whimsical or plausible,) but rather, by offering what we esteem to be the genuine, undisguised, unmingled, representations, doctrines, or inferences of the Bible, to render THAT Standard more intelligible, more familiar, more easy, and in consequence, more pleasant, to whoever wishes to read it with understanding, and to profit.

We regret the necessity which the present times have laid us under, to add, that such a work as this Dictionary is peculiarly requisite, when the doctrines, the histories, the principles, and the authority of the Bible, have been perversely misunderstood, and violently misrepresented, both as to their nature and their influence. We say no more on this subject, it is too painful; but the reader will give it its due importance.

But the principal object, and what has engaged most of our concern, is, the ADDITIONS which it has been thought necessary to make, and which have been made, in innumerable places: for these we are altogether responsible; and upon these, we have exerted our best judgment, and we hope to good effect. These might have been very much enlarged, but, not being willing to extend them too far under their articles, or at least, supposing that many of them would be more acceptable in another form, we have allotted a separate division of our Work, under the title of FRAGMENTS, as a kind of Miscellaneous Repository, for articles of several kinds, such as the following:

1. For those which assume more the appearance of DISSERTATIONS, than of articles for a Dictionary; which yet we thought we could not alter without injury.

2. For those on which we had doubts; or, at least, had not formed a decisive opinion; and on which we request the sentiments of Correspondents, by way of further elucidation.

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3. For those sent us by Correspondents, whose assistance, and whose remarks, we solicit, and to which we shall pay all proper respect ; for, however any individuals may use their utmost endeavours and skill, in conducting so copious a work as the present, some slips will escape, and some deficiencies may strike a stranger, (a fresh eye) which, hereby, may be corrected as the work proceeds.

4. For a number of little accounts, hints, explanations of phrases, &c. &c. which will not easily range under any head in a Dictionary ; yet, which it is pleasing to know, if they are not absolutely necessary to be known.

5. For attention to the relations of Travellers, in a manner distinct from what is possible in the regular order of the Dictionary ; here they may be referred to repeatedly, and here a single account may illustrate five or six articles in the Dictionary : now it would be improper to repeat this, five or six times, and equally improper to give the reader the trouble of so many references, and most of all improper to omit it, if it may be avoided, and we hope it will be avoided by this part of our plan ; while yet we must own the pleasure to be enjoyed in the perusal of these extracts, (no small object to the younger part of our readers) and the satisfaction testified by the public with those on the same plan, by the late Mr. HARMER, have been principal considerations in inducing us to adopt this mode of disposing of them.

In mentioning Mr. HARMER, we embrace the opportunity of paying a tribute of respect to that gentleman's memory ; he has done much toward turning the attention of the Public into a right channel ; we desire to be understood as very sensible of his merit, and under obligations to him ; nevertheless, we flatter ourselves we may have corrected some things in him, and have set other things in a clearer light than he has done ; nor will this appear presumptuous, we hope, when we hint that, before we had seen his works, we had for our private use, adopted the same idea, and had noticed to what advantage the Scriptures might be illustrated by the accounts of Travellers ;—How far we are worthy of being his successors, the Public will determine.

As to our Plates they shall speak for themselves ; Father CALMET was a man of learning, but no artist ; his plates are ill-chosen, and for the most part, void of authenticity : they are not to be depended on. He saw the propriety and utility of Plates, but knew not from whence to procure them ; and he confesses, he could not warrant their genuineness. Mr. HARMER has no Plates of any kind. We claim the merit of first offering to the British public, a set of Plates, capable of illustrating and embellishing the Bible : to say more on what must be seen to be judged of would be useless ; to say less, would be injustice to the Artist who has the direction of this part of our undertaking. This department has been engaged in, under a very great expence, as indeed has the whole of the Work, and we now call on the Public, on the Professors of Religion, and on the Christian world at large, to honour this work with their support, if they consider its subject as worthy their esteem, and if the execution of it meets their approbation.

PREFACE TO THE PRESENT EDITION.

THE general Design of the former Editions of this undertaking, with the measures adopted to accomplish it, is stated in the preceding Introduction: the improvements in the present Edition, will, it is hoped, justify a few words in elucidation. But, we ought previously to inform the Reader, that the reputation and respectability of the performance, had not only excited imitations of various descriptions, more or less defective, but had subjected it to direct plunder and plagiarism. The American press reprinted the whole *verbatim*, and copied the Plates; while, in a distant part of our own island, proposals were printed, announcing the project of a mutilated Copy, by which the highly respected name of CALMET would have been reduced to the level of ignorance and vacuity. In effect, the parties to this Work found themselves under the necessity of maintaining the superiority of the London Copy, by introducing such improvements as an additional course of more than twenty years' reading might enable them, or of suffering their labours to become the property of others, no less to the injury of the Public than of themselves.

These circumstances determined the present Edition: it has been revised throughout; a more modern air has been given to it, generally; and, more particularly,

In the first place, the Words which formed a SUPPLEMENT to the former Editions, are now brought into their proper places in the body of the Dictionary. They are accompanied by a considerable number of Articles entirely new; and by a still greater number of Additions and Corrections, annexed to others.

In composing these, it has been thought an essential service to readers of the English Translation to mark certain distinctions which are maintained in the Original, but are disregarded in that Translation. This cannot but contribute to that correct knowledge of Holy Writ, which lies at the foundation of all genuine Theology. It is hoped, that, whether critical or historical, these Additions will be found strictly according with the analogy of the Faith; and will detract nothing from the character of those which had already been honoured by the approbation of the judicious.

The Reader will find, also, that most of the NAMES given to Persons and Places, are stated with greater accuracy of interpretation than they were formerly: they are derived from a better selection of roots, and embrace a more extensive variety of languages. The names foreign to the Hebrew, especially, are explained to evident ad-

vantage; and though some still continue to baffle the skill of the most expert linguist, yet on the whole, the improvement is considerable. Among these derivations many are submitted to better judgment, as conjectural, and are marked accordingly; for, to affect certainty where conjecture only is practicable, would betray nothing less than entire ignorance of the subject. But, not to diminish the usefulness of preceding Etymologies, the ancient explanations are continued, and the new are enclosed in humble brackets [].

In the **GEOGRAPHICAL DEPARTMENT**, a greater proportion of names of Places is deduced from the probable nature or character of situation, soil or exposure: for it seems most natural to suppose, that names were usually given from analogy, in Judea, as elsewhere; they were descriptive in most instances, while in others they were commemorative. Many Places have, also, furnished new articles; and, what, it is hoped, will be allowed to possess considerable interest, especially to younger readers—together with more accurate sketches of former events, the histories of the principal cities, &c. are brought down to the latest period. The present conjuncture of occurrences imparts to the history of Athens, of Corinth, of Ephesus, &c. a prominence which strongly affects the Public mind, and which the articles referred to, are intentionally calculated to meet.

A few of the yet lingering observances of Heathenism, extant in various places, have been noticed, under the presumption that they contribute to illustrate the manners of their ancient votaries, and to justify the pages of History, which furnish our chief information concerning them. That they still exist, notwithstanding the prevalence of Christianity, is a fact that ought not to be lost on the zealous inquirer after Truth, and the well-instructed patron of Piety.

The disposition of the Editor to look far beyond Egypt for the cradle of Arts and Sciences, is founded on no Theory, suddenly adopted, but on long continued investigation. It is no other than what has consisted with the conviction of some of the greatest men in the walks of literature; though the medium of proof here employed may differ from what has been usual. It coincides well with Scripture; and the more it is examined the better it will be approved.

It would certainly have been highly gratifying, had it been in our power, to comply with requests from the most respectable quarters, for conforming the **NATURAL HISTORY** of the Bible, to the order and arrangement of the **Linnæan System**: the satisfaction would have been great; but the execution is, at present, impracticable. A proportion of the Animals, doubtless, might be ascertained, and properly placed; but many would defy arrangement, so great are the differences of the best informed respecting them. On the subject of Behemoth, for instance, many retain the persuasion that refers him to the Elephant; we have thought him more likely to be the Hippopotamos; Dr. A. CLARKE prefers that very obscure animal the Mammoth. Under these uncertainties, where can we place him in any regular System? The same may be said of the Reem, or Unicorn: Does the real Unicorn exist? perhaps it does: is it, therefore, the Reem of Holy Writ?—We dare not affirm that it is.

Still greater difficulties attend the Systematic Arrangement of the Vegetables mentioned in Scripture, (about two hundred and eighty species,) not one quarter of them could be strictly identified. In truth, the Reader may judge from the attempt submitted

mitted in this Edition, and from almost every Article it includes, whether it is not rather an Apology for unavoidable absence of information, than a satisfactory evidence of competent knowledge. Now, to seem to direct the authority of a Work in such repute as CALMET is, to the support of such, or such opinions, would be in many instances to hazard the misconception of future enquirers; the statement would be thought conclusive, from the mere preponderance of deference and opinion. A work to meet what is desired, is much wanted; but, it must first assume a humble form, and be gradually perfected by the combination of various talent, and co-operation. The learned on the Continent have felt the want, and have endeavoured to supply it; but their labours are far from complete.

The satisfaction expressed by the Public with the humble efforts for elucidating Scripture, in the former series of FRAGMENTS, supersedes the necessity of Apology or Explanation in behalf of the additional series which now forms another Volume. It will be found that these enquiries include a much wider sphere of examination than the former; they contain remarks on the latest publications which could be procured; and they are arranged with a view to order, if it may not be said systematically. Most of them are, nevertheless, the proceeds of many years' unremitting Study, and anxious consideration, but accompanied, as is gratefully acknowledged, by advantages not under the command of every Student, however well disposed. It would give infinite pain to the Editor, should any article be found inaccurate, or overweening. They are offered with the most sincere simplicity, to the judgment of the learned and the liberal; from such they have every thing to hope.

The PLATES to this Edition have been carefully revised and improved; some are re-engraved, and some are entirely new. The principal addition to the series is formed by those which comprize the MEDALS or COINS of the ancient cities and provinces. They are evidences not to be impeached, and the Public may safely rely on their authority; but, as they form a medium of proof, and are connected with a course of Study, not usually called to contribute evidence on Biblical enquiries, they may demand a few explanatory remarks.

Whoever is in the habit of contemplating the writers of ancient days, has strongly felt the difficulty of completely understanding them. The modern Reader, whatever energy of mind he may possess, and however diligent and determinate his application, finds it little short of impossible to transport himself, as it were, two thousand years backward into distant ages of the world, into the midst of things, as they then stood. But, without this power, how shall he fully comprehend writers who wrote for those ages, not for him; not for modern times, but for the immediate instruction of immediate readers?—For instance, the absolute, the universal, prevalence of Idolatry, is beyond the conception of general readers: they can form no idea of the immense extent of public patronage it commanded, or of the minute particularities to which the system condescended. Idols are, happily, unknown among us; equally unknown, of course, are the rites of idolatry, and the bigotry of idolaters. Now, Graphic *memoranda* of those ages, while they evince the prevalence of that system, habituate the mind to a lively contemplation of it, in its various parts. They not merely bring us acquainted with the Deities worshipped in every town, every village and every house, with their symbols, their altars, their temples, but we gradually acquire a familiarity with them, without guilt, and become intimate with their *penetralia*, without pollution. They are evidences

evidences of the truth of history: for, it will be observed, that the latest of those introduced, which date in the second or third century after the promulgation of Christianity, demonstrate the public power—the power of the sword, and of magistracy---to be still in the hands of the Heathen. Not one bears any impress of Christianity; ---and yet, we know from other authorities, that the doctrine of the risen Saviour was rapidly spreading throughout these countries. It was prevailing, against the opposition of prejudices, supported by the sanction of the deepest antiquity;---for, we trace the worship of the principal deities,---of Baal, for instance, from the days of Moses to the reign of Heliogabalus;---of Ashtarothe, from the time of Solomon, to that of her representative in the comparatively modern Astarte. Nor was it only against the long established religion of the people, that Christianity prevailed, it was against the solemn and argumentative disquisitions of the philosophers and the schools; against the ridicule, the sneer, the sarcasm, of the wittlings of the day: the bitterjest, the caustic laugh opposed it—but, in vain. What are the puny efforts of modern infidelity to those? Nevertheless, in spite of opposition in every form, the Christian doctrine continued to extend its influence; the Oracles ceased, and the Temples were closed. The subject well deserves the most penetrating investigation; for, if the system that disappeared before this new competitor, was ruined by its own imbecility and worthlessness, it affords a striking instance of the futility of Human Wisdom in the Article of Religion: or, if Christianity triumphed by its intrinsic excellence, then this very triumph becomes evidence of its more than Human Character. In this Department of our Work, then, as on a thousand other occasions, it has been our endeavour to place the Reader, as far as was possible, in Gospel times, and to surround him with the circumstances which then surrounded the Gospel. Without this advantage, the allusions of the New Testament writers are liable to misconception, and to misinterpretation.—Can a greater infelicity be imagined? Nor let the Reader think little of the Historical, or Geographical information connected with them; for, if St. Paul, writing to the Galatians, found it necessary to insert a marginal note—“This *Hagar* is Mount Sinai, in Arabia,”---to distinguish it from *Agara*, or *Petra*, [the city newly discovered,] Metropolis of another Arabia, our duty in the present day, is obvious. Nor will the titles assumed by various cities pass unnoticed: we find many of them called *Sacred*, answering to the Hebrew *Kadesh*; many are *Asylums*, answering to the *Cities of Refuge*: many are marked *Free*; and many are marked *Metropolis*. Now, we never find the city of Jerusalem marked *Free* (after the days of the Maccabees) nor *Metropolis*: she was in bondage to the Roman power, and to the Idumean Herods. Hence, the Apostle, in the place already referred to, speaks of “Jerusalem which is above as *Free*, and as being the *Metropolis*, Mother city, of all our establishments. This allusion to a circumstance common at the time, is abundantly elucidated by the inscriptions on our Medals. Nor will the titles given to Persons, be found without instruction. When we read of such an one “King of Kings,” the memory immediately adverts to the “King of Kings, and Lord of Lords.” We know—and our Medals prove it—that the Heathen had Divinities, each distinguished as possessor of one attribute of Deity, singly ---in the God of Christianity all attributes are combined---all perfect---all infinite! He is not only “the blessed and only Potentate, King of Kings, and Lord of Lords,” but---“He only hath Immortality ---dwelling in light which no man can approach unto---which no man hath seen, or can see”---to this inscrutable Being, therefore, “be honour and glory, everlasting!”

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To various friends who have favoured us with communications expressing their wishes for the introduction of particular subjects, personal or local, our apology in reference to such as are omitted, must rest on the propriety, and indeed, the necessity, of comprizing the work within reasonable compass; this is evident from many considerations which are obvious to reflection; not to say, that we have refrained from repeating the contents of works already, or expected soon to be, before the Public.

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Our Second Volume of FRAGMENTS contains unquestionable instances in proof of this; while the greater facilities now afforded by various public institutions recently established among us, not only encourage the pursuits of the liberal enquirer, but contribute essentially to bring their objects within reach of a much greater number, than formerly could become acquainted with them. And this may be allowed to furnish additional strength to our apology: we have every reason to conclude that by exciting the attention of our countrymen on their travels, and of others resident in our numerous settlements abroad, who communicate with the Public by means of the press, a mass of information applicable to Biblical Subjects, is in a course of preparation for extensive benefit. Truth cannot but derive advantage from the variety of such communications; and from the different views of the writers, whose opportunities have seldom been the same, and consequently, their remarks have the merit and force of independent evidence. But, though we have not been able to comply with every request that has reached us, we have kept the more important in view as much as possible; and we venture to hope, that the general gratification will be found essentially promoted, by our attention to them, though in certain instances our desire to meet particular wishes has been obliged to give way.

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PREFACE TO THE PRESENT EDITION.

we at liberty to mention more explicitly those who remain, it would be found that they comprize names of distinguished eminence in Biblical Literature. This general acknowledgment is all that propriety allows, at present: it is a duty, that we must discharge, though it can be but imperfectly.

This Edition is now submitted to the Reader with a due sense of the obligations it will lie under to the exercise of his candour. In a work so extensive some slips are inevitable, whether of the pen or of the press: but, it is hoped, that none of any consequence have escaped that diligence with which the duty incumbent on the Editor has been discharged.

March, 1823.



ERRATA.

In the DICTIONARY. "Sidon the *master* of Tyre," read "*mother* of Tyre." Article SIDON. *Add.*

In the EXPLANATIONS OF THE PLATES, under the article "Egyptian Pyramids," &c. instead of attributing the clearing the great Pyramid, and Sphinx, to Mr. Belzoni, read Capt. Caviglia, under the auspices of Mr. Salt, the British Consul, in Egypt.

In FRAGMENTS, No. DLXXVII. p. 183, Capt. Light is corrected, for describing Dr. E. D. Clarke as "a divine of the Church of England;" the correction should have been limited; Dr. Clarke, after his return to England, took orders, and became Rector of Harlton, and of Great Yeldham. He died March 9, 1823.

A

DICTIONARY

OF THE

HOLY BIBLE.

A

A Ἀ Α. This letter is the first, or leader, in most, if not in all Alphabets. At present, we only remark, that it is first in those of the Hebrews, and the Greeks; which explains Rev. i. 8; xxi. 6; xxii. 13. where our LORD says, he is (ἁ Ἀ) THE Alpha, and (ἁ Ω) THE Omega, the beginning and the ending (of the Divine dispensations), and so, in a sense analagous to the first, and the last, letter of the Alphabet, "A and Ω." In chap. i. ver. 11, the repetition of these words is omitted in some MSS., in the Vulgate, and other versions; and some editors reject them.

Beside this, the Hebrew Ἀ Aleph (rather the word *Aleph*, vide ALEPH), signifies chief, or leader (Gen. xxxvi. 15, 16.); a guide, or conductor (Mic. vii. 5.); a friend on whom reliance may be placed, Prov. xvi. 28. Taking it in the former, which is the most general and usual sense, it applies very expressively to our LORD, CHRIST. (Moreover, as it is an idea after the Jewish manner, it forms one of the arguments for the Revelation having been written by a person of that nation; as such a thought would not perhaps have occurred to a stranger attempting a forgery. The Greeks sometimes distinguished persons of rank by calling them Alpha; but there is no instance in which they included Omega (the last letter of the Alphabet) in designating such a character). Vide ALPHIA.

The Jews had mysterious significations, derived from, or applied to, every letter of their Alphabet; and this formed no inconsiderable part of what was called the Cabbala, or cabbalistic science. (Vide CABBALA.) The numbers expressed by letters,
PART I. Edit. IV.

the words which expressed the powers of letters, and many other fanciful combinations, arose from this science. Such science (falsely so called) is the foundation of the following apocryphal tale; which may serve as a specimen of the nature of such inventions:

The spurious "Gospel of the Infancy of Jesus Christ," (apud Fabricium, published in Jones' *Apoc. Canon*.) but not written till some centuries after Christ, relates, that the schoolmaster who had solicited for our Saviour as his scholar, was preparing to shew him his alphabet, but JESUS repeated it entire to him, before he had learned it of him; and began even to explain to him the prophets. Another copy of the same gospel imports, that his master having pointed out to him the letter *Aleph*, JESUS desired to know of him what the letter *Aleph* meant, that is, the mysterious signification of it; his master reproving him with threats, JESUS discoursed to him concerning the several letters of the alphabet, of their figures, powers, and significations, in a manner which so much surprised him, that he sent him back to his parents, as beyond his instruction.

(This story is evidently imitated from the history of JESUS among the doctors, Luke ii. 46. It shews how anciently that account was misunderstood. Thus have the omissions in the history of our LORD's life, which Divine Providence has permitted, been supplied, and ill supplied, by the invention of men.)

AARON; אהרן, *lofty*, or *mountainous*, from אר, *har*, a *mountain*. According to St. Jerom,
VOL. I. B

mountain of strength. (Perhaps, *greatly exalted*; or, as a man, *of elevated sentiments or expressions.*)

AARON, son of Amram and Jochebed, of the tribe of Levi (Exod. vi. 20.), born A. M. 2430, *ante* A. D. 1574. He was three years older than his brother Moses (ch. vii. 7.), being born the year before Pharaoh's edict, which enjoined the destruction of the Hebrew male infants, ch. i. 22. God having appeared to Moses in the burning bush, and directed him to deliver the Israelites from their oppression in Egypt, Moses would have excused himself, by representing the natural impediment in his speech: but God, in reply, referred him to his brother *Aaron* as his prophet and interpreter, who should deliver what they had to say. Of this God gave Moses a sign, which he accomplished by inspiring *Aaron* at this very time with the desire of meeting Moses. *Aaron* advanced as far as the mount of God (ch. iv. 27.), where Moses related to him all that God had said; after which both went together into Egypt. A. M. 2513, *ante* A. D. 1491.

Being arrived, they assembled the elders of Israel, and communicated to them the will of God, to deliver them from their bondage, Exod. iv. 29—31. Afterwards, they presented themselves before Pharaoh, declared to him the orders they had received, and wrought several miracles, according to their commission from God. But that prince hardened himself, drove them from his presence, and commanded his officers to withhold the straw used by the Hebrews in making bricks for him. Overwhelmed with despair, the Hebrews bitterly complained to Moses and *Aaron*; who, in the name of God, encouraged them, assuring them he would overcome the opposition of the Egyptians and the obstinacy of Pharaoh, by so many plagues and prodigies as should eventually compel them to dismiss the Hebrews; which in effect he accomplished, chap. v. *Vide* **MOSES**.

After the Exodus of Israel, and during their stay in the wilderness, *Aaron* and his sons were appointed by God to exercise in perpetuity the office of priests in the Tabernacle, Exod. xxix. 9; compare also ch. xix. 22, 24. *Aaron* was respected in Israel as next in dignity after *Moses*.

When the Amalekites attacked Israel, *Moses* went up a hill, with *Aaron* and Hur, and while *Joshua* was engaging the enemy below, *Moses* on the hill was lifting up his hands, which *Aaron* and Hur supported, to prevent his being tired: the Israelites were victorious, Exod. xvii. 8—16.

Moses having gone up the mountain to receive the law of God, after the ratification of the covenant made with Israel, *Aaron*, his sons, and seventy elders, followed him, but not to the top; here they saw where the Lord was present, without receiving any injury, Exod. xxiv. 1—11.

During the forty days of *Moses*' continuance in the mount, the people, becoming impatient, tumultuously addressed *Aaron*, saying, 'Make us gods which shall go before us: for as for this *Moses*, the man that brought us up out of the land of Egypt, we wot not what is become of him,' Exod. xxxii. 1. *et seq.* *Aaron* bade them bring their pendants, and the ear-rings of their wives and children; which being melted down, were formed into a golden calf; before this, *Aaron* built an altar and the people sacrificed, danced, and diverted themselves around the idol, saying, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt.' *Vide* **FRAGMENTS**, No. 1. p. 6.

The Lord having informed *Moses* of the sin of the Israelites (Exod. xxxii. 7.); he immediately descended, carrying the tables of the law, which, as he approached the camp, and observed what passed there, he threw on the ground, and broke (ver. 19.), reproaching the people with their transgression, and *Aaron* with his weakness. *Aaron* was penitent, humbled himself, and was pardoned.

After the Tabernacle was built, *Moses* consecrated *Aaron* with the holy oil, and invested him with the sacred ornaments, Exod. xxviii.; xl.

Aaron and his sister *Miriam* murmuring against *Moses* on account of his wife, who was (an Ethiopian, in our translation; but rather) a *Midianite*, a *Cushite* (*vide* **CUSH**), *Miriam* was immediately struck with a leprosy; which punishment having convinced *Aaron*, he acknowledged his fault, and intreated forgiveness for himself and his sister, Numb. xii.

Some time after, *Korah*, *Dathan*, and *Abiram* revolted against *Moses* and *Aaron*, Numb. xvi.; A. M. 2515, *ante* A. D. 1489. *Korah* insisted that the priesthood belonged to him as much as to *Aaron*, both being of the tribe of Levi; and *Dathan* and *Abiram* being of the tribe of Reuben, aspired to share the sovereign authority with *Moses*. God discovered his indignation against these rebels in a remarkable manner; for the earth opening, swallowed up them and their faction, chap. xvi. 1—35.

The next day, the people accusing *Moses* and *Aaron* of this slaughter, the Lord sent a plague among them, which consumed many; but *Aaron* running with his censer, placed himself between the living and the dead, and the plague was stayed, Numb. xvi. 41—50.

Another miracle God wrought to secure the priesthood to *Aaron*: *Moses* took a rod or small twig, of an almond tree, from each of the princes of the twelve tribes, and one from *Aaron* also, and placed them in the Tabernacle, having written on each the name of the person or tribe to which it belonged. The next day, when the rods were inspected, *Aaron's* rod appeared bearing leaves, blossoms, and fruit at the same time, while the rest

were barren. This rod was placed within the most holy place, to perpetuate the remembrance of the miracle, Numb. xvii.

Aaron married Elisheba, the daughter of Amiinadab, of the tribe of Judah (Exod. vi. 23.), by whom he had four sons, Nadab and Abihu, Eleazar and Ithamar. The first two were killed by fire from heaven, for presuming to offer incense with strange fire in their censers, Lev. x. 1, 2. From the other two the race of the high priests was continued in Israel.

Aaron and Moses not sufficiently expressing their confidence in God, when he commanded them to strike the rock at Kadesh, He declared they should not enter the promised land; and soon after, the LORD ordered Aaron to ascend Mount Hor, at the foot of which the Hebrews were encamped, there to be gathered to his fathers. Here he divested himself of his pontifical ornaments in the view of all the people, and put them on Eleazar, his eldest son and successor in the high-priesthood: this done, he died, aged a hundred and twenty-three years, and was buried by Moses and his son Eleazar in a cave of that mountain. Israel mourned thirty days for him, Numb. xx. 22—29.

For further particulars of the life of Aaron, consult Exodus, Leviticus, and Numbers to the twentieth chapter and twenty-fourth verse, where we have a relation of his death. The author of Ecclesiasticus enlarges greatly on his character, ch. xiv. ver. 7. The Hebrews fix the day of his death, and the feast observed in relation to it, to the first day of the fifth month, Ab, which answers nearly to July, O. S. supposing the year to begin at Easter. *Vide JEWISH CALENDAR*, vol. iv. p. 5.

Aaron's sepulchre has continued unknown. We read (Deut. x. 6.), that Aaron died at Mosera; and elsewhere (Numb. xxxiii. 38.), that he died on Mount Hor; Mount Hor being near the encampment at Mosera. Eleazar and Moses concealed the place of his interment from the knowledge of the Israelites; probably fearing lest in after-ages they might pay superstitious worship to him. *Vide FRAGMENTS*, No. DLXIII.

REMARKS ON THE HISTORY OF AARON.

I. In reviewing the life of Aaron, the first article deserving notice is, the manner of his introduction into the history. He at once appears as a kind of assistant, and so far an inferior, to his brother Moses; yet Aaron had some advantages which seem to have entitled him to prior consideration. He was the elder brother, was an eloquent speaker, and was likewise favoured by Divine inspiration. Why he was not preferred to Moses in respect of authority, we have no cause assigned; and it is not for us now to assign any other cause than the Divine good pleasure.

II. Among the most confirming signs given by God to Moses, no doubt we must reckon the interview with his brother Aaron at Mount Horeb; which being predicted by God, and *directly* taking place, was very convincing to Moses. (See something similar in the case of Jeremiah, ch. xxxii. 8.) It should seem also, that Aaron would not have undertaken a journey of two months, from Egypt to Mount Sinai (as Dr. Shaw informs us in his Travels), at great hazard and expence, unless he had been well assured of the authority which sent him; neither could he have expected to find Moses where he did find him, unless by Divine direction; since the place, afterwards called the Mount of God, was then undistinguished and unfrequented. Inasmuch, therefore, as Aaron was a sign to Moses, by meeting him there, so Moses was a sign to Aaron. No doubt he informed Moses of the events in Egypt, the death of the former Pharaoh, the oppressed state of the Israelites, &c.

III. It should seem that Aaron was, in Egypt, in circumstances above those of the lower class of people. One from among such as were kept to their daily bondage, could ill have spared time and cost for a journey to Horeb: his family and his task would have missed him too much. May we not then suppose, that although the family of these brothers had no pretension to sovereign authority by descent, yet they were of consideration among the Israelites, either by property, or by office, or by some other way?

It seems altogether probable, that Aaron was a governor over the Israelites, while labouring on the Pyramids of Egypt. Whether he were a chief ruler, or whether subordinate, cannot be determined: perhaps the former: he was certainly under the authority of Pharaoh's officers, yet he might be head of his own people; it being customary in the East, for all societies, trades, &c. to have a head, who is responsible to government. *Vide FRAGMENTS*, No. XXXVIII. 1. And more probably, something of this kind was the fact, because we do not read of any *intrusion* of Aaron into office, or any *election* by the people, or any charge of *assuming undue powers* brought against him by Pharaoh; but both Moses and Aaron seem to be acknowledged by Pharaoh himself, and evidently by many of his servants, as persons of great consideration, and as proper agents for transacting business, remonstrating, &c. between the Israelites and the King.

Aaron performed the miracles before Pharaoh (such as that of changing his rod into a serpent), without any (recorded) wonder expressed by Pharaoh how a person, kept to his daily labour, should acquire such skill, such eloquence, &c. If Moses and Aaron had been merely private persons in the estimation of Pharaoh, a prison had punished that intrusion and impertinence.

IV. *Aaron* was left in charge of Israel, in conjunction with Hur, while Moses was in the Mount receiving the law; and while invested with this character, we find him guilty of a crime, which certainly his authority should have been exerted to prevent. His violation of his duty is not to be palliated; yet, that it might not be so gross as some represent it, *vide Art. CALF*. But it may be asked, as to *Aaron's* personal concern in this matter—was his own faith or patience exhausted? If so, and if he also supposed *Moses* to be dead, then there could be no collusion between them. Would *Aaron* have dared to have done as he did, had he expected the return of *Moses*—his immediate return? It is true, he lays the fault on the people; but, if he had received any late information respecting *Moses* (by Joshua, or otherwise), would he have ventured on what he knew would certainly be punished? The activity of *Aaron* in building the altar to the calf, renders his subsequent submission to *Moses* utterly inexplicable, had not a Divine conviction been employed on this occasion: a whole revolting nation obedient to a single returning ruler! Nevertheless, though blameably active, *Aaron* seems more to have suffered and tolerated the evil, than to have promoted it. The expression is remarkable (*Exod. chap. xxxii. 35.*): ‘The Lord plagued the people because THEY made the calf, which *Aaron* made.’

It is to be remarked, that nothing is said of Hur, the coadjutor of *Aaron* in the government of the people, respecting his interference in this affair; perhaps he thought it not his business; but *Aaron* should have engaged Hur's (and the elders') authority also, in a decided refusal of the people's request. He seems to have shrunk with unholty timidity from his duty of resistance to the proceedings of the people, fearing their disposition, as “set on mischief,” which he pleads in excuse, *Exod. xxxii. 22—24.*

V. The quarrel and sedition of *Aaron* and Miriam against *Moses* (*Numb. xii. 1.*), affords another argument against the supposition of collusion between *Moses* and his brother. *Aaron*, it is true, assumes at first a high tone, and makes high pretensions to no less gifts than his brother; but afterwards he owns his folly, and, with Miriam, submits. *Aaron* was not visited with the leprosy, but he could well judge of its reality on his sister: it was his proper office to exclude her from the camp for seven days; and by his expression of ‘flesh half consumed,’ it should seem that this was a very inveterate kind of the disease, and, therefore, the more signal. *Aaron's* affection, interest, and passion, all concurred to harden him against any thing less than full conviction, in this case, of an interposition from above; as he must have well known it could not be in the personal

power of *Moses* to inflict this disease in so sudden and decided a manner.

For the Priesthood of *Aaron*, *vide PRIEST*. *Vide also, MOSES, CALF, EGYPT, and the Disquisition on the PYRAMIDS, FRAGMENTS, Nos. DXXI.—DXXIII.*

VI. The departure of *Aaron* for death, has something in it very impressive and singular. In the sight of all the congregation, he quits the camp for the mountain, where he is to die: on the way thither, *Moses*, his brother, and Eleazar, his son, divest him of his pontifical habits; thither they attend him to the last, there they bury him, and that so privately, that his sepulchre continues unknown. We view, in imagination, this feeble old man ascending the mount, to a convenient height, there transferring the insignia of his office to his son, then proceeding beyond the sight of the people, and giving up the ghost, with that faith, that resignation, that meekness, which became one who had been honoured with the HOLY SPIRIT, and with the typical representation of the great HIGH PRIEST himself.

VII. The general character of *Aaron* has in it much of the meekness of his brother *Moses*: he seems an easy, good-natured man, willing to serve his brethren, too easily persuaded against his own judgment, as appears when the people excited him to make the golden calf, and when Miriam urged him to rival his brother; for it should seem to have been principally Miriam's intermeddling, as well from no uncommon characteristic of her sex—dislike to a foreign woman, as from her being named before *Aaron*—‘Miriam and *Aaron* spake against *Moses*’—and from the disease which afflicted her, while *Aaron* was less punished; probably, because he was less guilty, and because he was punished by sympathy with his sister; as well as on the commonly suggested reason—the importance of his priestly office.

VIII. On the whole, we may add to the express history of *Aaron*, the following ideas: 1. That he was in authority before the return of *Moses* to Egypt. 2. That part, at least, of his authority, was overseeing the Israelites at work on Pharaoh's buildings; though it does not appear that he was among the officers beaten (*Exod. v. 14.*), it not being his turn to be at work. 3. That he greatly assisted in ordering the people at the Exodus, and perhaps was general inspector (or rather treasurer) to the caravan. 4. That he was a good writer, as well as an eloquent speaker. 5. That he had his particular department in the camp; and that his authority extended little or nothing beyond that department. *Vide FRAGMENTS, No. 1.* 6. That although he received the ear-rings from the people, yet, whether the calf were made by his own hands, or under his express direction, may be doubted, from the order of the relation, which stands thus

(Exod. xxxii. 3, 4).— he took the ear-rings, &c. bound them in a bag or bags (or valued and placed them as purses, according to the present Turkish phrase): then he made that a calf by fusion (compare ver. 35. 'THEY made the calf'); then, THEY said, these be thy gods — 'and when Aaron saw it' — (the image of the calf; for it was that to whose face [Heb.] he built an altar; which appears to be the same object which he saw) — now had Aaron made it himself, personally, he must have seen it BEFORE the people saw it. It should seem, therefore, that Aaron had given the gold of which he had the custody, to a workman appointed by the people; that he followed the people throughout this transaction; and, that he endeavoured to guide (perhaps, even to control) their opinion, in varying and appointing to the honour of JEHOVAH what many, at least 'the mixed multitude,' would refer to the honour of the gods they had seen in Egypt. In this view, his expression deserves notice — to-morrow is a solemnity to JEHOVAH ('a feast to the LORD,' Eng. Trans.): not to Apis, or to any other false god, but to JEHOVAH. Such was the sentiment of Aaron, whatever sentiments some of the people might entertain; and his confession to Moses (ver. 24.) may be so taken: 'I cast it,' that is, I gave it to be cast. Certainly, the making of the calf was a work of time: it was not cast in a moment, nor in the midst of the camp, but in a proper work-shop, or other convenient place; and even perhaps was forwarded more rapidly than Aaron knew, or wished. He might use all means of delay, though he sinfully yielded at last to a prevarication, or to a worship of JEHOVAH by an image; an impure medium of worship; which was explicitly forbidden in the second commandment, Exod. xx. 4. St. Augustine says, Aaron demanded the personal ornaments of the women and children, in hopes they would not part with those jewels; and consequently, the calf could not have been made. What means of resistance to the people he might possess, we cannot tell; nor whether the people were so excessively guilty as some have supposed (*vide* CHERUBIM); perhaps the people satisfied themselves by fancying, that, in referring this image to God, they avoided the sin of idolatry. — Did Aaron imagine the same? not understanding the commandment already given as a prohibition of worshipping God by mediatorial representations, or public symbols of his presence.

IX. When we consider the talents of Aaron, his natural eloquence, and his probable acquirements in knowledge (for certainly he knew much, if not so much as Moses), that GOD often spake to him as well as to Moses, and that Egyptian priests were scribes, as a duty of their profession; is it *very unlikely*, that he assisted his brother in writing some parts of the books which now bear the name of Moses? or, at least, that he also kept

journals of public transactions; that he transcribed, perhaps, the orders of Moses, especially those relating to the priests? If this be admissible, then we account at once for such difference of style as appears in these books, and for such smaller variations in different places, as would naturally arise from two persons recording the same facts; we account for this at once, without, in any degree, lessening the authority, the antiquity, or the real value of these books. It accounts also for the third person being used when speaking of Moses: (perhaps too, for some of the praise and commendation of Moses, which is most remarkable where Aaron is most in fault, *vide* Numb. xii. 3.) In Deuteronomy, Moses uses the pronouns, I, and me, 'I said,' — 'the LORD said to me,' which are rarely or never used in the former books. The remarks on the CARAVAN, its orders, officers, &c. illustrate much of the history of Aaron. *Vide* FRAGMENTS, No. 1.

AARONITES, Levites of the family of Aaron; the priests who served the sanctuary. Eleazar, the son of Aaron, was their chief, Numb. iv. 16. *Vide* LEVITES.

AB. The eleventh month of the civil year of the Hebrews; the fifth of their ecclesiastical year, which began with Nisan: it has thirty days, and nearly answers to the moon of July. On the first day of this month the Jews fast, on account of Aaron's death; and on the ninth, because on this day the temple of Solomon was burnt by the Chaldeans, and the second temple by the Romans. The Jews also believe, that on this day the spies returning to the camp, engaged the people in rebellion. They fast likewise on this day, in memory of the Edict published by Adrian, wherein they were forbidden to continue in Judea, or even to look back from a distance on Jerusalem, with intent to lament its ruin. On the eighteenth they fast, because the lamp in the sanctuary was that night extinguished in the time of Ahaz. *Vide* JEWISH CALENDAR, vol. iv. p. 5.

ABADDON, אַבְדֹן, the Destroyer: from אָבַד *abad*, to destroy.

ABADDON, the king and head of the Apocalyptic locusts, under the fifth trumpet, Rev. ix. 11. 'There came out of the smoke locusts upon the earth; — and they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek tongue he hath his name Apollyon.' *Vide* APOLLYON, and FRAGMENTS, No. XLIV.

ABAGARUS, or AGHARUS, king of Edessa. (Although this prince be not strictly entitled to a place here, because his name does not occur in the Bible, yet as there is something curious in the story, and as it is, at least, one of the reports current in early ages concerning our LORD, we shall insert it. There were anciently many such histo-

ries some of which, though justly held apocryphal, yet might have some foundation in truth; and when they do not offend against the analogy of faith, or the rules of good morals, they may be viewed with the sensation of simple curiosity only. To build any argument upon them, would be highly pernicious; as, on the other hand, to avoid altogether an acquaintance with them, seems to be unnecessarily scrupulous, as well as incurious.)

This king, it is said, being afflicted with a grievous disease, for which he could find no remedy, was informed of the miraculous cures performed by JESUS CHRIST in Judea: hereupon he sent to him a messenger, named Ananias, with a letter, conceived in these terms:

"*Abagarus*, king of Edessa, to JESUS, the merciful Saviour of mankind, who has appeared clothed with human flesh, in the country of Jerusalem, wishes health. I have been made acquainted with the prodigies and cures wrought by you, without the use of herbs or medicines, and by the efficacy only of your words. I am told that you make cripples and the maimed to walk: that you force devils from the bodies of the possessed; that there is no disease, however incurable it may seem to be, which you do not heal; and that you restore the dead to life. These wonders persuade me, that you are some God descended from heaven, or that you are the Son of God: for this reason, I have taken the liberty to write this letter to you, beseeching you to come and see me, and cure me of the indisposition under which I have so long laboured. I understand that the Jews persecute you, murmur at your miracles, and seek your destruction. I have here a beautiful and agreeable city, which, though it be not very large, will be sufficient to supply you with every thing that shall be necessary."

To which letter, it is said, JESUS CHRIST returned an answer in these terms:

"You are very happy, *Abagarus*, thus to have believed in me without having seen me: for it is written of me, that they who shall see me will not believe in me, and that they who have never seen me shall believe and be saved. As to the desire you express of receiving a visit from me, I must tell you, that all things for which I am come must be fulfilled in the country where I am; when this is done, I must return to him who sent me. And when I am departed hence, I will send one of my disciples to you, who shall cure you of the disease which you complain of, and give life to you and those that are with you."

Eusebius says (*Hist. Eccl. lib. i. cap. 13.*), he took these letters out of the records of Edessa; and adds, that Thomas, after the resurrection of our Saviour, sent Thaddæus, one of the seventy disciples, to preach JESUS CHRIST in that city, and to heal king *Abagarus* of his malady.

D'Herbelot (*Bibl. Orient.* article *ABAR*) says, the city of Edessa, where *Abagarus* reigned, goes generally by the name of Orfa; and that it is a tradition among the eastern people, both Christians and Mahometans, that this prince wrote a letter to our Saviour, and received an answer from him together with a handkerchief having the impression of our LORD'S face upon it.

Many difficulties are alleged to destroy Eusebius' story, and they are without doubt very solid; but though they oblige us to reject both the history and the letters, yet, perhaps, there may be some truth at the bottom of this relation. To me, says CALMET, it seems out of all dispute, that a certain king of Edessa was converted in the earliest years of Christianity by one of the seventy disciples, and that after his example the whole city embraced the faith. As to other circumstances, people, if they please, may consider them as merely embellishments, and as popular traditions.

It is related that *Abagarus* king of Edessa, who had contributed to the defeat of Crassus, was obliged to submit by Augustus, who deprived him of the title of king, and left him only that of Topharch, or governor, and carried him to Rome, to secure his fidelity. *Abagarus*, weary of abiding in that city, bethought himself of a stratagem, which might induce Augustus to suffer his return to Edessa. When hunting, he caught several wild animals alive, and having directed some of the earth to be taken from the holes where each had been used to inhabit, he caused each parcel to be spread separately in different places of the amphitheatre. On letting loose these animals, each went immediately towards the earth belonging to his own den. The emperor easily understood *Abagarus*' meaning, and sent him back to his little kingdom. Procopius, *de Bello Persico*, 2 cl. 12. Vide FRAGMENTS, No. DCI.

ABAGTHA, אבגתה 'Aḇayaṭhā. In Hebrew, it may signify, *father of the press*, or *the press of the father*; from אב *ab*, a *father*, and גת *gath*, a *press*: it is more probably a Persian word, and if so, of unknown import.

ABAGTHA, an officer of king Ahasuerus Esth. i. 10.

ABANA, אבנא, *stony*, or a *building*; from אבן *aben*, a *stone*, or from בנה *bana*, *he built*. (The rocky river; or river from the rock. Some think *Abana* is a variation of *Amana*, which they take for a part of Lebanon, whence this stream descended: 'Come with me from Lebanon—look from the top of *Amana*, from the top of Shenir and Hermon.' Cant. iv. 8. Eng. Trans. In this case *Abana* would be congenial to Lebanon, or Libanus. Vide AMANA, I. It was called Chrysorroas by the Greeks. Vide ABELA.

The Aruch, in Kirmion, says, Kirmion is a river

in the way to Damascus, and is the same with Amna, or Amana: Pigah is Pharpar. The Talmudists say, in Parah (cap. viii. hal. 10.), that "the waters of Kirmion and Pigah are not fit (to sprinkle the unclean), because they are muddy waters."—meaning, probably, that by running through a chalky soil, or over chalky rocks, they are sullied by the particles they carry with them. The river Amana is mentioned in the Targum on Cant. iv. 8. "They that dwell on the river Amana shall offer thee a gift." Vide ABILENE.)

Naaman, the leper, on being directed to wash in the river Jordan, says (2 Kings v. 12.), 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?' Probably this river is a branch of the Barrady, or Chrysorrhoas, which derives its source from the foot of mount Libanus, eastward; runs round Damascus, and through it, and continues its course till lost in the wilderness, four or five leagues south from that city. Vide Maundrell's Journey to Jerusalem.

ABARIM, עבריים, passages, or passengers, from עבר *abar*, or *avar*, to pass: or the passes. (These mountains might take their name either from the passengers which crossed them, in their way from Damascus, southward: or from a passage over the Jordan being hereabouts; or they may imply, simply, "the OVER (Jordan) mountains.")

ABARIM, mountains extending far into the tribe of Reuben and the country of Moab, on both sides of the Arnon. They were composed of many little hills, under different names. It is impossible to define exactly their extent: Eusebius and Jerome speak of them in several places. Eusebius fixes them at six miles west of Heshbon, and seven east of Livias. The mountains Nebo, Pisgah, and Peor, were parts of the *Abarim*.

ABARON, the surname of Eleazar, fourth son of Judas Maccabæus. Josephus calls him Auran, or Avran, and 1 Macc. vi. 43. calls him Sauran. He obtained great renown by his death, being crushed under an elephant, which he slew by piercing him with his sword. *Joseph. Antiq. lib. xii. cap. 9.*

ABBA, אבא, father. This is a Syriac word; the Hebrew is אב *ab*, father.

ABBA: St. Paul says, 'Ye have received the Spirit of Adoption, whereby we cry Abba, Father,' Rom. viii. 15. It deserves notice, that the title *Abba* was not allowed to be used by slaves, when addressing the head of the family; nor the corresponding title *Imma*, mother, when addressing the mistress; which adds great force to the Apostle's expression. Jesus, praying in the garden, says, 'Abba, Father, all things are possible unto thee,' Mark xiv. 36. It also deserves notice, that both St. Paul and the Evangelist Mark, writing to foreigners, and in a foreign language, have translated

these terms from the Syriac, their natural language, in which they were used. The Hebrew אב *ab*, a father, is derived from a root which signifies acquiescence, or satisfaction, a natural parental emotion. Isaiah seems to use this title in its utmost simplicity (chap. viii. 4.): 'Before the child shall know to cry *ab*, and *am*,' ('my father, and my mother,' Eng. Trans.) as if imitating the lisping accents of infancy: the *Pa* and *Ma* of our own days.

ABDA, עבדא, (*Aubda*, or *Obda*) servant, or servitude; from עבד *abad*, or *avad*; or *obed*, a servant.

ABDA, father of Adoniram, one of Solomon's officers, 1 Kings iv. 6.

ABDI, עבדי, (*Aubdi*, or *Obdi*) he is my servant; from עבד *obed*, a servant, and the pronoun *I*, my.

ABDI, son of Malluch, a Merarite, 1 Chron. vi. 44.

ABDIEL, עבראל, (*Aubdial*, or *Obdial*) servant of God; otherwise, cloud of the abundance of God, from עב *ab*, a cloud; די *di*, sufficiency; and אל *el*, God.

I. ABDIEL, son of Guni, of the tribe of Gad, 1 Chron. v. 15.

II. ABDIEL, father of Shelemiah; spelt *Abdeel* in Jer. xxxvi. 26.

ABDON, עבדון, (*Aubdon*, or *Obdoo*) servant, or cloud, of judgment; from עבד *obed*, a servant, or עב *ab*, a cloud, and דון *dun*, judgment.

I. ABDON, son of Hillel, of the tribe of Ephraim; tenth Judge of Israel. He succeeded Elon. He judged Israel eight years, and was buried at Pirathon, in the land of Ephraim. He left forty sons and thirty grandsons, Judg. xii. 13. 15. He died A. M. 2848, ante A. D. 1156.

II. ABDON, of Benjamin, son of Jehiel, and Maachah, 1 Chron. ix. 36.

III. ABDON, son of Micah, sent by King Josiah to Huldah the prophetess, to ask her opinion concerning the book of the law, lately found in the temple, 2 Chron. xxxiv. 20. Some think him to be the same as Achbor, son of Micah, 2 Kings xxii. 12.

IV. ABDON, a city of Asher, given to the Levites of Gershon's family, Josh. xxi. 30: 1 Chron. vi. 74.

ABEDNEGO, עבד נגור (*Aubednegoo*, or *Obednegoo*), servant of light; from עבד *obed*, a servant, and נגור *nagor*, to shine, to be bright; otherwise, servant of Nego, which is thought to have been a deity of the Babylonians, perhaps the sun, or the morning star.

ABEDNEGO, a Chaldee name given by the king of Babylon's officer to Azariah, one of Daniel's companions, Dan. i. 7. *Abednego* was thrown into the fiery furnace at Babylon, with Shadrach and Meshach, for refusing to adore the statue erected by command of Nebuchadnezzar,

Dan. iii. (Daniel was perhaps at that time absent from Babylon, or probably in no public employment (*vide* DANIEL), for no mention is made of him.) The condemnation of Shadrach, Meshach, and *Abednego*, redounded to the Divine glory; for God did not suffer them to be injured by the flames, but sent his angel to protect them. Some have supposed this Azariah to be Ezra.

ABEL, אָבֶל, or *Hebel*: spelt in Hebrew with הָ. *H. Breath, vapour, vanity.*

I. ABEL, the second son of Adam and Eve, born in the second year of the world. Some have thought that *Abel* and Cain were twins; others, that *Abel* was the younger brother; born fifteen years after Cain; others say, thirty years after him.

Cain and *Abel* having been instructed by their father Adam, in the duty of worship to their Creator, each offered the first fruits of his labours. Cain, as a husbandman, offered the fruits of the field; *Abel*, as a shepherd, offered fatlings of his flock. God was pleased to accept the offering of *Abel*, in preference to that of Cain. What marks of preference God gave to *Abel* is not known, whether by fire from heaven, which consumed his offering, or by any other means; but we know, that Cain, regretting this distinction, sank into melancholy, and giving himself up to envy, formed the design of killing *Abel*: and at length having invited *Abel* to go with him into the field, he there murdered him, Gen. iv. 8, 9. (It should be remarked, that in our translation no mention is made of Cain inviting his brother into the field: 'Cain talked with *Abel* his brother: and it came to pass when they were in the field, that Cain rose up against *Abel* his brother, and slew him.' Eng. Trans. But in the Samaritan text, the words are express, and in some Hebrew copies is a kind of chiasm, thus—"and Cain said unto *Abel* his brother,"—"and it came to pass, &c." without inserting what he said to his brother.)

Thus at once died *Abel*, and all the posterity which he might have begotten: a murder surely of the most atrocious nature! including a great person, and part of the then human race. Some have explained what is said of *Abel's* blood crying unto God from the ground, as meant of his offspring: others suppose he died before he was married: and hence, under the emperors, Arcadius and Honorius, certain heretics arose in Africa, who condemned marriage, and called themselves *Abelites*, or *Abelonites*, from *Abel*; not that they thought the married state in itself sinful; but they condemned the use of wedlock, and abstained from commerce with their wives, saying they would not bring creatures into the world polluted with original sin. That their sect might not perish, they adopted the sons and daughters of their neighbours. This sect was not of long continuance.

St. Paul, speaking in commendation of *Abel*

tells us (Heb. xi. 4.), 'that by faith he offered unto God a more excellent sacrifice than Cain; by which he obtained witness, that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh,' even after his death: but, comparing the voice of *Abel's* blood to that of Christ, he observes how much better the latter is than the former. Our Saviour places *Abel* at the head of those saints who had been persecuted for righteousness sake, and distinguishes him by the title 'righteous.' 'That upon you may come all the righteous blood shed upon the earth, from the blood of righteous *Abel*, unto the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar,' Matt. xxiii. 35. (Certainly, he may be properly reckoned the first martyr to truth and piety; but this will not justify the invocation of him in worship, or the recommendation to him of souls deceased, as in the church of Rome: in fact, the worship of him does not appear to be of any great antiquity; and his name is not in any of the martyrologies of the Latins before the tenth century.) Some calendars commemorate him on March 25, the day of our Saviour's death, as many have fixed it; others, January 2; others, July 30. It is said he is honoured among the Ethiopians, December 28.

ABEL, אָבֶל, spelt in Hebrew with א. *A. mourning, or grief*; but a *valley, or plain*, according to Pagninus.

(If this name signifies rather, "*a waste, unproductive, piece of land*," as we suppose, it appears most likely to have been compounded in that acceptance into the names of places. Michaëlis supposes it may be, occasionally, a play of words on *Aben* a stone; as 1 Samuel, vi. 18. *Aben*, or *Abel*, "the stone," or "the stone of weeping:" but there is in the original no mention of a "stone."

The Arabic root implies, *watery*, which is not unlike the Hebrew, *grief*; hence Simon thinks the *Abels* were *moist* or *humid* situations; or *running* streams. We shall, however, find reason to dismiss this idea. *Vide* ABILA.)

II. ABEL, אבִּילָא, Hoba, or Hoba. *Abel-beth-maacah*, or *Abel-maim*, a city in the tribe of Manasseh, N. W. of Damascus, between Libanus and Antilibanus: the same with *Abila*, under the government of Lysanias, Luke iii. 1. Joab besieged it during the revolt of Sheba, 2 Sam. xx. 14, 15. Eusebius places this town between Paneas and Damascus, (therefore, rather S. W. of Damascus.) Antoninus, in his Itinerary, fixes it between Damascus and Heliopolis. Josephus and others call it sometimes *Abila* in Libanus. We are not to be surprised at finding the same place described under different names; many examples of that nature will be noticed in the course of this work.

ABELA, אַבְלָה, *mourning*, or *THE mourning*. (Perhaps, 'the town on the WASTE,' or wild heath.)

ABELA, a city in Persæa, or Batanæa, the land of Bashan, beyond Jordan, in the half tribe of Manasseh, twelve miles from Gadara, east. Eusebius and Jerom observe, that it was remarkable for its good wines, 2 Sam. xx. 14.

ABEL BETH MAACHAH, אַבְל בֵּית מַעֲכָה, *Abel near the house (or temple) of Maachah*, 1 Kings xv. 20; 2 Kings xv. 29. *Vide ABEL*.

ABEL CARMAIM, or *Abel of the vineyards*, אַבְל כַּרְמַיִם, in our translation, *the plain of the vineyards* (Judg. xi. 33.), was, according to Eusebius, six miles from Philadelphia, otherwise Rabbath, capital of the Ammonites. It is probably the same with *Abela*, between Jabez and Gadara, near Pella. Eusebius mentions an Arbela, subject to Pella. (This town being evidently named from the abundance of vines in its neighbourhood, and the vine not requiring *streams*, but delighting in a poor soil, encourages the idea of *waste* as being the proper acceptation of *Abel*, rather than *streams*.)

ABEL the Great, a large stone, in a field belonging to Joshua, a Bethshemite, on which the ark was placed, when sent back by the Philistines, 1 Sam. vi. 18, 19. A. M. 2888, ante A. D. 1116. It was called by this name, which signifies *great mourning*, probably, on account of the number of Bethshemites smitten on that occasion. *Vide ABILA*, and *BETHSHEMESH*.

ABEL-MAIM, אַבְל-מַיִם, Ἀβελμαΐμ, *mourning of the waters*; or, *valley of waters*. (Perhaps the *low waters*, or **ABEL** at the waters. Rather, 'the waste at the waters:' or 'the waste about the waters:' or *streaming waters*.)

ABEL-MAIM, a city (2 Chron. xvi. 4.), called *Abel-beth-maachah* in 1 Kings xv. 20. In Judith iv. 4. it seems to be called *Bel-men*, or, "Baal in the character of *Men*," the lunar deity; but in chap. vii. 3. some copies read *Belmain*, probably, for *Abel-maim*. Eusebius (*Onom.*) reads *Beel-Meon*, which seems to favour the former interpretation. *Vide ABEL*.

ABEL-MEHOLAH, אַבְל-מְחֹלָה, Ἀβελμολά, *mourning of weakness or of sickness*; from חֹלָה, *chalah*, to be weak, or sick; otherwise, *mourning of the chorus of singers or dancers*, from מְחֹלָה, *machool*: or of the pipe or flute, from חֲלִיל, *chelil*, a pipe, or flute. (Rather 'the tiresome waste;' or, 'the waste causing debility,' or sickness. This seems more probable than associating the dance, or music, with the idea of grief. But some, taking the word *Abel* in the sense of *streams*, would render, 'stream of the dance,' i. e. a stream by whose side dances were performed.)

ABEL-MEHOLAH, or **ABEL-MEA**, was Elisha's country, 1 Kings xix. 16. It could not be far from Scythopolis, chap. iv. 12. Eusebius places it in the great plain, sixteen miles from

Scythopolis, south. Not far from thence, Gideon obtained a victory over the Midianites, Judg. vii. 22.

ABEL-MIZRAIM, אַבְל מִצְרַיִם, *the mourning of the Egyptians*, previously called the *floor of Atad*, Gen. i. 11. Jerom, and others, believe this to be the place afterwards called *Bethagla*, at some distance from Jericho west.

ABEL-SHITTIM, אַבְל-שִׁטִּים, Ἀβελσιτῖμ, *mourning of the thorns*: otherwise, *prevarications*: from שָׁטָה *shatah*, to decline. (Perhaps, 'the waste of the *Shittim* trees;' i. e. in which a number of those trees grew. This cannot mean, as we have seen suggested on other *Abels*, the *stream* of *Shittim* trees; because this tree is a native of the driest deserts, where *streams* do not flow: and this remark has its influence on the general import of the name *Abel*. Nevertheless, it might be named 'the *mourning* at the *Shittim* trees,' by reason of the idolatry, and slaughter of the Israelites, near this place: which mourning would be performed on a *void* plat of ground.)

ABEL-SHITTIM was in the plains of Moab, beyond Jordan, opposite Jericho. Josephus says (*Antiq. lib. iv. cap. 7. § 1; de Bello, lib. v. cap. 3.*), *Abel-Shittim*, or *Abela*, as he calls it, was sixty furlongs from Jordan. Eusebius (*in Στρατών*) says, it was in the neighbourhood of mount Peor. Moses encamped at *Abel-Shittim* before the Israelites passed the Jordan, under Joshua, Numb. xxv. 1; xxxiii. 49. Here, seduced by Balak, they fell into idolatry, and worshipped Baal Peor; on account of which God severely punished them by the hands of the Levites, chap. xxv. It is often called *Shittim* only.

ABEN-BOHAN, אֲבֶן-בֹּהָן, Ἀθός Βοάν: *the stone of strength*. A boundary stone between the tribes of Judah and Benjamin eastward, in the valley leading to Adummim (Josh. xviii. 17.), named from Bohan, descendant of Reuben: it might be rendered, 'the stone of *Boan-ben-Reuben*.'

ABEZ, אֲבֵץ, Ἀεβίς, *an egg*, from בֵּץ *bitj*; otherwise *muddy*, from בָּץ *botj*; otherwise, *bys-sus*, cotton, from בִּץ *butj*; which, in the Chaldee and Syriac, signifies *tiresome labour*; cotton being mostly wrought by night.

(Perhaps this should be divided; *Ab*, father, *betj*, soft mud, or mire; "the father of mire," referring to the period after the deluge, when the whole surface of the earth was covered with muck. (*Vide ARARAT*.) If under the idea of an egg it referred to the old principle *omnia ex ovo*, it would commemorate the same period. This is supposing that it was a temple, or other sanctuary, and had its emblematical image.)

ABEZ, a city of Issachar, Josh. xix. 20.

ABIHOR, *To*, signifies (1.) to loathe or detest, Deut. xxxii. 19. (2.) to despise, or neglect, Psalm xxii. 24. (3.) to reject, or cast off, Psalm lxxxix. 38.

ABI אבִי, *my father*; from אב, *ab, a father*, and the pronoun ׀ *my, or mine*.

ABI, mother of Hezekiah, king of Judah, (2 Kings xviii. 2.); called Abijah, 2 Chron. xxix. 1. Vide ABIJAH, III.

ABIAH אבִיָּה, *father of the Lord, or the Lord is my father*; from אב, *ab, a father*, and יָה, *Jah, the Lord*: or, from אָבִיָּה, *abah, or abeh, will*; *the Lord is my will, or the will of the Lord*.

I. ABIAH, the same as Abi, 2 Chron. xxix. 1.

II. ABIAH, second son of Samuel, entrusted with the administration of justice, behaved ill, and induced the people to require a king, 1 Sam. viii. A. M. 2909, ante A. D. 1095.

ABI-AL, אבִי־אֵל, *God my father, or my God the father*; from אבִי *abi, my father*, and אֵל, *el, God*. Vide ABIALBON.

ABI-AL, son of Zeror, (1 Sam. ix. 1.) called Abialbon, 2 Sam. xxiii. 31.

ABI-ALBON, אבִי־עֵלְבֹן, *most intelligent father*; from אב, *ab, a father*, the preposition עַל *al, over*, and בֵּן *ben, intelligent*: or, *father over the building*; from בָּנָה *banah, to build*.

ABI-ALBON, a gallant man in David's army (2 Sam. xxiii. 31.) called Abi-al, 1 Chron. vi. 32.

ABIASAPH, אבִי־אַסַּף, *a gathering father; or my father gathers*; from אבִי *abi, my father*, and אַסַּף *asaph, to gather*.

I. ABIASAPH, son of Korah, Exod. vi. 26; spelt Ebiasaph, 1 Chron. vi. 37; ix. 19.

II. ABIASAPH, son of Elkanah, one of the Levites set over the singing, 1 Chron. vi. 23.

ABIATHAR, אבִי־יָתֵר, *excellent father; from אב, ab, a father, and יָתֵר, yether, to excel, be excellent: or father of him that survived, from יָתֵר, yeter, to remain or survive*.

I. ABIATHAR, son of Ahimelech; the tenth high-priest of the Jews, 2 Sam. viii. 17; 1 Chron. xviii. 16. When Saul sent his emissaries to Nob, to destroy all the priests there, Abiathar, who was young, fled to David in the wilderness (1 Sam. xxii. 11. *et seq.*), with whom he continued in the quality of high-priest; while Saul, from aversion to Ahimelech his father, who, as he thought, had betrayed his interests, transferred the dignity of high-priest from Ithamar's family, into that of Elcazar, by conferring this office on Zadok. Thus there were, at one time, two high-priests in Israel; Abiathar with David, and Zadok with Saul. This continued from the death of Ahimelech, till the reign of Solomon; when Ahimelech, following Adonijah, was deprived by Solomon of his priesthood (1 Kings ii. 27. A. M. 2990), and the race of Zadok alone exercised this ministry during the reign of Solomon, excluding the family of Ithamar, according to the prediction made to Eli; the high-priest, 1 Sam. iii. 11, &c.

II. ABIATHAR. This name is sometimes given to Ahimelech, the father of ABIATHAR,

in the preceding article. Mark ii. 26. (So says CALMET; but the probability is, that the expression in the Evangelist is merely one of the short modes of quotation used by the Rabbins; and is equivalent to 'in Abiathar,' 'in the history of Abiathar'; or, in that section of the history in which Abiathar is the principal person. This mode of quotation was requisite, as chapters and verses were not then in use. Vide ABIMELECH.)

ABIB, אֲבִיב, *green fruit, or ears of corn*.

ABIB, the name given by the Hebrews to the first month of their ecclesiastical year; afterwards called *Nisan*. It answered nearly to our March, O. S. but not altogether. So say the Rabbins, and after them our commentators and critics: but it will be found to synchronise better with April. Vide Economical Calendar of Palestine, FRAGMENTS, CCCCLIV. *et al.* *Abib* signifies green ears of corn, or fresh fruits, according to Jerom's translation (Exod. xiii. 4.) and to the LXX. It was so named, because corn, particularly barley, was in ear at that time.

It was an early custom to name times, such as months, from observation of nature; and the custom is still in use among unlettered nations: thus the Hurons, and other American nations, give the name Worm-Month to our March, because then the reptiles begin to shew themselves: April they call plant-moon; and May, swallow-moon. The same was a custom of our Saxon ancestors; and, perhaps, the same idea gave names to the signs of the Zodiac, which certainly are very ancient. See MONTH, and JEWISH CALENDAR, p. 3.

ABIDA, אבִידָע, *father of knowledge, or knowledge of the father*; from יָדַע *jadah, to know*, and אב, *ab, a father*.

ABIDA, son of Midian, son of Abraham, Gen. xxv. 4.

ABIDAN, אבִידָן, Ἀμίδαν, *father of judgment, or my father is judge*; from דָּן *dun, to judge*, and אב, *ab, father*.

ABIDAN, son of Gideoni, of Benjamin, (Numb. i. 11.), prince of his tribe, when the Tabernacle was built. His offering was similar to that of other chiefs of the tribes, Numb. vii. 60.

ABIEL (or *Jehiel*), father of Kish and Ner; and grandfather of Saul, the first king of Israel, 1 Sam. ix. 1. For the etymology, see ABIAL.

ABIEZER, אבִי־עֶזֶר, *father of help, or help of the father, or my father is my help*; from אב, *ab, a father*, and עָזַר *ezar, to help or assist*.

I. ABIEZER, son of Manasseh, Josh. xvii. 2.

II. ABIEZER, of Anathoth, of Benjamin, one of the thirty gallant men of David's army. 2 Sam. xxiii. 27; 1 Chron. xi. 28. There is also another mentioned, Judges vi. 34.

ABI-GABAON, אבִי־גִבְעֹן, Πατρις Γαβαών, *father of the hill*; from אב, *ab, a father*, and

גִּבְעוֹהַ *gibboah*, a hill: otherwise, *father of the cup, or chalice*; from **גָּבַע** *gabah*, a cup: otherwise, *father of Gibeon*, i. e. the first of the Israelites who inhabited Gibeon.

ABI-GABAON, otherwise called *Ner*, father of *Abdon* and *Kish*, ancestor of *King Saul*, and husband of *Maachah*, 1 Chron. viii. 29.

ABIGAIL, אֲבִיגַיִל: *joy of the father*; from אֲבִי *ab*, a father, and גַּיִל *gil*, or גִּל *gil*, to rejoice.

I. **ABIGAIL**, was, first, the wife of *Nabal* of *Carmel*, and after his death, of *David*. Hearing of the ingratitude of *Nabal* to *David*, (for the history, vide *NABAL*, or 1 Sam. xxv. 15, &c.) she hastened to repair his fault: she loaded several asses with provisions, and, attended by some of her domestics, went to meet *David*. Her presents, and her discreet conversation, so won upon the king, that he conceived a great esteem for her, accepted her presents, and returned peaceably. *Nabal* died ten days after. When this was known to *David*, he sent to demand *Abigail* for his wife; and when the days of mourning for her husband were over, she went to *David's* camp, and was married to him. The issue of this marriage was two sons, *Chileab* and *Daniel* (1 Sam. iii. 3. and 1 Chron. iii. 1.): but it may be, that *Chileab* and *Daniel* are but one and the same person; for 2 Sam. which speaks of *Chileab*, says nothing of *Daniel*; and 1 Chron. which mentions *Daniel*, says nothing of *Chileab*. *Daniel* signifies a mighty judge; and *Chileab*, an imprisoner: so that very possibly, the idea of these names is the same; especially, if one were a popular name given for some particular reason, or on some particular occasion.

II. **ABIGAIL**, sister of *David*, wife of *Jether*, or *Ithra*, and mother of *Amasa*, 1 Chron. ii. 17.

ABIHAIL, אֲבִיהַיִל, Ἀβιχαΐαλ, or **ABICHAIL**, father of strength; from אֲבִי *ab*, a father, and הַיִל *hail* or *chail*, which signifies valour, riches, defence, army, fortifications: or father of trouble, from הִיל *hil* or *chil*.

I. **ABIHAIL**, son of *Huri* and father of *Michael*, *Meshullam*, &c. 1 Chron. v. 13, 14.

II. **ABIHAIL**, father of *Zuriel*, of the family of *Merari*, Numb. iii. 35.

III. **ABIHAIL**, father of queen *Esther*, and brother of *Mordecai*, Esth. ii. 15.

IV. **ABIHAIL**, daughter of *Eliab*, *David's* brother, and wife of *Rehoboam*, king of *Judah*, 2 Chron. xi. 18.

ABIHU, אֲבִיהוּ, he is my father, or his father; from אֲבִי *ab*, a father, and the pronoun הוּ *hu*: otherwise, father of the Lord, abridged from אֲבִיהוּוָה *ab-Jehovah*.

ABIHU, son of *Aaron* the high-priest, was consumed, with his brother *Nadab*, by fire from God. Some believe that this fire came from the

altar of burnt-offerings; others, that it proceeded from the altar of perfumes; because they offered incense with strange fire, instead of taking it from the altar of burnt-offerings. Lev. x. 1, 2.

This occurred within eight days after the consecration of *Aaron* and his sons, and the dedication of the Tabernacle. Many commentators, as the Rabbins, *Lyran*, *Cajetan*, *et al.* are of opinion, that *Nadab* and *Abihu* being overcome by wine, neglected to take the sacred fire in their censers. This conjecture is founded on the command of God delivered immediately afterwards to the priests, forbidding them the use of wine all the time they were employed in the temple service. If it were perverseness, it was a heinous crime, especially under their recent consecration.

ABIJAH, אֲבִיהָ, the Lord is my father; from אֲבִי *ab*, a father, and יָהּ *jah*, the Lord.

I. **ABIJAH**, son of *Jeroboam*, who was the first king of the ten tribes of *Israel*. This young prince being seized with a very dangerous disease, his mother disguised herself, to inquire of the prophet *Ahijah*, whether he might recover? *Ahijah* answered, 'he would die; and he would be the only person of his family who should receive funeral honours, and be lamented by *Israel*; whereas all other descendants from *Jeroboam* should be either eaten by dogs, or devoured by birds, as a punishment of his impiety and ingratitude,' 1 Kings xiv. 1—18.

II. **ABIJAH**, king of *Judah*, successor to *Rehoboam*: (he is called **ABIJAM**, 1 Kings xv. 1. where his mother is described as *Maachah*, daughter of *Abishalom*; but, 2 Chron. xiii. 1. he is called **ABIJAH**, and his mother is described as daughter of *Uriel*, of *Gibeah*.) *Abijah* succeeded his father, A. M. 3046, ante A. D. 958. He reigned three years, and followed the impiety of his father, 1 Kings xv. 2, 3. See FRAGMENTS, No. XVI.

Abijah, king of *Judah*, and *Jeroboam* the first king of *Israel*, being at war, the former having assembled an army of 400,000 men of *Judah* and *Benjamin*, encamped on mount *Zemaraim*, on which *Samaria* afterwards was built. *Jeroboam* marched against him with 800,000 men, collected out of all his dominions, 2 Chron. xiii. (Many MSS. and printed Bibles, read only forty and eighty thousand, instead of 400 and 800 thousand men, as in our translation: but the Heb. LXX. *Josephus*, the best Latin Bibles, both MS. and printed, agree in this place with the larger number. Vide FRAGMENTS, No. XXXVI.) *Abijah* harangued the enemy's army, in hopes of reviving their loyalty to the house of *David*, and to the worship of the Lord: while he was speaking, *Jeroboam* ordered part of his troops to file off behind the mountains, without *Abijah's* perceiving it, designing to inclose his army, which was much inferior in numbers. *Abijah* and his

people discovering this, began to cry to the Lord for assistance. The priests sounded the holy trumpets; God struck the hearts of the Israelites with terror; and the army of Judah attacked them with so much fury, that they killed 500,000 men. *Abijah* pursuing his victory, took several cities; and the Israelites were humbled under the hand of Judah. The Rabbins reproach *Abijah* with neglecting to destroy the profane altar which Jeroboam had erected at Bethel; and with not suppressing the worship of the golden calves there.

III. **ABIJAH**, wife of Ahaz, and mother of Hezekiah, king of Judah (2 Chron. xxix. 1.); called ABI, 2 Kings xviii. 2. Some have thought she was daughter of Zechariah, who was killed by command of Joash, between the temple and the altar, 2 Chron. xxiv. 21.

IV. **ABIJAH**, a descendant of Eleazar, son of Aaron, was chief of one of the twenty-four companies of priests which David distributed into classes, 1 Chron. xxiv. 10. Zechariah the father of John the Baptist, was of the course of *Abia*, or *Abijah*, which was the eighth of the twenty-four, Luke i. 5.

V. **ABIJAH**, king of the Parthians, who made war against Izates, king of the Adiabeniens, at the solicitation of his grandees, who were in arms against him, because he had embraced the Jewish religion. *Abijah* was routed, and compelled to shut himself up in a castle, where, in despair, he killed himself, to prevent falling into the enemy's hands. *Joseph. Antiq. lib. xx. cap. 2.*

ABIJAM, אֲבִיָּא, Ἀβιάμ: *father of the sea*; from יָם *jam*, the sea; and אָב, *ab*, a father. *Vide ABIJAH, II.*

(**ABILA**, or **ABELA**, capital of Abilene. It should appear that there were more than one town of this name in Syria: each of which was called by the Greeks *Leucas*, *WHITE*.)

I. The **ABILA** of Lysanias (Luke iii. 1.), situated in a valley, adjacent to the river Chrysorrhoas, the channel of which river was extremely rocky (*Vide Maundrell*); and if these rocks were whitish in colour, as those of Lebanon are, they would furnish the Greeks with a cause for bestowing the name of *Leucadia* (White-rock town) on **ABILA**. (*Vide ABANA*). This name also would suit other places, of whose situation *whiteness* was descriptive. Most of the rocks in Judea are of a kind of grey-white colour: as are many near Jerusalem.

II. **ABILA** of Coelo Syria, was in the mountains of Gilead.

III. **ABILA**, in Hebrew, *Abel Satim*, was near Mount Phogor, according to Jerom.

IV. **ABILA**, *Abel Carmaim*, and,

V. **ABILA**, *Abel Meholah*, were probably on mountains also; and, very probably, some part of the surface adjacent to them was characterised by *whiteness*. *Vide ABEL-CARMAIM*, and *ABEL-MEHO-LAH*.

Possibly *Abel*, *Abila*, imports 'the wild, or waste, of places to lodge at;' 'the wild containing settlements,' or, 'the settled wild,' as distinct from that inhabited by the roving Arabs who dwelt in tents, and were *not settled*.

But, certainly this district of country called Abilene was named from a town called *Abel* or *Abileh*. In the Explanation of the Plates, the reader will find some account of those evidences which induce us to place the Abilene of Lysanias on the Chrysorrhoas, which issued from Mount Hermon, or part of Lebanon, and from thence ran to Damascus; in its course passing by the city *Abila* or *Leucas*, and in consequence marking the district called Abilene.

We may observe on this subject, that the name *Abila* signified a *mountain* in the Punic (Phoenician) language; and a *rock*, as some think, in the Hebrew. In the description which remains of the sea coasts, by Avienus, we read,

ABILA vocant
Gens Punicorum, mons quod altus Barbaro est,
Id est, Latuno.

That the word *Abel* in Hebrew, signifies a rock, is inferred from 1 Sam. vi. 18. where we read literally, 'they set down the Ark on great *Abel*,' LXX. λίθος μέγας 'great stone,' and our translation inserts 'the stone of *Abel*.' Strabo also, speaking of the city *Leucadia* in Acarnania, says it was so called because of a great *white rock* in its neighbourhood. The same distinction would influence the Greeks in giving the name *Leucadia* to the *Abila* of Lysanias.

The reader will observe that this interpretation of *Abel* is not inconsistent with that already proposed. We may understand the passage in Samuel, as implying, that the Ark was placed on a *spare* piece of ground, on a rising UNPRODUCTIVE (i. e. waste) of corn. To this agree the circumstances of the story: The men of Bethshe-mesh were reaping in the corn fields, they therefore took the Ark aside to a place not occupied by growing corn, but where the surface was bare, i. e. a rock: and this height, thus sanctified by the reception of the Ark, was easily distinguished by future generations, because it formed no part of the cultivated land. See the Plates, Medals of **ABILENE**, with their Explanation.)

ABILENE, Ἀβιλήνη, *the father of the apartment*, from אָב, *a father*, and לֵין, *to lodge*: or of *murmuring*, from לוּן, *to murmur*. It is thought this word comes from *Abela*, *mourning* or *weeping*.

ABILENE, a small province in Coelo-Syria, between Libanus and Anti-libanus, whereof Lysanias was some time tetrarch, (Luke iii. 1.) *Abela* or *Abila*, the capital of **ABILENE**, was north of Damascus and Paneas, and south of Heliopolis.

ABIMAE, אֲבִימָאֵל, Ἀβιμαήλ: *a futher sent*

from God, or my father comes from God; from אב *ab*, a father, the preposition מן *men*, from, and אל *el*, God.

ABIMEAEL, son of Joktan, according to some, dwelt in Arabia: according to others, in Armenia, and the neighbouring countries. It is certain that many tribes in Arabia at present derive their descent from Joktan.

ABIMELECH, אבי-מלך, *father of the king*; from אב *ab*, a father, and מלך *melech*, king; otherwise, *my father the king*, taking י *jod* to be the affix of the first person.

I. ABIMELECH, king of Gerar, having taken Sarah from Abraham, with design to make her his wife, God, in a dream, threatened him with death, unless he restored her to her husband. *Abimelech* pleaded ignorance, saying, he took her as the sister, not as the wife of Abraham. Early the next day, therefore, he sent her back, and complained of the deception. Abraham acknowledged her as his wife, but as his sister also, being of the same father, by another mother. *Abimelech* made him presents, and gave to Sarah, through her pretended brother Abraham, a thousand pieces of silver, directing her to purchase a veil with this money, for a covering to her face; by which generous and polite behaviour, Sarah was reproved, and Abraham was interested in the restoration of *Abimelech's* family to health, and the wives of that prince to their fertility. Gen. xx. It appears from verse 17, compared with verse 6, that *Abimelech* himself was seized with some indisposition, which produced impotency. A. M. 2084, ante A. D. 1920. *Vide Additional Remarks* on ABRAM; also FRAGMENTS, No. VII.

II. ABIMELECH, king of Gerar, son of the former; but some interpreters think this to be the same *Abimelech*, which is not absolutely impossible; yet it is every way more probable that this is his son. This prince, having accidentally seen Isaac sporting with his wife Rebekah, whom he called sister (as Abraham his father had formerly called his wife, Sarah), *Abimelech* sent for him, and said to him, 'Behold, of a surety she is thy wife: and how saidst thou, she is my sister?' Isaac answered, 'because, I said, lest I die for her.' Whereupon, *Abimelech*, highly offended, as if the honour of his people were insulted by such suspicion of their misbehaviour and cruelty, forbade any communication with Isaac and his wife, saying, 'He that toucheth this man, or his wife, shall surely be put to death.' (*Vide Additional Remarks*, ABRAM.) Afterwards, as Isaac increased in riches and power, his prosperity excited the envy of the Philistines; and *Abimelech* said to him, 'Go from us, for thou art much mightier (or much wiser) than we.' Isaac retired to the valley of Gerar, and afterwards to Beersheba, where *Abimelech*, with Ahuzzath, his favourite,

and Phicol, his general, visited him. Isaac said, 'Wherefore come ye to me, seeing ye hate me, and have sent me away from you?' *Abimelech* replied, that observing how much he was favoured by God, he was come to make a covenant with him. Isaac entertained them splendidly, and the next day concluded a treaty with them, Gen. xxvi. 8—31. A. M. 2200, ante A. D. 1804.

III. ABIMELECH, son of Gideon, by a concubine, at Shechem, Judg. ix. 18. A. M. 2708, ante A. D. 1236. After the death of his father, he assumed the government, and procured himself to be acknowledged king; first, by the inhabitants of Shechem, where his mother's family had an interest; afterwards, by a great part of Israel. The Shechemites made him a present of seventy shekels of silver; with this money, he levied a troop of vagabond followers. At Gideon's house in Ophrah, he killed his father's seventy sons, now orphans, on one stone; only the youngest, Jotham, remained, who was concealed from his cruelty. Soon after, the people of Shechem, with the house, that is, the garrison of Millo, being assembled near the oak of Shechem, to inaugurate *Abimelech*, Jotham appeared on mount Gerizim, and reproved them by his celebrated fable of the trees. (*Vide* JOTHAM.) Discord soon arose among the Shechemites, who, reflecting on their injustice, and detesting the cruelty of *Abimelech*, revolted from him in his absence, and laid an ambuscade in the mountains, designing to kill him on his return to Shechem. Of this *Abimelech* received intelligence from Zebul, his governor of Shechem. The Shechemites invited Gaal to their assistance, with whom, at a great entertainment, they uttered many imprecations against *Abimelech*; who having got troops together, marched all night towards Shechem: in the morning Gaal went out of Shechem, and gave battle to *Abimelech*, but was defeated, and as he was endeavouring to re-enter the city, Zebul repulsed him. Afterwards, *Abimelech* defeated the Shechemites, destroyed the city, and burnt their tower. At the attack of Thebez, a town about three leagues to the east, a woman, from the top of the tower, threw an upper millstone on his head, and fractured his skull, so that his bruises issued from it. He immediately called his armour-bearer, and said, 'Draw thy sword and slay me, that men say not of me, a woman slew him,' Judg. ix. 1—54. A. M. 2771, ante A. D. 1233. *Vide* FRAGMENTS, No. CIX.

IV. ABIMELECH, priest of the Lord, who gave Goliath's sword to David, when he fled from Saul, 1 Sam. xxi. 9. Several Latin copies read *Abimelech*; the LXX. read the same; but in the Hebrew it is *Achimelech*, אחימלך, and this is the true reading. *Vide* ACHIMELECH. (In Mark ii. 26, this is quoted as part of the history of *Abiathar*; which has been a difficulty: but to explain

this, we need only consult any copy of the Hebrew Bible, which has the subjects noted in the top of the margin; it will directly appear, that the words (אָבִי אֲבִיָּאֵל) are a reference to such a title, which indicates the history in the column or page below, where it would naturally signify, 'concerning Abiathar;' consequently, it is not a name given to Abimelech, as has been improperly supposed.) *Vide ABIATHAR.*

ABINADAB, אֲבִינָדָב, 'Αβινάδab: *father of willingness*; from אָב ab, a father, and נָדָב nadab, he was willing: or, my father is a prince; from נָדִיב nadib, a prince.

I. ABINADAB, David's brother, 1 Chron. ii. 13.

II. ABINADAB, son of Saul. *Vide AMINADAB.*

III. ABINADAB, a Levite, of Kirjathjearim. *Vide AMINADAB.*

ABINOAM, אֲבִינוֹאֵם, 'Αβινωῆμ: *father of beauty, or comeliness*: or, my father is beautiful; from אָב ab, a father, and נֹאֵם noam, handsome, agreeable.

ABINOAM, father of Barak, leader of the army, Judg. iv. 6.

ABIRAM, אֲבִירָם: *father of elevation*, from אָב ab, a father, and רָם ram, high: otherwise, of fraud; from רָמָה, ramah, to cheat, to deceive.

I. ABIRAM, eldest son of Hiel the Bethelite. Joshua having destroyed the city of Jericho, pronounced this curse: 'Cursed be the man before the Lord, that riseth up and buildeth this city, Jericho: He shall lay the foundation thereof in his first-born; and in his youngest son shall he set up the gate of it,' Josh. vi. 26. About 537 years after this imprecation, Hiel, of Bethel, intent on rebuilding Jericho, while laying the foundation of the city, lost his eldest son Abiram; and Segub, his youngest son, when they hung up the gates of it (1 Kings xvi. 34.): a remarkable instance of a prophetic denunciation fulfilled, perhaps, on a person who would not credit the report, or the truth of the prediction. It has been questioned whether, if he had many children, they all died, from the eldest to the youngest, during the time of his building; or whether only his eldest and his youngest son died, at the commencement and at the termination of his undertaking. *Vide FRAGMENTS, No. v.*

II. ABIRAM, one who conspired, with Korah and Dathan, against Moses in the wilderness. Abiram was son of Eliab, and grandson of Phallu, of the tribe of Reuben. God inflicted a terrible punishment on these rebels, they being swallowed up alive by the earth, Numb. xvi.

ABISHAG, אֲבִישָׁג: *my father has seized, has taken, is arrived*; from אָב ab, a father, and נָשָׂא nashag, to seize, to take possession of.

ABISHAG, a young woman of Shunam, in the tribe of Issachar. David, aged about seventy,

finding no warmth in his bed, was advised by his physicians to procure some young person, who might communicate the heat he wanted. To this purpose, Abishag was presented to him, who was one of the most beautiful young women in Israel. The king made her his wife, but did not know her: she continued with him a year. After his death, Adonijah demanded her in marriage; but Solomon perceiving in this a design to obtain the secret intelligence of the palace, and to propagate reports concerning David's final disposition of the crown, which might affect the succession, and title, had him put to death, 1 Kings ii. 17—25.

ABISHAI, אֲבִישַׁי: *the present of my father*; or, the father of the present; from אָב ab, a father, and שַׁי shai, a present: otherwise, the father of the sacrifice, or the sacrifice of my father.

ABISHAI, son of Zuri, and of Zeruiah, David's sister, one of the most valiant men of his time, and principal general in David's armies. Abishai vanquished Ishbi-ben-oh, a giant descended from the Rephaim, who bore a lance, the head whereof weighed 300 shekels of brass. This giant was on the point of killing David, when Abishai slew him, 2 Sam. xxi. 16. Abishai, with David, having one night entered Saul's tent, and finding him asleep, Abishai would have pierced him with his sword, but David forbade him, 1 Sam. xxvi. 7. When David, flying from Absalom, was obliged to leave Jerusalem, Abishai expressed an inclination to kill Shimei, who insulted David in very offensive language; but David checked his zeal, 2 Sam. xvi. 9. Abishai commanded the third part of David's army against Absalom: also, part of the army when his brother Joab engaged the Ammonites. It is said, he lifted up his spear against three hundred enemies, and slew them (xxiii. 18.); but it is not known on what occasion: neither do we know the time or manner of his death.

ABISHALOM, אֲבִישָׁלוֹם: *father of peace*; or, peace of the father; from שָׁלוֹם shalom, peace, and אָב ab, a father; or the accomplishment, or recompense of the father.

ABISHALOM, father of Maachah, who was mother of Abijah, king of Judah, 1 Kings xv. 2.

ABISHUA, אֲבִישׁוּא, 'Αβισσοῦ: *father of salvation*; or, the salvation of my father; from אָב ab, a father, and יְשׁוּעָה yeshuah, salvation; or father of clamour, from שׁוּעָה shuah, one that cries, or clamours.

ABISHUA, son of Phinehas, fourth high-priest of the Hebrews (1 Chron. vi. 50.), was succeeded by Bukki. The Chronicon of Alexandria places Abishua under Ehud, judge of Israel, Judges iii. He is called Abiezer, in Josephus, Antiq. lib. v. cap. ult.

ABISHUR, אֲבִישׁוּר: *father of the wall, or of the bull*; from אָב ab, a father, and שׁוּר shur,

or *sur*, a wall or bull: or *father of uprightness*: or *my father is upright*, by deriving it from ישר *yashar*, to be upright.

ABISHUR, the son of Shammai, of Judah, 1 Chron. ii. 28.

ABITAL, אֲבִיטָל: *father of the dew*; from אב *ab*, a father, and טל *tal*, dew, according to the Hebrew: or, *father of the shadow*, according to the Syriac. In this language, the letter צ *tzadde* is often changed into ט *teth*.

ABITAL, sixth wife of David, 1 Chron. iii. 3.

ABITUB, אֲבִיתוּב: *father of goodness*; or *my father is good*; from טוב *tub*, good, and אב *ab*, father.

ABITUB, the son of Hushim, a Benjamite, 1 Chron. viii. 11.

ABIUD, אֲבִי הוד 'Αβιούδ: *father of praise*; or, *glory of my father*; from אב *ab*, a father, and הוד *hud*, glory.

ABIUD, son of Zorobabel; one of our Saviour's ancestors, Matth. i. 13.

ABNER, אֲבִנֶר, or ABINER, 'Αβενέρ: *father of light*; or, *lamp of the father*; or, *son of the father*; from אב *ab*, a father, and נר *nur*, or נֶר *ner*, a lamp, light, a son.

ABNER, son of Ner, general of Saul's armies: he preserved the crown to Ishbosheth, son of Saul, and supported him at Mahanaim, beyond Jordan, seven years, against the forces of David, who then reigned at Hebron, in Judah. There were several skirmishes between the forces of David and Ishbosheth, wherein David had the advantage. The two generals, Joab and Abner, the first commanding the troops of David, the other those of Ishbosheth, marching at the foot of Gibeon, sat down on each side of the pool: Abner said to Joab, 'Let the young men (the soldiers), arise and play before us.' Joab said, 'Let them arise.' Immediately, twelve men of Benjamin, in the service of Ishbosheth, and twelve of the servants of David, fought together and slew each other; this brought on a general engagement, and Abner was beaten before the servants of David. The three sons of Zeruiah, David's sister, Joab, Abishai, and Asahel, were in the battle. Asahel being extremely swift, pursued Abner, who persuaded him to attack some other person, but finding him obstinate, he struck him with the hinder part of his spear and killed him. The pursuit continued till sunset; when Abner's army being gathered about him on an eminence, he called to Joab, and said, 'Shall your sword be never satisfied with blood and slaughter?' Don't you know it is dangerous to make an enemy desperate?—Joab replied, 'As the Lord liveth, if you had not spoken, the people had continued the pursuit till morning.' He then sounded a retreat,—2 Sam. ii. 8. *et seq.*

Some time after, Ishbosheth accusing Abner

of a connection with a concubine of Saul, the late king, Abner was so offended, that he sent messengers to David, promoted his party, and visited David, who received him with open arms; made him a great entertainment, and bade him go and endeavour to reduce all Israel, as he had promised. He had scarcely quitted Hebron, when Joab and his people returned thither from an expedition. Being informed that Abner had been with David, who had made an alliance with him, Joab immediately applied to the king, saying, 'What have you done? why have you let Abner go? do you know what sort of a man he is, and that he came only to deceive you, and to observe your motions?' After this interview with the king, and without the king's knowledge, he sent after Abner, desiring his return. Abner being returned to Hebron, Joab took him aside in the gate, as if desirous of speaking to him privately, and stabbed him there; to revenge, by this crime, the death of his brother Asahel. (Vide FRAGMENTS, No. xciii.) King David being informed of this murder, shewed publicly his concern at it, made a solemn funeral for Abner, attended it himself in person, composed a mournful song to his honour, and fasted, in token of grief, till the evening, 2 Sam. iii. 6. *et seq.* A. M. 2956, ante A. D. 1048.

ABOMINATION signifies (1.) a thing hateful and detestable, as shepherds were to the Egyptians (Gen. xliii. 32.); or, as the sacrifices of the Hebrews must have been to the Egyptians (Exod. viii. 26.), who could not but have beheld with anger those creatures which they venerated as symbols of deity, slain and consumed.

(Observe, the superstition of the Egyptians was so strong, that even to kill by accident one of their sacred animals, was not to be expiated but by the death of the offender. Egypt was divided into parts, each of which had its peculiar representative deity: in one district a bull, in another a goat, in another a cat, in another a monkey, &c. &c. Undoubtedly, these were strange creatures to receive public worship, to be adored as deities, or as symbols of deity; the choice of such has in it, certainly, something abominable to human nature and feelings.) (2.) Moses calls those animals abominable, whose use was prohibited to the Hebrews, Lev. vii. 21; xi. 13, 42. (3.) Sin in general, Isaiah lxvi. 3. (4.) Evil doctrines and practices, Rev. xvii. 4. (5.) An idol, 2 Kings xxiii. 13.

Scripture generally terms idolatry and idols, *abomination*, not only because the worship of idols is, in itself, abominable; but because the ceremonies of idolaters were almost always attended with licentiousness, and infamous and abominable actions. Vide ASTARTE, CHAMOS, FRAGMENTS, No. cviii. cclxxxii.

ABOMINATION of *desolation*, foretold by Daniel (chap. ix. 27.), according to the best interpreters, may denote the image of Jupiter Olympius, erected in the temple of Jerusalem, by command of Antiochus Epiphanes, 2 Mac. vi. 2. and 1 Mac. vi. 7. But principally, by the *Abomination of desolation* seen at Jerusalem, during the last siege of that city by the Romans, under Titus, is meant the ensigns of the Roman army, with the images of their gods and emperors upon them, which surrounded the city, and which were lodged in the temple when that and the city were taken. The evangelists, Matthew (xxiv. 15.) and Mark (xiii. 14.), add, 'whoso readeth let him understand;' hereby intimating, that this event was approaching, though yet future, and that the reader would do well to retire speedily from a city, which was thus threatened with the execution of the divine anger. Certainly, therefore, these passages were written before Jerusalem was destroyed, and no doubt, were instrumental in warning many believers, and perhaps unbelievers too, to escape the coming wrath.

ABRA, or **HABRA**, Ἀβρα, a general term used to signify a maid of honour, waiting gentlewoman, or maid-servant of a woman of quality. By this name are called the young women of Rebekah's retinue (Gen. xxiv. 61.); those of the daughter of Pharaoh, king of Egypt (Exod. ii. 5); those of queen Esther (Esth. ii. 9; iv. 4); and Judith's waiting woman, Judith viii. 33. *Abra* is said to signify properly, a milliner, dresser, or tire-woman.

ABRAM, אַבְרָם: *father of elevation*, or *high-father*; from רם *ram*, *exalted*, and אב *ab*, a *father*.

ABRAM, afterwards called **ABRAHAM**, son of Terah, was born at Ur, a city of Chaldaea, A. M. 2008, ante A. D. 1906. Gen. xi. 27. He spent his early years in his father's house, where idols were worshipped. Many have supposed, that he himself at first adopted this error, but that God giving him a better understanding, he renounced it; and on that account, suffered a severe persecution from the Chaldeans, who threw him into a fiery furnace, from which God miraculously saved him; while Haran, whose faith failed, perished in it. The Vulgate rendering (2 Esd. ix. 7.) expresses that he was delivered from the *fire of the Chaldeans*, and this the Jews generally teach. But this opinion seems to be founded only on the ambiguity of the word Ur, which signifies *fire*; and the city of Ur, was the place from whence God directed *Abraham* into the land of promise. It is very likely, that his father also was convinced of the vanity of idolatry, since he accompanied *Abraham* from Ur, where he was settled, to that place whither the LORD had called him. They first

came to Haran, in Mesopotamia, where Terah, *Abraham's* father, died. From thence *Abraham* went into Palestine, at that time inhabited by Canaanites. Here God promised to bless him, and to give him the property of the country. The patriarch, however, did not acquire landed property here, but lived and died, a stranger. Some time after his settlement in Canaan, a great famine obliged him to go into Egypt; where, fearing that the Egyptians, struck with the beauty of Sarah, might not only force her from him, but take away his life too, if they knew she was his *wife*, he desired her that he might call her *sister*. Sarah consented; and when in Egypt, her beauty being reported to Pharaoh, he took her forcibly away, designing to make her one of his wives; but God afflicted him with great plagues, and obliged him to restore her. *Vide* FRAGMENTS, No. vi. After the famine, *Abraham* returned to Canaan, accompanied by his nephew, Lot; there he pitched his tents, between Bethel and Hai, where he had previously raised an altar. Now, as both *Abraham* and Lot had large flocks, they could not conveniently dwell together; therefore they separated; Lot retiring to Sodom, and *Abraham* to the plain of Mamre, near Hebron, Gen. xii. 13. A. M. 2084.

Some years afterwards, Lot being taken prisoner, by Chedorlaomer and his allies, then warring against the kings of Sodom, &c. *Abraham* with his own household, pursued the conquerors, overtook them at Dan, near the springs of Jordan, defeated them, and retook the spoil, together with Lot. At his return, passing near Salm (supposed to be the city afterwards called Jeru-salem), Melchisedeck, king of that city, and priest of the Most High God, met him and blessed him, and presented him with bread and wine for his own refreshment and that of his army; or, as some have thought, offered bread and wine to God, as a sacrifice of thanksgiving on *Abraham's* behalf.

After this, the Lord renewed his promises to *Abraham*, with fresh assurances that he should possess the land of Canaan, and that his posterity should be as numerous as the stars.

As *Abraham* had no children, and could no longer expect any by his wife Sarah, he complied with her solicitations to marry her servant, Hagar; imagining, that if he should have children by her, God might perform the promises which he had made to him of a numerous posterity: Sarah also designed to adopt such children and educate them as her own; which was a common custom in those times. Under these circumstances, *Abraham* married Hagar; but she, finding she had conceived, assumed a superiority over her mistress, and treated her with contempt; Sarah complained to *Abraham*, who told her Hagar was still her servant.

Hagar, therefore, being harshly treated by Sarah, fled; but an angel appearing to her in the wilderness, commanded her to return, and to submit to her mistress: she returned, and gave birth to Ishmael, Gen. xvi. A. M. 2094, ante A. D. 1910.

Thirteen years after the birth of Ishmael, the LORD renewed his covenant and promises with Abraham. He changed his name from Abram, or an elevated father, to Abraham, or father of a great multitude [אברהם Abram, high father; אברהם Abraham, as if רמון of a great multitude] and the name of Sarai, my princess, he changed into Sarah, THE princess: i.e. of many: no longer confined to one. As a token and confirmation of the covenant now entered into, he enjoined him to be himself circumcised, and to circumcise all the males his property; he also promised him a son by Sarah, his wife, to be born within a year, Gen. xvii.

Shortly after, the enormous sins of Sodom, Gomorrah, and the neighbouring cities, brought on them the Divine vengeance. Abraham sitting at the door of his tent, in the heat of the day, saw three persons walking by; he directly ran to them, invited them to take refreshment, washed their feet, and hastened to prepare meat for them, while Sarah made cakes. When they had eaten, they asked Abraham 'Where is Sarah thy wife?' Abraham answered, 'In the tent.' Then said one of them, 'I will certainly return unto thee, according to the time of life, and lo, Sarah thy wife shall have a son.' Sarah, hearing this, laughed. Whereupon he said to Abraham, 'Wherefore did Sarah laugh? Is any thing too hard for the Lord? In a year I will return, as I promised, and Sarah shall have a son, Gen. xviii. 1-19.

When they departed, Abraham attended them, going towards Sodom, whither two of them (who proved to be divine messengers) continued their journey. The third remained with Abraham, and discoursing with him, said, 'The cry of Sodom and Gomorrah is great, and their sin is very grievous; I will therefore go down thither, and see whether they have done altogether according to the cry of it, which has come up to me.' Abraham, fearing lest his nephew, Lot, should be involved in the misfortune of that city, said, 'Lord, wilt thou destroy the righteous with the wicked? If there be found fifty righteous in the city, wilt thou destroy them with the others, and not spare the city for the fifty righteous that are therein?' The LORD answered, 'I will spare it for their sakes.' Abraham added, 'If there shall lack five of this number, wilt thou destroy all the city for lack of five?' 'No,' said the LORD. Abraham continued to speak, and reduced the number, by degrees, to ten righteous persons, and God pro-

PART I. Edit. V.

mised not to destroy the city for the sake of ten; but there were not ten to be found. Nevertheless, Lot, Abraham's nephew, was preserved from the calamity that involved Sodom, Gen. xviii. xix. Vide Lot.

Sarah having conceived, according to the divine promise, Abraham left the plain of Mamre, and went south, to Gerar, where Abimelech reigned; and again fearing lest Sarah should be forced from him, and himself be put to death, Abraham called her here, as he had in Egypt, sister. Abimelech took her to his house, designing to marry her; but God having, in a dream, informed him she was Abraham's wife, he returned her to him with great presents. This year Sarah was delivered of Isaac; Abraham circumcised him, according to covenant stipulation; and when he was weaned, made a great entertainment. Sarah, having observed Ishmael, son of Hagar, teasing her son Isaac, said to Abraham, 'Cast out this bondwoman and her son, for Ishmael shall not be heir with Isaac. Abraham, after very great reluctance, complied; as God informed him that it was according to the appointments of Providence, for the future ages of the world.

About the same time, Abimelech, king of Gerar, came with Phicol, his general, to conclude an alliance with Abraham, who made that prince a present of seven ewe-lambs out of his flock, in consideration that a well he had opened should be his own property; and they called the place Beer-sheba, or 'the well of swearing,' because of the covenant there ratified with oaths, (vide FRAGMENTS, No. LXIII.) Here Abraham planted a grove, built an altar, and resided some time, Gen. xx. xxi.

More than twenty years after this (A. M. 2133), God directed Abraham to sacrifice his son Isaac, on a mountain which he would show him: Abraham took his son, and two servants, and went towards mount Moriah. On their journey, 'Behold the fire and the wood,' said Isaac to his father, 'but where is the victim for a burnt offering?' Abraham answered 'My son. God will provide one.' When within sight of the mountain, Abraham left his servants, and ascended it with his son only; and there having bound him, he prepared to sacrifice him; but when he was about to give the blow, an angel from heaven cried out to him, 'Lay not thine hand upon the lad, neither do thou any thing to him. Now I know that thou fearest God, since to obey him thou hast not spared thine only son.' Abraham, turning to look round him, saw a ram entangled in the bush by his horns; and he offered this animal as a burnt-offering, instead of his son Isaac. This place

he called *Jehovah-jireh*, or *the Lord will see,—or provide*, Gen. xxii. 1—14.

Twelve years afterwards, Sarah, wife of *Abraham*, died in Hebron. *Abraham* came to mourn, and to perform the funeral offices for her. He addressed the people at the city gate, entreating them to allow him to bury his wife among them; for, being a stranger, and having no land of his own, he could claim no right of interment in any sepulchre of that country. He, therefore, bought of Ephron, one of the inhabitants, the field of Machpelah, with the cave and sepulchre in it, at the price of four hundred shekels of silver (about 45*l.* sterling). And here *Abraham* buried Sarah, with due solemnities, according to the custom of the country, Gen. xxiii.

Abraham perceiving himself to be grown old, sent Eliezer, his steward, into Mesopotamia, with directions to obtain a young woman of his own family, as a wife for his son Isaac. Eliezer executed his commission very prudently, and brought Rebecca, daughter of Bethuel, granddaughter of Nahor, and, consequently, *Abraham's* niece, whom Isaac married. *Abraham* afterwards married Keturah; by whom he had six sons, Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah; who became heads of different people, which dwelt in Arabia, and around it. He died, aged an hundred and seventy-five years, and was buried with Sarah, his wife, in the cave of Machpelah, which he had purchased of Ephron, Gen. xxiv. xxv. A. M. 2183, ante A. D. 1821.

REMARKS ON THE HISTORY OF ABRAHAM.

I. *Abraham* is introduced rather abruptly in the sacred Scriptures:—‘And *JEHOVAH* said to *Abram*’ (Gen. xii. 1.); but it may rationally be concluded, that before a man would undertake a long, fatiguing, and uncertain journey, at the command of another, he would be well assured of the authority which commanded him. It seems reasonable, therefore, to infer, that God had previously spoken to *Abraham*: perhaps often, though by what means we know not. However, in addition to what the Scriptures relate, we learn from other information, that about this time Chaldea became polluted with idolatry (and this we know independent of any reference to *Terah*, as a maker of idols, which some have deduced from the name *Teraphim* as related to *Terah*. *Vide ad fin.*) It appears in short, to be almost unquestionable, that one principal reason of *Abram's* quitting his own country, was his dread of this evil. Now this evil was at that time not equally prevalent in Egypt; and the countries which were distant from the great cities, or had but little intercourse with them, were much less infected with it. This also accounts for *Abram's* going northward, instead of the direct road, which communicated

through Canaan, between Babylon and Egypt. *Vide FRAGMENTS*, No. DXXXXII, DLXXXXIX.

Undoubtedly, the Providence of God called *Abraham*, for his own personal quiet, and that of his family, to seek a country less polluted than the dominions of Nimrod; and so far, no doubt, he may be said to have had Divine direction; but every thing leads to the conclusion, that he had also a communicated direction to the same purpose. Though long offended with the evils around him, yet probably he waited a considerable time for Divine orders to quit his country.

II. *Abram*, previous to his journey, was a man of substance. ‘He took Sarah his wife, Lot his nephew, and *all his property*, (Gen. xii. 5.); so that he was no adventurer for a fortune, but was already rich in worldly wealth; and had many dependants, most of whom, probably, accompanied their master to his new residence, and many of whom were among the ‘servants born in his house,’ *i. e.* among his possessions.

III. The next circumstance deserving notice, is, his calling Sarai, his wife, ‘sister,’ instead of ‘wife’ (Gen. xii. 13, &c.), and as this incident is liable to ambiguity, and has suffered by being placed in false lights, to the greater discredit of *Abraham* than is just or necessary,—a few thoughts may be well bestowed on it.

It deserves consideration how far this might be a custom derived from the earliest ages of mankind; for, as in the first, so also in the second, infancy of the human race, the relations of life were so very few, and so very intimate, that it was little short of inevitable for the nearest in blood to intermarry: and it is by no means incredible, that some families had made a point of maintaining themselves distinct from others, by this custom; and that they chose to be thus restricted to the branches of their own family (cousins, &c.), as afterwards among the Jews, the restriction was enlarged to their own tribe.

But, independent of this consideration, it should be recollected, that every nation, and oftentimes every family, has its own manners; which appear not merely singular, but uncouth, to those not accustomed to them, and which, occasionally, are mistaken by casual observers. It is not usual in England, nor does it appear to have been so in Egypt, or in Canaan, for a husband to call his wife—*sister*; but it seems to have been customary among the Hebrew families, to use this term, and others of near consanguinity, for a more general relation than they strictly import (*vide FATHER, BROTHER, SISTER*), and also for a *wife*, a companion. —For example,

We find *Abram* twice using this mode of speech, and twice experiencing the same inconvenience from it. We find Isaac using the same appellation, with, at least equal apparent art; and under

the same apprehension, in the same place where *Abram* had used it. We recollect no other instances equally ancient; but it is observable, that the Bridegroom, in the poem usually called the Canticles, does not call his Bride—*wife*, but always—*sister*. Now, whatever allowances, or of whatever kind, the poetical style may require; or whatever liberties of speech it may take, it must at least possess, as essential to it, a correspondence to the manners it depicts; this mode of address, then, was certainly founded on those manners.—It is a peculiarity of the same nation; and not of the vulgar, but of the king of that nation; and of the wisest king that nation ever had. It seems very probable, therefore, that this address may even be taken as a mark of high breeding and delicacy. In later ages, we find Tobias calling his wife, sister (Tobit viii. 4.); ‘Sister arise, and let us pray:’—and verse 7. ‘I take not this my sister for lust.’ These instances tend to prove, that it was nothing unusual for husbands to express affection for their wives, by calling them *sister* in familiarity, and in private.

If this be correct, then the emphatic (אִשְׁתִּי *hua*) ‘THAT my sister,’ used by *Abram* (Gen. xx. 2, 5.), and by Isaac, (xxvi. 7, 9.), expresses very tender affection. And that this custom continued among the Jews, may be confirmed from the expression of St. Paul (1 Cor. ix. 5.), ‘to be accompanied by—a *sister*—a wife.’ To say the least, general semblance or probability justifies our translators against the Romanists, who would render γυνῆκα, a “woman:”—could a *sister* be other-wise than a woman? but she might be a *sister* without being a wife; an idea, against which the apostle guards by this addition.

To return to *Abraham*: there seems to be no necessity for supposing, that the use of this appellation commenced when *Abram* was about to enter Egypt with Sarai. It was his general request long before (Gen. xx. 13.); but he now afresh desired Sarai to use the title *brother* (as had been customary between them in private) in ordinary discourse, when speaking to him, or of him, to the Egyptian women, with whom she might converse (for, according to the custom of the East, she conversed with no men): and what these Egyptian women reported of her beauty and manners, with such accidental sight of her as might occur to the chief officers of Pharaoh’s house, (for though the women in the East are very reserved, they are not locked up,) induced Pharaoh to take her into his palace (i. e. to give her apartments in his haram); but it does not appear that he ever saw her. Thus Sarai’s calling *Abram*, *brother*, was as likely to have been the immediate cause of her being taken from him, as his calling her *sister*. The original says, ‘The Lord struck the house of Pharaoh with great plagues, because of

the word of Sarai, wife of *Abram*.’ (Gen. xii. 17.) This probably refers to her complaints to God of the detention and violence she suffered; for had she been only *Abram*’s sister, by what right did Pharaoh detain her, against her consent, and that of her brother, who was her natural guardian? (Vide the instance of LABAN and REBEKAH.) That king’s conduct, or at least the behaviour of his officers, seems too much to justify *Abram*’s suspicions of the Egyptian manners. On the whole, so far as relates to this transaction in Egypt, while it is admitted, that the fear of *Abram* induced him to use art and management, it must be equally admitted, that his fear was too well founded: nor does it seem to have overcome his faith, as some have said; nor to have put him out of the regular custom of his life; but to have suggested what he thought a prudential application in public of what had been his custom in private, though, perhaps, by this very prudence, he ran at least as great a risk from the anger of Pharaoh, when he turned him out without delay, as he might have done, had he trusted entirely to the ordinary course of things, and followed the simple path of his duty.

As the same effects seem connected with the same circumstances in the story of Abimelech (Gen. xx. 2.), we shall now advert to that account; observing, that the original will bear the idea, that *Abraham* said to his wife—*my sister*: as well as of her—THAT *my sister*, i. e. my dear sister, emphatically; i. e. in the hearing of some of Abimelech’s people, he thus addressed Sarai. Abimelech thinking to do *Abram* and himself honour by a near connection, *sent* and took her. (Vide FRAGMENTS, No. VI.) He behaved differently from Pharaoh; he meant rather good than harm; rather friendship than insult; therefore, he was expostulated with; and to him *Abraham* apologized, by discovering their true relation, and his general request—‘at every place to which we journey, call me *brother*.’ Abimelech was not that potent king over a great country, which Pharaoh was, but much more on a level with *Abraham*; and, therefore, the less likely to think himself degraded by marrying his sister. These circumstances are very different from those suggested of the haughty, the oppressive Pharaoh.

If the custom of women’s wearing veils were not so ancient and so universal, as we know it to be in the East; and if it did not so expressly occur but a little later in time in the story of Rebekah, who came from the country of Sarah, one might be almost tempted to think, that the fashion was not without exceptions in Chaldea, when Sarai left it; or, that she had not been used to adopt this mode of dress. It is certain, that the Arab women, at this day, when at home in their tents, do not wear the veil, though those in the cities do.

(*Vide* FRAGMENTS, No. XLI. CLXI. CLXV.) Whether they do not on other occasions also lay it aside, *vide* REBEKAH: and as Sarah had been accustomed to dwelling in tents only, that circumstance should well be considered in explaining this history.

IV. The dignity and power of *Abraham* is incidentally stated in the story of his rescuing Lot. He must have been a man of no trifling possessions, who had three hundred and eighteen servants *born among his property*, whom he could entrust with arms (Gen. xiv. 14.); it implies, that he had many *not* born in his house, but bought with his money; some also, doubtless, were old; some were women, and some children: these together make a considerable tribe. In fact, *Abraham* appears to correspond exactly to a modern Emir; to possess many of the rights of sovereignty in no small degree; and to be little other than an independent prince; even while dwelling on the territories of sovereign princes, who greatly esteemed him.

V. However customary a plurality of wives might be among the nations around him, *Abraham* took no other wife than that of his youth; and this, as it should seem, from his very great affection for Sarah. His connection with Hagar was not proposed by himself, but by Sarah; and *Abram* in that yielded to her wishes rather than to his own. The same we find practised by Leah and Rachel, the wives of Jacob, who gave their handmaids to their husband, and considered themselves as having children by this substitution. *Vide* ADOPTION. The event of this connexion serves to show, that the personal deficiency, which occasioned the want of issue, was not in *Abraham*; therefore the miracle which preceded the conception of Isaac, was principally, if not totally, in the person of Sarah. As to *Abraham's* treatment of Hagar, it may appear, that after she had become his wife, he ought not to have left her so entirely under the power of Sarah; but, it is evident, that the sending away Ishmael and his mother appeared hard to *Abraham* himself; nor did he comply with the demands of Sarah, till after he had obtained the divine sanction; with a renewal of the promise of divine protection to Ishmael. In his manner of sending them away, there is much caution and management: it was very early in the morning, that is, before Sarah, perhaps, or many of his family, could be spectators; also, before the heat of the day; at the very best time for travelling. Ishmael being about sixteen years old, was well able to carry either the loaves or the skin of water. By this privacy, he avoided farther harshness and bickerings between Sarah and her servant; and did his utmost to ensure the safety of Hagar and her son. *Vide* HAGAR and ISHMAEL.

VI. The covenant made with *Abraham* is a

subject well worthy consideration, whether as it regards the solemnity, the occasion, or the contents of it. Its history is related in two parts; the first is, *previous to the birth of Ishmael*; the second, *previous to the birth of Isaac*. The first foretels, that *Abraham* should have a numerous posterity, and that he need not make a stranger his heir: the *second* promises a son *by Sarah*; a son, with whom the covenant was to be established. For the ceremonies of the covenant, *vide* COVENANT. For the contents of the covenant, (1.) as they relate to his posterity: the family of this patriarch has, from remote antiquity, been extremely numerous; from him are derived many tribes of Arabs, descending through Ishmael, and others by Keturah: to say nothing of the Jews; neither has there been on the face of the earth, since Noah and his sons, any man whose posterity is equally extensive, any man to whom so many nations refer their origin. Others may have begotten families, but *Abraham* is the father of nations. (2.) The change of name, *Abram* into *Abraham*; and of Sarai into Sarah; *vide* NAME. (3.) The sign of the covenant, *Circumcision*. This had reference to posterity; as all the posterity descending from a circumcised parent, must be begotten by that part which bore the sign of obedient ratification of the covenant, so the issue was considered as sacred to God; not because of its relation to a holy or sacred mother, but because it was derived from a part of the father federally holy or sacred, or in a minor sense *consecrated*, by this sign of the covenant: and it may be conceived, that had the part circumcised been the finger, the ear, or any other part than what it was, the holiness attributed or constituted to the posterity had not been valid: that is, the relation between the sign and the offspring had been neither appropriate, consequential, nor even apparent. *Vide* CIRCUMCISION.

VII. The history of *Abraham's* entertaining the Angels, deserves, and is capable of, illustration. We find the patriarch, like a modern hospitable Arab of dignity, sitting in the door of his tent, in the heat of the day; where a stream of refreshing air passed through, and where the shade was comfortable and refreshing. He was not, however, so selfish or so indolent, but what at the sight of strangers, travelling during those sultry hours, he felt for their fatigue; he did not stay till they came up to him; as if he valued his ease more than their entertainment, but ran towards them, invited them, pressed them, then hastily (disregarding the heat of the day, now he could serve his company) accommodated them, and stood by them under the trees, while they ate. He gave them a noble repast, a repast accounted noble, a liberal meal: and that his guests might want for nothing, he himself attended them. Such

is still the hospitality, and such the politeness of the East.

So far concerns *Abraham*; but, to obtain accurate ideas of this story, it may be further observed, that these guests were eating, not in the tent of *Abraham*, but under the shadow of the oaks: that *Abraham's* tent was not the same as Sarah's tent, but placed at some little distance from it; as is the custom of those parts (and this is clear in the original; '*Abraham* hastened to the tent to Sarah,' that is, he went from the tent, at the door of which he had been sitting, to the tent where Sarah at that time was; there was no need for this, had Sarah's tent been that wherein he had been sitting): also, that his guests gradually open themselves to *Abraham*. 'Where is Sarah, thy wife?' How should entire strangers know his wife, and her name! and wherefore interfere in his domestic matters? '*Sarah*,' says *Abraham*, 'is in her tent.' No doubt this excited Sarah's attention;—to which purpose it was adapted, and for which it was intended. Then one of them continued, 'When I come this way again next year, I shall find her better engaged; she will not then be so much at leisure, but caressing a son:' such may be thought the import of the expressions freely taken: on hearing this, Sarah laughed, (Gen. xviii. 1—12.) The laughter of Sarah may be supposed to proceed from her conviction that this stranger knew nothing about her: *q. d.* 'He supposes *Abraham* has got a wife much younger than I am; he has heard my name by some accident, but he does not know me; if he did, he would not thus talk of a woman of my age.' And now, for the first time, 'the LORD' speaks, reasoning, that the LORD could do any thing; and repeating that *Sarah should have a son*: thus, by Sarah's detection, a token of some person as the speaker, no ordinary man, was given to her and to *Abraham*; and the circumstances, though not altogether miraculous as yet, are well calculated to excite attention and apprehension in the minds of those interested; especially, if *Abraham*, who had so lately received the covenant from God, understood any allusion to it, or any confirmation of it, under these ambiguous expressions, which greatly resemble those used not long before, perhaps but two or three days; perhaps even but one day: if so, then by this time, he might begin to discern somewhat of the dignity of his guests. The words, 'Nay, but thou didst laugh,' are capable of a future sense, 'Aye, but thou shalt laugh!' which was accomplished when Sarah called her son's name *Isaac* (laughter.) Certainly now, if not before, *Abraham* regarded his guests as extraordinary personages: but what has passed hitherto, does not demonstrate that they were super-human; they might be prophets. *Abraham* therefore, pleased and interested with their con-

versation, probably desirous of farther information, as also of doing honour to his courteous and well-wishing guests, accompanied them part of the way towards Sodom; and about the dusk of the evening (for the preparation of the repast itself, the conversation that followed, &c. must have taken up some hours, subsequent to the heat of the day,) when the day was closing, he perceived on one who staid with him, the others having departed, those splendid tokens brightening as darkness came on, which designated a celestial being. Some have thought, that beside the person spoken to, the *Shekinah* appeared: it might be so; but it seems more probable, that this person gradually suffered the radiance of the sacred *Shekinah* to appear, and, without leading *Abraham* to suppose he had seen *JEHOVAH*, might yet convince his mind, that he had seen his commissioned messenger. If such honours might be gained by hospitality, the Apostle was right to recommend it, by the example of such as had UNAWARES entertained angels: such an afternoon, such an evening, amply repaid the most liberal hospitality! Heb. xiii. 2.

This kind of ambiguity, brightening into certainty, seems well suited to the circumstances of the subsequent conversation between *Abraham* and his glorious visitor. Had *Abraham* conceived that he was speaking immediately to *JEHOVAH*, that had left no room for reasoning, or representation; and he could not address a mere stranger-traveller, a mere casual undistinguished guest, by such honourable terms as he bestows on the person with whom he discourses. The principle of this manner of representing this part of the history, seems to be confirmed by the accuracy of distinction preserved in the original. The narration says, '*Abraham* stood before *JEHOVAH*' (ver. 23.), 'and *JEHOVAH* spake' (ver. 26, &c.): but *Abraham* never uses this term in addressing this person, but merely *Adonai*, 'Behold I have spoken to *Adonai*' (ver. 27, &c.) Probably, therefore, here is a farther instance of the 'unawareness' with which *Abraham* entertained angels; since, though he perceived the dignity of his guest to be great, it was, in reality, much greater than he understood: he saw the human exterior of this appearance fully; but the interior, or super-human, he saw very imperfectly, and ambiguously: as, indeed, human nature could see it no otherwise.

VIII. *Abraham's* faith, respecting his son Isaac, when commanded to offer him for a burnt sacrifice, has been so often urged and illustrated, as to need no enlargement here.—We may, however, remark, that under the circumstances of *Abraham*, as having a son in his old age, born after the covenant, and in consequence of that alliance, on whose issue depended invaluable promises, who was now arrived at man's estate, who was his heir,

who was his mother's favourite ; he must have been well convinced, that he followed no idle phantasy, no illusive injunction, in proposing to slay him : the common feelings of human nature, the uncommon feelings of the aged patriarch, all protested against such a deed. The length of the journey, the interval of time, the discourse of Isaac, all augmented the anguish of the parent ; unless that parent were well satisfied in his own mind, that he acted in obedience to authority fully and completely Divine. We may here remark, that neither the prophets nor the apostles, the patriarchs nor the saints, have left any description of what was the impulse they felt, or what was the *afflatus* they experienced ;—but they have left in their actions sufficient proof, that they believed it to be real, and undoubtedly Divine. Had they described it, fancy might have counterfeited the symptoms ; but, as they manifest *their* sense and conviction of it by their actions only, they evidently decline to occasion any mistakes in others, from whatever cause arising : they did not esteem themselves examples to following ages, though following ages have thus esteemed them.

For other particulars of *Abraham's* life, which seem capable of farther illustration, *vide* the articles of the several persons to whom they refer. Also, FRAGMENTS, Nos. VI. XLI. &c.

The Orientals, Christians, Mahometans, Indians, and Infidels, have a knowledge of the patriarch *Abraham*, and speak with great commendation of him. (Tarik Montekheb, D'Herbelot, *Bibl. Orient.* p. 12.) The Arabians, who are descended from this patriarch, relate that *Abraham* was the son of Azar, and grandson of Terah ; all their historians agree in this. Terah, therefore, whom the Scripture mentions as the father of *Abraham*, was likewise named Azar ; to have two names is a customary thing in the East ; or, for the same individual to receive and employ different names at different periods of his life (*vide* NAMES)—we have divers instances in Scripture. If our chronologists, remarks M. D'Herbelot, had been acquainted with this Arabian genealogy, they would never have had recourse to the expedient of *Abraham's* transplanting himself a second time, to reconcile thereby the date of his departure from Ur with the years of his age ; they might have easily disentangled their difficulties, by admitting two Terahs, one surnamed Azar, the father of *Abraham* ; the other his grandfather ;—which no ways contradicts the sacred text.

A History of the Life of *Abraham* might be extracted from the traditions of the East. By way of instancing such traditions, as well as in reference to this patriarch, we present a short specimen.—Nimrod, the celebrated Nimrod, son of Cush, and the mighty hunter, thought to have

been the first who assumed royalty after the deluge, resided at Babylon, which was built by him. This prince, in a dream, saw a star rising above the horizon, the light of which eclipsed that of the sun. The soothsayers being consulted, foretold that a child should be born in Babylon, who shortly should become a great prince ; and that he had reason to fear him, though he was not yet conceived. Terrified at this answer, Nimrod gave orders to separate the men from their wives ; and appointed an officer over every ten houses, to prevent their intercourse. Azar, Nimrod's guide, deceived his guards, and lay with his wife Adna. The next day the Magi, who continued their observations incessantly, informed Nimrod, that the child with whom he was threatened, had been conceived that very night : this prince then issued orders, that all pregnant women should be guarded with great care, and all children born of them should be put to death. Adna, whose pregnancy was not apparent, was not put under guard, but was suffered to go into the country, where she was delivered in a cave, the mouth whereof she closed very diligently ; and at her return, told her husband, that she had brought a son, who died immediately after his birth.

Adna, however, went frequently to the cave to her son, to suckle him ; but she continually found him sucking the ends of his fingers, one whereof furnished him milk, the other honey. This miracle surprised her ; but her anxiety for the child's nourishment being thus relieved, and as she saw that Providence had taken this care on itself, she was satisfied with visiting him, from time to time. She soon perceived, that he grew as much in three days as common children do in a month ; so that fifteen moons were scarcely passed, before he appeared to be as large as a boy of fifteen years : hereupon, Adna declared to Azar, that the son of whom she had been delivered, and who was reported by her to be dead, was living, and that God had provided miraculously for his subsistence.

Azar ran immediately to the cave, where he found his son, and desired his mother to convey him to the city, being resolved to present him to Nimrod, and place him about the court. In the evening, Adna brought him forth out of his den, and conducted him through a meadow, where herds of cattle were feeding. This being a sight entirely new to the young *Abraham*, he was inquisitive to learn their nature of his mother, and by her was informed of their names, qualities, and uses. *Abraham* continued his enquiries, and desired to know who produced all these ? Adna told him, that all things in the world had their Lord and Creator.—'Who then,' said he, 'brought me into the world ?' 'I,' replied, Adna. 'And who is your Lord ?' asked *Abraham*. She answered, 'Azar.' 'Who was Azar's Lord ?' She told him,

Nimrod. He shewed an inclination to carry on his enquiries, but she checked him, telling him, that it was not convenient to search farther into matters, for fear of danger.

At last, he came to the city, which he saw deeply engaged in superstition and idolatry. After this he returned to his grotto, continually excited by a desire to know his Creator. One evening, as he was going to Babylon, he saw the stars shining, and among others, Venus, which was adored by many: he said within himself, 'Perhaps, this is the God and Creator of the world': but observing some time after, that this star was set, he said, 'This certainly cannot be the Master of the Universe, for it is not possible he should be subject to such a change.' Soon after he noticed the moon at full, and thought this possibly might be the author of all things; but when he perceived this planet also to sink beneath the horizon, his judgment of it was the same as before of Venus. At length, near the city, he saw a multitude adoring the rising sun; he was tempted to follow their example; but, having seen this luminary decline like the rest, he concluded, that it was not his Creator, his Lord, or his God.

Azar presented *Abraham* to Nimrod, who was seated on a lofty throne, with a number of beautiful slaves of both sexes in attendance. *Abraham* asked his father who that person was, so much exalted above the rest? Azar answered, 'The king, Nimrod, whom all these people acknowledge for their God.'—'It is impossible,' replied *Abraham*, 'that he should be their God, since he is not so beautiful, and consequently not so perfect, as the generality of those about him.'—*Abraham* from hence, took an opportunity of speaking to his father concerning the unity of God; which afterwards drew him into great contests with the principal men of Nimrod's court, who would by no means acquiesce in the truths he declared. Nimrod, informed of these disputes, commanded him to be thrown into a burning furnace, out of which he came without receiving the least hurt.

They relate also another story: *Abraham*, it is said, distributed all the corn in his granaries to the poor, during a great plague; he also sent to a friend in Egypt, for a supply; who, understanding from *Abraham's* people the occasion of their journey, told them, a famine was likewise feared in that country: 'Besides,' said he, 'I know that *Abraham* wants not provisions for his own family; and the corn which he desires is not for himself, but for the poor only; for which reason, I do not think it just to send him that which we may want ourselves, for the subsistence of our own people.'

This refusal, though softened with fair speeches, extremely afflicted *Abraham's* messengers; and when they approached their master's dwelling, fearing lest the people of the country, seeing in

what disappointed condition they returned, might ridicule them, and take occasion to despise *Abraham*, they determined to disguise their condition by filling their sacks with a very fine sand, which they found in their way. On their arrival at home, the principal of the company related to their master what had happened to them, and what they had done. *Abraham*, without shewing any concern at it, went into his oratory, to comfort himself with God on this disappointment.—In the mean time, Sarah, his wife, ignorant of what was related, seeing the camels returned, took a sack, which she found full of excellent meal, and made it into bread for the poor. *Abraham* having finished his devotions, came out of his closet, and perceiving the smell of now-baked bread, he asked Sarah of what meal she had made it? she replied, 'Of your Egyptian friend's, which your camels brought hither.'—'Say rather,' answered *Abraham*, 'of your faithful friend, God; who never forsakes us in our necessities.' From this time, *Abraham* was styled 'the friend of God,' a name given him in the prophets, and by which the Mahometans generally call him. Hence Hebron, where he was buried, is termed by them 'the city of the Friend of God.' Nevertheless they place him much below their false prophet, Mahomet: '*Abraham*,' says one of them, 'was only an officer in his army: and the Messiah is no more than master of the ceremonies at his court.'

As to the number of angels received by *Abraham* in his tent, they are not agreed. Demiathi acknowledges three, Gabriel, Arraphel, and Michael; the first was commissioned to destroy Sodom, the second to predict the birth of Isaac to *Abraham*, the third to preserve Lot. *Abraham* having received them in his tent, entertained them with a roasted calf, says Mahomet, in his *Al-Koran*; but observing they did not eat, he was in great consternation, conjecturing they were enemies (for, according to the custom of the Eastern people, there is no greater sign of enmity, than to refuse eating and drinking with one who invites them): the angels, therefore, encouraged him, saying, 'Fear not, for we are sent to Lot's people.' Sarah, who was present, fell a laughing, continues Mahomet (who being unacquainted with the true history of *Abraham*, relates it after his own manner). His interpreters tell us, that the cause of Sarah's laughing was either her joy to find *Abraham* delivered from his fears; or the desire of seeing the Sodomites punished; or her admiration to behold angels in a human form. The angels observing her laughter, communicated the good news that she should have a son called Isaac, and that Isaac should be the father of Jacob. To that Sarah answered, 'How can this be, that I who am old, my husband also being far advanced in years, should be delivered of a

son? this would indeed be very wonderful!' But the angels replied, 'Why should you be surprised at what is God's doing? This is a blessing to you and *Abraham*, for you are chosen to be the heads of a great family.' After this, the angels proceeded on their way to Sodom, and *Abraham* interceded with God a long time, endeavouring to divert the destruction of Lot's people, saying to him, 'You are going to lay several cities in ruins, in each of which, perhaps, there may be a hundred righteous persons.' Such is the history in the Koran.

The story of Hagar and Ishmael is likewise altered in the Koran; where we read this prayer made by *Abraham*: 'Lord, I have placed one of my sons in a barren valley near thy sacred house.' Those interpreters hereupon relate, that Sarah being unable to endure Hagar, or her son Ishmael, in Palestine, entreated *Abraham* to send them into the wilderness, where there was no water. This request gave *Abraham* uneasiness; but the angel Gabriel, convincing him that he ought to acquiesce in Sarah's will, he obeyed; and taking the mother and her child, he transplanted them into the territory of Mecca, which at that time was barren, and destitute of water: but the angel caused a spring to rise under Ishmael's feet; which is now the well Zemzem, so famous among the Turks. At the same time, God poured forth his blessings on the country, and it became so fertile, that we see the fruits of the four seasons growing together in abundance.

There was then no temple at Mecca, but only a large edifice, called Sorah, erected, they say, like a temple, by Seth, ever since the time of Adam. It was respected for its antiquity, and all the inhabitants of the country visited it out of devotion. *Abraham* and Ishmael rebuilt this temple, which had been destroyed by the deluge. The Mahometans call it the Caabah, or the square house; they are bound to visit it at least once in their lives, out of devotion: and in whatsoever part of the world they be, they turn themselves towards it at their prayers.

There is great probability, that the ancient Arabians and Ishmaelites paid idolatrous worship in this temple to Bacchus, and to Urania or the Celestial Venus. Herodotus (*lib. iii. cap. 8.*) assures us, that they adored only these two deities, whom they called—Bacchus, *Urotalt*; and Urania, *Alilat*. Strabo, says, (*lib. xvi.*) that they had no other deities but Jupiter and Bacchus. Ammianus describes Coelus and Bacchus as their gods. Philostorgius, in Photius, says, they sacrificed to the sun and moon, and to demons. Nilus, in his history of the massacre of the Monks at Mount Sinai, affirms, that they sacrificed to the sun and morning-star. Maximus Tyrius speaks of a great square stone, to which they paid divine honours;

and when the Saracens were converted to Christianity, they were obliged to anathematise this stone, which before had been the object of their worship.

It is related, that the tribe of Arabians, called Gioram, having been obliged to surrender Mecca, and its temple, to the Ishmaelites, the prince of the Gioramides threw the black stone and two antelopes of gold into the well Zemzem, above-mentioned, and closed the mouth of it so carefully, that, for a long time, no one could discover it. D'Herbelot, *Bibl. Orient.* p. 219. Article CAABAH.

Abdalmotleb, Mahomet's grandfather, drew the stone out of the well, and restored it to its place in the temple, whence it had been taken. It is, at this day, inserted in the wall of the temple of Mecca; and the Mahometan pilgrims would think their pilgrimage defective, if they did not kiss this stone several times; they ascribe a thousand miraculous qualities to it. This black stone is not the only one to which the Arabians pay, or have paid a superstitious worship. The ancient Ishmaelites, who frequented the temple built at Mecca by *Abraham*, pulled out several stones, which they carried with them, and placed under a tent, towards which they turned at their devotions. As the worship of the temple of Mecca consisted of a diversity of whirlings, or turnings round, they called these stones *Dasuar*, which signifies the same thing; and they observed the same ceremonies about these, as they did about the temple. Thus an extreme respect for the memory of *Abraham*, has involved these people in superstition and impiety. All they say of the temple of Mecca, built by *Abraham*, is probably only a fiction, engrafted on Moses's account of the altar erected by that patriarch at Beer-sheba, and of the grove planted round about it, Gen. xxi. 33. D'Herbelot, voce *Hagiar-alassorad*. Idem, page 15. Chardin, *Voyage de Perse*, tom. ii. page 451.

The Koran (chap. 2.), tells us farther, that *Abraham* one day prayed to God, 'Lord, shew me how thou raisest the dead.' The Lord answered, 'Hast thou not faith?'—'Yes, Lord, but this request I make only for my own satisfaction.' At this moment the devil observing the carcass of a man thrown by the sea on the shore, part whereof had been devoured by birds, wild beasts, and fishes, thought this was a fair opportunity to ensnare men with regard to their belief of the resurrection. *Abraham*, by God's appointment, approached the shore; the devil assuming the human shape, immediately accosted him, and, affecting great surprise, asked him how it was possible the members of that carcass, dispersed in the bellies of so many different animals, could be re-united at the resurrection? *Abraham* replied, 'He whose power formed all the parts of our body out of nothing, is sufficiently able to re-unite

them from the several places where they are scattered: the potter crushes an earthen vessel, and, at his pleasure, fashions it again of the same clay.' God afterwards says to *Abraham*, 'Take four birds, tear them in pieces, and lay the divided parts of them on four separate mountains; then call them, and you shall see all these four birds immediately come to you.' This is an imitation of what is said (Gen. xv. 9, 10, 11.) concerning the sacrifice of an heifer, a she-goat, and a ram, each of three years old, of a turtle dove and a young pigeon, which *Abraham* divided, and placed on different altars; but the Mahometans have added various circumstances. They relate, that the four birds mentioned by Mahomet, were a cock, a pigeon, a raven, and a peacock; that *Abraham*, after he had divided them, dissected them, then mingled them together: some add, that he even pounded them in a mortar, and composed but one mass of them, of which he made four portions, which he placed on the tops of four different mountains; then holding up their heads, which had been reserved by him, he called them separately by their names; each of them immediately returned, re-joined its head, and flew away. Thus God convinced *Abraham* of a resurrection.

[It is impossible for us to ascertain what ancient writings Mahomet might use in compiling his Koran (for that parts of it are so compiled, admits of no dispute); it seems not improbable that many fictitious, and other *fancy-embellished* histories (like those of the spurious gospels of our Lord Jesus) might be in circulation in Mahomet's time, of which *Abraham* was the hero, and that out of these he selected; but whether the worst, or the best parts, we cannot tell. It might, however, be agreeable, if we could trace enough to ascertain the ideas annexed in that country to the "rising of the star," reported to mark the birth of *Abraham*; perhaps it might explain the prophecy of Balaam (Numb. xxiv. 17.), or it might elucidate the ready apprehension of the eastern Magi, who when they, in the East, saw a certain star rise in a certain manner and position, and in a certain portion of the heavens, inferred the birth of a remarkable child; indeed no less than the King of Judea; and they journeyed many miles to visit him. How came the rising of a star thus connected in idea with the birth of a child? was the idea *ancient*? and what might be its origin?]

One of the greatest prerogatives of *Abraham*, say the Musselmans, is his being the stock from which sprung the glorious Virgin Mary, and her son, whose miraculous conception and birth they acknowledge. D'Herbelot, *Bibl. Orient.* p. 583.

The Magi, or worshippers of fire (a sect still subsisting in Persia), have equal respect for

Abraham with the followers of Mahomet. They believe Zoroaster, their great master, to be the same with *Abraham*, and that he was called *Zerdoust*, or *Zoroaster*, i.e. "the friend of fire," because, when thrown by Nimrod into a fiery furnace, he came out of it unhurt; the fire having caressed and treated him as a *friend*, instead of injuring him. D'Herbelot, *Bibl. Orient.* page 16.

It is well worth remarking, and indeed it is our duty to remark, how greatly inferior, in all respects, are the stories told respecting *Abraham*, by these his Arabian descendants, when compared with the simplicity of the Mosaic narration: however, these accounts serve to show the excellence and eminence of *Abraham's* character, the certainty of many particulars of his history, his travels, his marriage with Hagar, and his having Ishmael for his son (from whom the Arabs are descended), which with many other facts demonstrate the general history, and the dignity, of this venerable patriarch.

Having given the former as specimens of oriental traditions and tales, we shall give the following as a specimen of Jewish narrations. It is related by Mr. David Levi, in his *Lingua Sacra*.

"I cannot omit taking notice of what is related in *Medrash Berishith*, concerning this patriarch; especially, as it shows his fortitude, and firm reliance on the protection of the Supreme Being; and at the same time exhibits the rational method which he pursued in endeavouring to wean mankind from that gross idolatry and superstition into which they were plunged. Terah, the father of *Abraham*, was an idolater, and likewise a dealer in, and maker of idols. It chanced one time, that Terah went on a journey, and left *Abraham* to take care of and dispose of the idols during his absence.

"When a man came to purchase an idol, *Abraham* asked him his age. When the man had answered him,—*Abraham* replied, "Can it be possible, that a person of your years can be so stupid as to worship *that* which was made but yesterday?" The man being quite overwhelmed with shame, hung down his head, and departed. In this manner he served several. At length there came an old woman, with a measure of fine flour in her hand, which she told him she had brought as an offering to all the idols. *Abraham* at this was exceedingly wroth, and took a large stick and broke all the idols, except the largest, which he left whole, and put the stick into his hand.

"When Terah returned and perceived all the idols broken, he asked *Abraham* how that came to pass? *Abraham* informed him, 'That there came an old woman and brought an offering of fine flour to the idols: upon which they imme-

diately *fell together by the ears* for the prize, when the large one killed them all with the stick which he held in his hand.

"Terah feeling the full force of the satire, was greatly exasperated; and immediately accused Abraham before Nimrod, in order to have him punished for the contempt shown to his gods.

"Nimrod commanded him to worship the fire; but Abraham answered him 'that it would be more profitable to worship the water, which extinguishes the fire.' 'Why then,' says Nimrod, 'worship the water.' 'No,' says Abraham, 'it were better to worship the clouds, which furnish the water.' Nimrod bid him worship them; but he told him, 'It would be better to worship the wind, which disperses the clouds.' Nimrod then bid him worship the wind. Abraham answered, 'It would be preferable to worship man, who was able to endure the wind.' 'Well,' says Nimrod, 'I see it is your intention to deride me; I must therefore tell you, briefly, that I worship none but the fire, and if you do not do the same, my intention is to throw you therein; and then I shall see, whether the God you worship will come to your relief; and immediately had him thrown into a fiery furnace.

"In the interim, they questioned his brother Haran concerning his faith, who answered, 'If Abraham succeeds, I will be of his; but if not, of Nimrod's.' Upon which, Nimrod ordered him to be immediately thrown into the furnace likewise, where he was presently consumed; but Abraham came out of the furnace without receiving the least injury.

"This agrees with the 28th verse of the xi. chapter of Genesis: 'And Haran died in the presence of his father Terah, in the land of his nativity, in the fire of the Chaldees; for it was by means of the accusation which Terah exhibited against Abraham, that Haran suffered death; so that he may justly be said to have died in the presence of his father. Here is an admirable lesson for mankind: which clearly points out the difference between those who serve the LORD in truth and sincerity, and those who the lukewarm, and easily turn to that which seems most profitable in this world. This transaction, the author of *Shalsheleth Hakabala* says, happened in the seventieth year of Abraham."

It is by no means likely that Abraham resided at Babylon, if he ever visited that city; as the course of his journey to Canaan lay much farther north; but this seems to be a misapplied tradition of the deliverance of the three Hebrews from the fiery furnace, recorded by Daniel; and Nimrod is substituted for Nebuchadnezzar. *Vide* BABYLON.

We are told (Article *Ben Scolman*, D'Herbelot) that, A. D. 1119, Abraham's tomb was discovered

near Hebron, wherein Jacob likewise, and Isaac were interred. The bodies were very entire, and many gold and silver lamps were found in this place. The Mahometans have so great a respect for this tomb, that they make it their fourth pilgrimage (the three others being Mecca, Medina, and Jerusalem). The Christians built a church over the cave of *Machpeluh*, where Abraham was buried: which the Turks have changed into a mosque, and forbidden Christians from approaching. *Quaresm. Elmid.* tom. ii. page 772.

The place where Abraham received the three angels, the oak of Mamre, was likewise honoured by Christians, and even by the Jews and Pagans. There is a chapel on mount Moriah, at Jerusalem, on the supposition, that this was the scene of the intended sacrifice of Isaac. *Vide* Extract from Sandys, FRAGMENTS, No CXXXIX.

Our Saviour assures us that Abraham desired earnestly to see his day, that he saw it, and was glad, John viii. 56. Elsewhere, he represents the happiness of the righteous as a sitting with Abraham Isaac and Jacob, in the kingdom of heaven (Matt. viii. 11.); also a reception into Abraham's bosom, as into a place of rest, opposed to the misery of hell, Luke xvi. 22. The emperor, Alexander Severus, who knew Abraham only by the wonders which the Jews and Christians related, conceived so high an idea of him, that he ranked him, with Jesus Christ, among his gods. (*Lamprid. in Severo.*)

The history of Abraham has been embellished with a variety of fictions. — Some have said that he reigned at Damascus. (*Nicol. Damasc. apud Joseph. lib. i. cap. 7. Justin. lib. xxxvi.*) — that he dwelt long in Egypt (*Artapan. et Eupolem. apud Euseb. Præpar. lib. ix. cap. 17, 18.*); that he taught the Egyptians astronomy and arithmetic (*Joseph. Antiq. lib. i. cap. 8.*); that he invented letters, and the Hebrew language (*Suidas in Abraham.*) or the characters of the Syrians and Chaldeans (*Isidor. Hispal. lib. i. cap. 3. Origen.*); that he was the author of several works, among others, of the famous book entitled *Jezira*, or the Creation; a work mentioned in the Talmud, and greatly valued by some Rabbins; but those who have examined it without prejudice, speak of it with contempt. [This book, attributed to the patriarch Abraham, has been published, with a comment, written by the celebrated Rabbins of the same name. In it there are two-and-thirty ways described, and fifty gates, which lead men to the knowledge of all mysteries.] In the first ages of Christianity, the heretics, called *Sethians*, published "*Abraham's Revelations.*" (*Epiph. Hæres. 39. cap. 5.*) Athanasius, in his *Synopsis*, speaks of the "*Assumption of Abraham.*" (*Origen in Luc. Homil. 35.*) notices an apocryphal book of

Abraham's, wherein two angels, one good, the other bad, dispute concerning the damnation or salvation of *Abraham*. The Jews (Rab. Selem. in *Bava Bathra*, cap. 1.) attribute to him the Morning Prayer, the 89th Psalm, a Treatise on Idolatry, and other works (*Vide* Gemar. Codic. Talmud. Aboda Zarah, cap. 1.). The Magi, or worshippers of fire, affirm he was the author of the books which they call *Zend*, *Pazend*, and *Vestha*, wherein their religion is comprehended. D'Herbelot, *Biblioth. Orient.* page 16.

Not only the Jews, Magians, and Mahometans, but the Sabians and the Indians claim *Abraham* to themselves, as the great patriarch and founder of their several sects; each pretending that their religion is the same which *Abraham* professed, and by his reformation established among them; and that to restore this reformation, was all that Zoroaster, Mahomet, and the author of the Sabian sect, whoever he was, pretended to.

ABSALOM, or *Abeshaloom*, אֲבִשָּׁלוֹם 'Abeshalón; *father of peace*; or *peace of the father*, or, of *consummation*, or of *recompense*; from שָׁלוֹם *shalom*, *peace, accomplishment, recompense*; and אֲבִי *ab*, *father*. (Or, as the term *peace* is taken in Hebrew for *prosperity*; the *prosperity of his father*.)

I. ABSALOM, son of David, by Maacah, daughter of Talmi, king of Geshur, was the handsomest man in Israel, and had the finest head of hair, 2 Sam. xiv. 25. When his hair was cut at a certain time, because it incommoded him by its weight, it weighed two hundred shekels by the king's standard, which might be about thirty-one ounces; this is indeed extraordinary, but not incredible; since it has been affirmed, that some women have thirty-two ounces of hair on their heads. (See Dissert. on the weight of *Absalom's* hair, by M. Le Pelliter, of Roan. Journal of Trevoux, 1702, page 176.) [It is uncertain after what interval of time *Absalom's* hair was cut; whether after a vow, as was customary, or whether only when he found it too heavy to be any longer borne: there is no need to suppose it was cut every year; but, that it was of an extraordinary weight, is evident from the notice taken of it.]

Two years after the violence offered to Tamar by her brother Amnon, *Absalom* invited all the royal family to the sheep-shearing feast, resolving to revenge the injury. When warmed with wine, Amnon, by *Absalom's* directions, was assassinated. *Absalom* retired to king Talmi, his mother's father, in the country of Geshur, 2 Sam. xiii. Here he continued three years, during which David made no effort to pursue him; but Joab, *Absalom's* uncle, observing a fondness in the king's heart for his

son, contrived, by the interposition of a woman of Tekoah, to procure his consent for *Absalom's* return. *Absalom* came back to Jerusalem, but David forbade him his presence. He continued two years in disgrace; at length he sent for Joab, purposing to use his intercession with the king; but he refusing to come, *Absalom* commanded his servants to set on fire a field of barley belonging to him: being informed of this, he came and complained to *Absalom*. *Absalom* confessed that this was done by his orders, with the hope of an opportunity to request his mediation, to entreat the king's forgiveness. Joab related what had passed to David, who received *Absalom* into favour as before, 2 Sam. xiv.

Absalom now considering himself as presumptive heir to the crown, set up a magnificent equipage; and every morning came to the palace gate, where, calling to him familiarly, all who had business, and came to demand justice, he kindly enquired into their case, insinuated the great difficulty of obtaining justice, and thus by degrees alienated the hearts of the people from his father, and attached them to himself. When he thought he might openly declare himself, he desired permission from the king to go to Hebron; under pretence of performing some vow, which he had made during his abode at Geshur, a long while ago, 2 Sam. xv. 1—9.

He went, therefore, to Hebron, attended by two hundred men, who followed him without the least knowledge of his rebellious design. At the same time, he sent emissaries throughout Israel, with orders to sound the trumpet, and proclaim that *Absalom* was king at Hebron. There was soon a great resort of people to him, and *Absalom* was acknowledged by the major part of the nation. David, therefore, and his officers, fled from Jerusalem, whither *Absalom* went directly, and was received as king. Ahithophel advised him publicly to abuse his father's concubines, to convince the people that the breach was beyond reconciliation, and also, that troops might be sent instantly in pursuit of David; but Hushai, David's friend, who pretended to follow the popular party, diverted him from complying with this counsel, 2 Sam. xv. 10. *et seq.*

The next day *Absalom* marched against David with all his forces, and having crossed the Jordan, prepared to attack the king, his father. David put his troops under the command of Joab: the rebel army was routed, and 20,000 were killed. *Absalom*, mounted on a mule, fled through the forest of Ephraim, where, as he was passing under a large oak with very thick boughs, his hair became entangled in the branches, and his mule going on swiftly, left him there hanging, unable to extricate himself; so that his beautiful hair

proved his destruction. A soldier informed Joab of this, who took three darts, and thrust them through the heart of *Absalom*: and while he was yet breathing, and hanging on the oak, two young men of Joab's armour-bearers smote him and slew him. His body was thrown into a great pit in the wood, and a large heap of stones was laid over him. David lamented him with excessive grief, 2 Sam. xviii.

Absalom, in his lifetime, erected a pillar in the king's valley, saying, 'I have no son; and this shall be a monument to perpetuate my name, 2 Sam. xviii. 18. There is a monument shown at present east of *Jerusalem*, in the valley of *Jehoshaphat*, called *Absalom's* pillar, but on no decisive authority. *Josephus* (*Antiq. lib. vii. cap. 9.*), speaking of *Absalom's* monument, says, it was a marble column, distant about two furlongs, or 300 paces, from *Jerusalem*. Travellers assure us, that those who pass by *Absalom's* pillar throw a stone at it, to show their abhorrence of the son's rebellion against his father. There is so great a heap of stones near it, that they almost hide the lower part of this monument. *Vide PLATES: MAP OF JERUSALEM*, the margin.

Scripture intimates, that when this prince erected it, he had no son. It is said however (2 Sam. xiv. 27.), that he had three sons, and one daughter of exceeding beauty, named *Tamar*: but, probably, these children, at least the sons did not live; for some believe that *Tamar*, his daughter, married *Rehoboam*, king of *Judah*. The death of *Absalom* happened A. M. 2981. ante A. D. 1023.

II. *ABSALOM*, of *Jerusalem*, induced *Manahem*, son of *Judas*, the *Galilean*, to think of making himself king of the Jews; in the twelfth of *Nero*. A. D. 66. *Joseph. de Bello, lib. ii. cap. 17.*

III. *ABSALOM*, uncle and father-in-law to *Aristobulus*, king of the Jews; made prisoner by *Pompey* at the siege of *Jerusalem*. A. M. 3941. ante A. D. 63. *Joseph. Antiq. lib. xiv. cap. 4.*

ABSALON, ambassador of *Judas Maccabæus* to *Lysias*, general of the army of *Antiochus*, surnamed *Eupator*, 2 Macc. xi. 17.

ABSTINENCE, forbearance of any thing: generally used with reference to forbearance from food. Many have supposed, that the antediluvians abstained from wine, and from flesh as food, because the Scripture expressly notices, that *Noah*, after the deluge, began to plant a vineyard, and that God permitted him to eat flesh (*Gen. ix. 3. 20.*); whereas he gave *Adam* no other food than herbs and fruits, i. 29. The contrary opinion is supported by other learned interpreters, who believe, that men, before the

deluge, abstained from none of the pleasures of wine and good cheer; and the Scripture, in few words, intimates to what excess of profligacy they were arrived, when it tells us, that 'all flesh had corrupted its way upon the earth' (*vi. 12.*); whence we may reasonably infer, that if God had forbidden the use either of flesh or of wine, they would have taken very little notice of his prohibition.

[Nevertheless, it must be owned, that Scripture seems to represent VIOLENCE as the prevailing crime before the deluge; that is, the unjustifiable taking away of human life: and the precepts given to *Noah* against shedding of blood, seem to confirm this idea. The reported progress of the ages, also, among the heathen, the Golden Age, the Silver Age, and the Iron Age, appear to be founded on a traditionary admission of the same idea. Perhaps it may be true, that the pious before the deluge used very little, if any flesh as food; while the impious indulged in it ordinarily: and this abstinence may contribute to account for the long lives of antediluvian patriarchs. The Institutes of *Menu* inform us, that animal food was originally used only after sacrifice, and as a participation consequent on that rite. *Vide FRAGMENTS*, No. CCCXLII.

The Mosaic law ordained, that the priests should abstain from wine during the time of their being employed in the temple service, *Lev. x. 9.* The same abstinence was enjoined on *Nazarites*, during the whole time of their *Nazariteship*, or separation, *Numb. vi. 3. 4.* The Jews abstain from several sorts of animals, as ordered by the law; as do several other nations. (*Vide ANIMALS.*) In conformity with such ideas, some among the primitive Christians, abstained from meats prohibited by the law, and from flesh sacrificed to idols:—others disregarded such forbearance, and used their Christian liberty. *St. Paul* has laid down rules concerning this, *1 Cor. viii. 7. 10*; and *Rom. xiv. 1, 2, 3.*

The council of *Jerusalem*, held by the apostles, enjoined believers, converted from heathenism, to abstain from blood, from meats strangled, from fornication, and from idolatry, *Acts xv. 20.*

St. Paul says (*1 Cor. ix. 25.*), that wrestlers, in order to obtain a corruptible crown, abstain from all things, i. e. from every thing which might weaken them. In his first Epistle to *Timothy* (*chap. iv. 3.*), he blames certain heretics, who condemned marriage, and the use of meats, which God hath created. *St. Paul* requires Christians to abstain from all appearance of evil (*1 Thess. v. 22.*); and with much stronger reason, from every thing really evil, and contrary to religion and piety.

ABUBUS, father of *Ptolemy*, by whose pro-

curement his father-in-law, Simon Maccabæus, was assassinated in the castle of Docus, 1 Macc. xvi. 11. 16. A.M. 3869. ante A.D. 135.

ABUMA, a city of Judah, the birth-place of Zebudah, mother of Jehoikim: called Rumah, 2 Kings xxiii. 36. Joseph. *Antiq. lib. xiv. cap. 8.*

ABYSS, or *Deep*. (1.) Hell is called by this name in Scripture, Luke viii. 31; Rom. x. 7; Rev. ix. 1; xi. 7, &c. (2.) The deepest parts of the sea. (3.) The chaos, which, in the beginning of the world, was unformed and vacant.

[ABYSS, in the New Testament, denotes the common receptacle of the dead; the grave, the deep (or depth) of earth, under which the body being deposited, the state of the soul corresponding thereto, still more unseen, still deeper, still farther distant from human inspection, is, that remote country, that "bourn, from whence no traveller returns." *Vide* Rom. x. 7. 'who shall descend into the *abyss*?'

ABYSS, a deep place of punishment. 'The devils besought Jesus, that he would not send them into the *abyss*,' a place which they evidently dreaded, Luke viii. 31. The same idea arises from Rev. ix. 11.]

The Hebrews were (and the generality of the Eastern people at this day are) of opinion, that the *abyss*, the sea and waters, encompassed the whole earth; that the earth floated upon the *abyss*, almost, say they, like a water-melon swimming on and in the water. They believe that the earth was founded upon the waters (Psalm xxiv. 2; xxxiii. 6, 7; cxxxvi. 6.), or, at least, that it had its foundation on the *abyss*; and under these waters, at the bottom of this *abyss*, the giants are groaning, and suffering the punishment of their sin. There the Rephaim are confined, those old giants, who, when they were living, made the people round about them tremble; and in these dark dungeons, the prophets describe the kings of Tyre, Babylon, and Egypt, as lying down, *i. e.* buried, yet suffering the punishment of their pride and cruelty. *Vide* HELL, GIANTS.

'I saw,' says St. John, 'a star fall from heaven, and to him was given the key of the bottomless pit (the *abyss*). And he opened the bottomless *abyss*,' &c. Rev. ix. 1, 2; and ver. 11. 'the angel of the bottomless pit, whose name is the Destroyer.' Accordingly (chap. xi. 7.), the beast is represented as ascending out of the bottomless pit (the *abyss*), and making war against the two witnesses of God. And chap. xx. 1. 'the angel of the Lord descends from heaven, with the key of the bottomless pit (the *abyss*), wherein he shuts up the dragon for a thousand years.'

Fountains and rivers, in the opinion of the Hebrews, are derived from the *abyss*, or sea; issuing from thence through invisible channels, and returning through others, Eccl. i. 7.

ACABARES, or *Chabarus*: a castle, or city, on a rock, which Josephus fortified, during the war between the Jews and Romans. *De Bello, lib. ii. cap. 20.* *Vitâ*, page 1013. *Χαράβη*.

ACCAD, אַכַּד, 'Aḥḥād: a vessel, a pitcher; from *cad*: otherwise, a sparkle; from כִּידֹד *kidood*.

ACCAD, a city, built by Nimrod, Gen. x. 10. [The word *cad*, signifies not only a *jug* for liquids, but an earthen *jar*, in which corn is kept, in the East: such are placed *low* in the earth or under ground. Probably this name denotes 'a sudden descent,' like the brow of a hill, &c.]

The LXX write this name *Arcad*: the Syriac writes *Achar*. Ephraim the Syrian says, *Achar* is the city Nisibis; in this he is followed by Abulpharagius. Jerom says, *Achad* is now called Nisibis. The Targum of Jerusalem, and Jonathan, read Nesibin. The antiquity of Nisibis is unquestionable.

Simon thinks the name *Accad* denotes 'the reins, or *bridle*;' *i. e.* of the people around it. This is taking the appellation in a bad sense; and a sense so very impolitic that only necessity could induce its adoption.]

ACCEPT: to take pleasure in; either in whole, or in part.

To meet a favourable reception; as Malachi i. 8. 'if thou offerest the lame or sick to thy governor, will he *accept* thy person?' will he take the present kindly from thee? *Vide* FRAGMENTS, No. xcvi. 'No prophet is *accepted* in his own country, (Luke iv. 24.); his countrymen do not value, or honour him, as they ought; as we say, 'familiarity breeds contempt.' 'Neither *acceptest* thou the person of any' (Luke xx. 21.); thou hast no partial regard to any in thy decisions: so, Job xiii. 10. 'He will surely reprove you, if ye do secretly *accept* persons.'

'An *acceptable* time' (Psalm lxxix. 13.), a time of good pleasures, a favourable opportunity; a time when thou art bestowing favours.

ACCHO, or *Auchoo*: עָכָה: *close, inclosed*; from עָקַק *ouk*, to squeeze; or from עָקַד *oukeh*, to *inclose*.

[Rather, *straitened*, confined, closely pressed. The Arabic signifies, *sand* exposed to the heat of the sun; as if the beach of this town had been originally a mere gritty surface on the sea shore. Such appears to be the character of *Acric*, the ancient *Accho*, at this day.]

ACCHO, a city of Phœnicia, now called *Acra*, and famous for the repulse there given to the

French General Buonaparte, by the English under Sir Sidney Smith, in 1799, is situated on the coast of the Mediterranean sea, north of Mount Carmel, and has a tolerable harbour. It was given to the tribe of Asher, (Judg. i. 31; Josh. xix. 25. in Gr.) One of the Ptolemies enlarged and beautified this city, and called it Ptolemais. The Christians in the holy war gave it the name of Acre, or St. John of Acre. The Arabians call it Acca. The Crusaders gave the name of St. John of Acre to this city, because of a magnificent church which was built there, and dedicated to St. John. When Syria was subjected by the Romans, this city was made a colony by the emperor Claudius. The medals of gold and silver of Alexander the Great, struck in this town with Phœnician characters, call it Aco. We have many of its medals with Latin inscriptions: but the Greek are very rare.

This city was of a triangular form, being washed by the sea on the west and south, surrounded by two strong walls towards the land, at about fifty paces from each other, and fortified by towers at equal distances. On the first wall, eastward, was a tower, larger and stronger than the rest, called the king's tower; at the middle was such another tower, always called 'the cursed tower.' And it proved its right to this name; for by this the Saracens entered the city, and took it, as was observed at that time. This was the last city possessed by the Christians in Syria. The Sultan of Egypt, surnamed Mellemesson, having besieged it in 1291, with 60,000 horse, and 100,000 foot, the knights of St. John of Jerusalem defended it bravely; but it was ultimately taken, and almost destroyed. The city is situated in a plain, but with hills around it. Its situation and boundaries cannot be better expressed than in the words of Josephus, who says, "This Ptolemais is a maritime city of Galilee, built in the great plain. It is encompassed with mountains; that on the east side, sixty furlongs off, belongs to Galilee; but that on the south belongs to Carmel, which is distant from it a hundred and twenty furlongs; that on the north is the highest, and is called by the people of the country, the ladder of the Tyrians, which is at the distance of a hundred furlongs." *De Bello, lib. ii. c. 10. s. 2.* At two miles distant from *Accho* is the small river Belus (which flows from Carmel into the Mediterranean sea); near it is the sepulchre of Memnon. *Accho* was considered as the heathen land of the Jews, and all beyond it, northwards. There was a bath of Venus, of considerable antiquity, here; and, as the Rabbins thought, prior to the reference of it to the goddess: it might therefore be a natural convenience.

Volney thus describes the city of *Accho*: "Nine leagues to the south of Sour is the city of Acre.

It is situated at the northern cape of a bay, which extends in a semicircle of three leagues, as far as the point of Carmel. After the expulsion of the crusaders, it remained almost deserted; but in our time was again revived, by the industry of Daher; and the works erected by Djezzar, within the last ten years have rendered it one of the most considerable towns on the coast."

It was this Djezzar whom Sir Sidney Smith assisted in defending this town against Buonaparte, who here terminated his Syrian expedition in 1799.

Since the time of its siege by Buonaparte, *Accho* has been much strengthened, and considerably beautified, and improved. Its present population is estimated at 20,000.

ACCURSED, see CURSE, CHEREM, ANATHEMA.

ACELDAMA, חֶלֶק־דָּמָה, Ἀγρὸς αἱματος: a Syriac word, compounded of חֶלֶק *chakel*, a field, or inheritance; and דָּם *dam*, or *dama*, blood. [ACELDAMA is thought, by some, not to be accurately either Hebrew or Syriac; but an instance of the corruption which the Hebrew language, in our Lord's time, had suffered. The Hebrew is, perhaps, by transposition from חֶלֶק *chelek*, a portion.]

ACELDAMA, a field, which the priests purchased with the thirty pieces of silver which had rewarded the treason of Judas Iscariot, as the price of Jesus Christ's blood, Matt. xxvii. 8.; Acts i. 19. They, thinking it not lawful to use this money for sacred service, because it was the price of blood, bought the potter's field with it, to be a burying-place for strangers. This field is south of Jerusalem: it is very small, and is partly covered with an arched roof. It was formerly reported, that bodies deposited in it were consumed in less than three or four days. Drutmar, a monk of Corbie, says, that in his time there was an hospital in this place for the reception of French pilgrims in their journey to the Holy land. *Vide MAP of JERUSALEM*: with the extract from Mr. MAUNDRELL, FRAGMENTS, No. CXXXVI.

ACHAIA, Ἀχαια: grief, sorrow, or trouble.

ACHAIA, a province of Greece, whereof Corinth was the capital. St. Paul preached at Corinth, and in *Achaia*, Acts xviii. 12. [It is worthy of remark, that Luke (Acts xviii. 12.), calls Gallio *deputy* (i. e. proconsul) of *Achaia*; which, indeed, was the title of the superior officer there at the time he wrote, but which had not long been so, nor did it long continue: this accuracy confirms the general tenor and date of his relation, in no small degree.] The Acts of St. Andrew relate that he suffered martyrdom in this province.

Achaia, largely taken, was Hellas, or Greece, now Livadia; bounded north by Thessaly, west by the river Achelous, east by the Archipelago, south by the isthmus of Corinth.

Achaia, in a more confined sense, was a province in the Morea, now called Romania Alta; it is north of the Peloponnessus, and runs westward along the bay of Corinth: its Metropolis was Patræ, Patara, or Patres. *Vide* PETHOR. *Vide* Pliny, *lib.* iv. *cap.* 5; Strabo, *lib.* viii; Ptolemy, *lib.* iii.

ACHAICUS, a disciple of St. Paul, recommended to the peculiar respect of the Corinthians, 1 Cor. xvi. 15, 17. He, with Stephanus and Fortunatus, carried St. Paul's First Epistle to the Corinthians, A. D. 56.

ACHAN, or *Aucan*, עֶכָן *achar*; otherwise a snake.

ACHAN, son of Carmi, of the tribe of Judah: he purloined a goodly Babylonish garment, an ingot of gold, and 200 shekels of silver, from among the spoils of Jericho, against the express injunction of God, which had devoted that city, Josh. vi. 17. vii. 26. Some days after, Joshua sent 3000 men to take the little town of Ai, distant three or four leagues; but they were obliged to fly, thirty-six Israelites being killed. At this loss they were much discouraged, and cried to the LORD. The LORD said, 'Israel hath sinned, and transgressed my covenant; hath stolen, and dissembled: I will be with you no more, unless ye destroy the accursed from among you. To-morrow, the lot shall discover this crime, and the guilty shall be burnt, with all that belongs to him,' vii. 3—11.

The next day, Joshua assembled Israel, and the lot fell on the tribe of Judah, then on the family of Zarhi, then on the house of Zabdi, and at last on the person of *Achan*; to whom Joshua said, 'My son, give glory to the LORD, confess what you have done, without concealing any thing.' *Achan* replied, 'Having seen among the spoils a handsome Babylonish cloak, and 200 shekels in silver, with an ingot of gold, of fifty shekels' weight, I took them, and hid them in my tent.' These proofs of the crime being produced in the presence of all Israel, Joshua laid them out before the LORD. Then taking *Achan*, the gold, silver, furniture, tent, and all belonging to him, into the valley of Achor, a place north of Jericho, Joshua said to him, 'Since thou hast troubled us, the LORD shall trouble thee, this day.' Then they stoned him; his family, and all his property, was consumed by fire; and they raised a great heap of stones over him, ver. 16. *et seq.*: A. M. 2553. *ante* A. D. 1451.

REMARKS ON THE HISTORY OF ACHAN.

[Such is the manner in which this history is usually understood; but we ought, at least, to observe the following considerations:

I. The sentence passed on the family of *Achan*, might be justified by reflecting, (1.) That probably he was assisted in this theft by his family; for, if not, (2.) He could never have secreted such articles *in the earth under his tent* (which implies some trouble in digging), without being observed by his family, and detected by them, who ought to have opposed him, or immediately to have given notice of this transaction to the Elders; which, as they did not do, they became, by concealment at least, partakers of his crime.

II. But, possibly, the sense of the passage should rather be understood to this effect: 'They stoned HIM (*Achan*) with stones: and burned *them* (his property) with fire, *and* (rather, OR) stoned them with stones;' *i. e.* making a distinction in guilt between his property, and the things stolen, 'and raised over HIM (*Achan*) a heap of stones.' Observe, (1.) Had his family been stoned, would not the heap of stones have included THEM, ALSO! whereas, it is raised over HIM. (2.) His sons and daughters (nothing is said of a wife), who acted, no doubt, in some degree under his authority, were certainly not punished more rigorously (by burning and stoning) than the principal criminal himself. (3.) Was not the burning applied to such things as might suffer by burning—the tents, garments, and property of that kind; and the stoning to what the fire might have had little or no effect on—the metals, &c.? or, these might have been first burned, and then stoned, as in our translation; but to what effect could the family of *Achan* be first burned and then stoned? Having suffered the severer punishment by burning, wherefore stone them afterwards! and wherefore exclude them from the monument of this crime? Unbelief of the effect of Joshua's curse, might not be confined to *Achan* personally; and his family might be punished, in being spectators of his punishment.]

ACHBOR, or *Auchoor*, עֶכְבֹּר *a mouse*; otherwise, *inclosing the well*; from עָכַס *okes*, to shut up, and בֹּר *bor*, a well.

I. ACHBOR, father of Baal-hanan, king of Edom, Gen. xxxvi. 38.

II. ACHBOR, an officer of king Josiah, sent by him to consult the prophetess Huldah, concerning the book of the law, recently found, 2 Kings xxii. 14.; A. M. 3380. *ante* A. D. 624.

III. ACHBOR, father of Elnathan, Jer. xxvi. 22.

ACHIAB, brother of my father; from אָח *ach*, a brother, and אָב *ab*, a father.

ACHIAB, nephew of Herod the Great, and governor of one of the fortresses of Jerusalem. Herod falling sick at Samaria, *Achiab* prevented the design of Alexandra, mother of Mariamne, to seize the fortresses of Jerusalem. On another occasion, he hindered his uncle Herod from killing himself, as he attempted, in excess of grief, with a short sword which he held in his hand. He likewise rendered ineffectual the efforts of 2000 men, who sought to attack him. *Joseph. Antig. lib. xv. cap. 9.*

ACHIM, אָחִימִי, *I will confirm*; or, *I will prepare*; from כִּים *kim*, to confirm; or בִּין *chin*, to prepare.

ACHIM, son of Zadok, father of Eliud, of the tribe of Judah, and family of David: in the genealogy of our Saviour, *Matt. i. 14.*

ACHIAUR, אַחִיאוּר, אָחִיאוּר: *brother of light*; or, *light of my brother*: from אוּר *aur*, light; and אַח *ach*, a brother.

I. **ACHIOR**, a friend and relation of Tobit; both were of the city and tribe of Naphtali, and carried by Salmaneser to Nineveh.

II. **ACHIOR**, general of the Ammonites, who joined Holofernes with auxiliary troops, in that general's expedition into Egypt. Bethulia having shut its gates against Holofernes, he called the princes of Moab and Ammon, demanding of them, with great passion, who those people were that opposed his passage! for, he presumed, that the Moabites, and Ammonites, being neighbours to the Hebrews, could best inform him. *Achior* answered, 'My Lord, these people are originally of *Chaldea*; and because they would not worship the gods of the *Chaldeans*, were obliged to leave their country.' He related also, Jacob's descent into Egypt; the miracles of Moses, and the conquest of Canaan; observing, that this people was visibly protected by God, while they continued faithful to him; but that God never failed to take vengeance on their infidelity. 'Now, therefore,' added he, 'learn whether those people have committed any fault against their God; if so, attack them, for he will deliver them up into your hands; if not, we shall not be able to resist them, because God will undertake their defence, and cover us with confusion, *Judith v. 2, 3, &c.*

The great men of Holofernes's army, moved with indignation, were inclined to kill *Achior*; and Holofernes, transported with fury, said to him, 'Since you have taken upon you to be a prophet, in telling us that the God of Israel would be the Defender of his people, to show you there is no other God besides Nebuchodonozor, my master, when we have put all these people to the edge of the sword, we will destroy you likewise, and you shall understand, that Nebuchodonozor is lord of all the earth.' They carried

him, therefore, near the city, tied his hands behind him, and fastened him to a tree, that the inhabitants might take him into the city, where he declared what had happened. Then the people of Bethulia fell with their faces to the ground, and with great cries begged God's assistance, beseeching him to vindicate the honour of his name, and to humble the pride of their enemies; after which, Ozias, a leading man, received *Achior* into his house.

When *Judith* was returning to Bethulia, with the head of Holofernes, *Achior* was called, and *Judith* showed it to him, saying, 'Behold the head of that man who insulted the God of *Israel*, and boasted that he would put you and us to the edge of the sword.' *Achior* was extremely terrified; but soon recovering, he abandoned the heathen superstitions, was circumcised, and received into *Israel*.

This war is by some placed in the time of Manasseh, king of Judah, (A. M. 3348, ante A. D. 656): by others, after the return from Babylon. *Vide JUDITH.*

ACHIRAM, or *Ahiram*, אֲחִירָם: *elevation of my brother*; from רָמַם *ramam*, to lift up, and אַח *ach*, a brother: otherwise, *fraud of the brother*; from רָמָה *rama*, which also signifies, to cast or throw.

ACHIRAM, or *Ahiram*, of the tribe of Benjamin, chief of a great family, when *Israel* came out of Egypt, *Numb. xxvi. 38.*

ACHISH, אַחִישׁ: *thus it is*; from אַח *ach*, surely, and יֶשׁ *jesh*, it is: otherwise, *how is this*!

ACHISH, king of Gath. David having resolved to withdraw from the dominions of Saul, who sought his life, retired to Gath, a city of the Philistines, (1 Sam. xxi. 10.) The officers of the king asked him, whether this was not that David who was so popular in his own country; and of whom the women said at public dancing, 'Saul killed his thousands, and David his ten thousands?' David hearing of these discourses, and alarmed for his life, counterfeited madness. Then *Achish* said to his servants, 'Lo, you see the man is mad; wherefore then have ye brought him to me! Have we not mad men enough, without bringing him too hither?' David, by this stratagem, escaped the danger. A. M. 2944. ante A. D. 1060. *Vide DAVID.* [Some suppose that David was really seized with an epilepsy, or falling sickness; and certain expressions of the LXX, seem to imply that such was their conception of the history.]

After three or four years David desired to be received, for a permanency, either into the royal city, or elsewhere in his dominions. *Achish*, who knew his valour, and the animosity between him and Saul, willingly received him into Gath, with 600 men, and their families, (1 Sam. xxvii. 2, 3.) After some time, David entreated *Achish*,

for a place of retreat in some town in the country: "for why should thy servant dwell in the royal city with thee?" *Achish* gave him Ziglāg, and confided absolutely in him, saying, "He has done so much mischief to his own people, that he will never think of returning to them, but will be always engaged closely in my service."

About two years more had elapsed, when the Philistines took the field against Israel; and David received orders from *Achish* to march with him; he replied, "Surely thou shalt know what thy servant can do:" the king offered to entrust him with the guard of his person. The Philistines being advanced to Apheck, a town in the great plain of Jezreel, David and his people marched in the rear, with *Achish*. Then said the princes of the Philistines to *Achish*, "What do these Hebrews here?" and being dissatisfied, they obliged the king of Gath to dismiss them. *David* did not continue long with this prince after the battle of Gilboa, wherein Saul and his sons were slain. From Ziglāg he came to Hebron in Judah; after which time, *Achish* is not mentioned.

[ACHMETA. This word in our translation denotes a place, *Ezra* vi. 2. "There was found at *Achmeta* a roll,"—some translators suppose it means the register office, or rather, the book-case-closets wherein the official rolls of the government were kept; and this seems very plausible. Others suppose that *Achmeta* is the same with *Ecbatana*, the royal city, where, in the palace, the rolls were kept. This agrees with the Vulgate, which reads *Ecbatani*, and 1 *Esdra* vi. 22. *Apoc.* also *Josephus Antig.* lib. xi. cap. 4. Perhaps it was a part of the palace set apart for this purpose, and known by this name. Col. Vullancey, in *Archeologia*, vol. vi. p. 284, says, "With respect to the name *Ogham*, which implies a sacred and secret character, I am of opinion, that, like all other scientific words in the ancient Irish, it is of oriental origin, and derived from the Chaldaic or Phenician, אַחַם, *acham*; the true and literal meaning of which word is, a court character, appropriated to the records of the church and state." I think there is much probability in this notion of the Colonel, and therefore see nothing amiss in rendering *achmeta*, (as *ACHAMETA* from *acham*) by something like our English word *engrossed*, as denoting an official character of writing:—"There was found an *engrossed* roll."—This is much better than *in vase fictili*, or *in vasa ænea*, as some would render.]

ACHOR, *Aucoor*, אַחֹר, *trouble*: from אַחַר, *achar*, to trouble. A valley in the territory of Jericho, and in the tribe of Benjamin, where *Achan* was stoned, *Josh.* vii. 24. xv. 7. *Isaiah*

PART I. Edit. IV.

lxv. 10. *Hosea* ii. 15. The application in the two prophets, the last especially, deserves notice, as implying an extreme, contrary to the primary intention of the name. *Vide* ACHAN.

ACHSAH, or *Ocseh*, אַחְסָה, 'Oḡá: adorned: from אָחַס, *oches*, chains, ornaments for the feet: otherwise, bursting of the veil; from אָחַס, *savah*, a veil, and אָחַס, *casach*, to beat down, cut off.

ACHSAH, daughter of Caleb, was promised by her father as a reward [*vide* DOWRY] to him who should take Kirjath-Sepher, which was fallen to his lot. Othniel, his brother's son, having taken that town, married *Achsa*. While they were conducting the bride in procession to her husband's house, Othniel having persuaded her to solicit from her father, a particular field that was well watered, she stopped her ass, which impeding the procession, her father desired to know what she would have? she answered, "Father, thou hast given me a south land, give me also springs of water:" and he gave her a field which had upper springs and lower springs: a valuable acquisition, no doubt, to his gift of Kirjath-Sepher. For the importance of wells and water in the East, *vide* FRAGMENTS, No. lxx. and *evi*.

ACHSAPH, אַחְסָפָה, *poison, tricks*; from אָחַס, *cheseph*: or, one that breaks; from אָחַס, *shapha*, according to the Chaldee root: otherwise, the lip, or, brim of any thing, אָחַס. [*An inchanter, wizard*. This word implies intention and attempt to injure, rather by drugs, and spells, than by violence. The A prefixed, denotes, the famous, or skilful wizard. *Josh.* xix. 25. xi. 1. xii. 20.

Perhaps, some temple, whose priests were adepts in natural magic, might give rise to this name, and to this town. It might, possibly, be rendered properly enough, "Juggler's town." Or, it may be somewhat less dishonourably understood of those who drew omens from natural occurrences, the flight of birds, or the positions of the heavenly bodies; the Arabic root imports, *obscurity, concealment, interwoven shade*, which aptly enough characterizes the predictions uttered by those affectors of "knowledge, falsely so called." The character of Balaam illustrates this conjecture.]

ACHZIB, אַחְזִיב, *liar, and lying*: from אָחַז, *cazab*, to lie: otherwise, *that runs*: from אָחַז, *zub*; otherwise, *that delays*.

[*Falsity, or ceasing, or flowing certainly*. *Josh.* xix. 29. xv. 44. *Judges* i. 31. *Mich.* i. 14.

1. A town in the tribe of Asher, nine miles from Ptolemais.

2. A town in the south of Judah.

Probably, so called, from a spring or fountain, the waters of which sometimes failed; whereas at other times they gushed out and ran

over, in shallow, though glittering streams. The nature of these *intermitting fountains* is well known to naturalists. Some suppose that this town was the same as *Chezib*, Gen. xxxviii. 5. which name implies *deception*, or *fallacy*.]

ACKNOWLEDGE: (1) an act of the mind, to know, to know appropriately: *i. e.* to own; to own the knowledge of; sometimes with regret, but generally with pleasure: (2) as an act of the person, to obey.

"I *acknowledge* my sin;" I admit it is mine, personally, to my sorrow, Psalm xxxii. 5; li. 3.

"In all thy ways *acknowledge* him," *i. e.* God. Prov. iii. 6. Admit that you see and own the hand of Providence. "Let him *acknowledge* the things that I write," let him admit their propriety, and act accordingly. 1 Cor. xiv. 37.

ACKSAPH; a city belonging to the tribe of Asher. The king of *Acksaph* was conquered by Joshua (chap. xii. 20). Some are of opinion that *Acksaph*, is the same as *Ecdippa*, on the Mediterranean, between Tyre and Ptolemais: others, that *Ecdippa* is inserted in Joshua, chap. xix. 29, under the name of *Achzib*. The Arabs call a place, three hours north from Ptolemais, *Zib*, which is the spot where formerly stood *Ecdippa*. It is probable, that *Acksaph* and *Achzib* are but different names for the same town.

ACRA, (Ἀκρά), this Greek word signifies, in general, *a citadel*. The Syrians and Chaldeans use אַקְרָא, *Acra*, in the same sense. King Antiochus gave orders for building a citadel at Jerusalem north of the temple, on an eminence, which commanded the holy place; and for that reason was called *Acra*. Josephus says (*Antiq. lib. xii. cap. 7* and *lib. xiii. cap. 11.*), that this eminence was semicircular, and that Simon Maccabæus, having expelled the Syrians, who had seized *Acra*, demolished it, and spent three years in levelling the mountain whereon it stood; that no situation in future should command the temple. On mount *Acra* were afterwards built, the palace of Helena, queen of the Adiabeniens; Agrippa's palace, the place where the public records were lodged, and that where the magistrates of Jerusalem assembled. (*Joseph. de Bello, lib. vii. cap. 15. Antiq. lib. xx. cap. 7.*)

I. ACBATENE, a district of Judæa, extending between Shechem (now *Naplosa*) and Jericho, inclining east. It was about twelve miles in length. The *Acabatene* had its name from a place called *Akrabbim*, about nine miles from Shechem, eastward. Josephus speaks of the *Acabatene* in several places. (*Euseb. in voce Ἀκραβέν. Item in Ἰουδαία. Joseph. de Bello, lib. ii. cap. 11.*)

Acrabata, says Maasar Sheni, was distant from Jerusalem a day's journey northwards.

II. ACBATENE, another district of Judæa

on the frontier of Idumæa, towards the southern extremity of the Dead Sea. This district derives its name from *Akrabbim*, which, in the Vulgate, is translated the *Staircase of Scorpio*. (1 Macc. v. 3.)

ACROSTICS: for Acrostic Writings in the Holy Scriptures, *vide* **LETTERS**.

ACTS of the Apostles: a canonical book of the New Testament, which contains a considerable part of the History of St. Peter and St. Paul. It begins at the ascension of our Saviour, and continues to St. Paul's arrival at Rome, after his appeal to Cæsar; with his residence of two years in that capital; including about twenty-eight or thirty years. Luke the Evangelist has always been esteemed the writer of the Acts. After he had given the History of Jesus Christ in his Gospel, he resolved to record the Actions of the Apostles, and the wonderful manner wherein the Holy Spirit established that church which Christ had redeemed. Œcumenius (*in Acta*, page 20.) calls the *Acts*, the *Gospel of the Holy Ghost*; Chrysostom (*in Acta. Homil. 1.*) calls it, the *Gospel of our Saviour's Resurrection*, or the *Gospel of the risen Jesus Christ*. This book narrates most miraculous instances of the power of the Holy Ghost, attending the propagation of the gospel; and in the accounts and instances of the first believers, we have most excellent patterns of truly Christian life; so that, though St. Luke seems to give us but a plain narrative of facts in this work, yet herein does this divine physician, according to Jerom's expression, offer as many remedies to heal the soul's diseases, as he speaks words. (*Ep. 103.*)

It is believed that Luke's principal design in writing the Acts, was to preserve a true History of the Apostles, and of the infancy of the Christian church, in opposition to false acts and false histories, which were beginning to obtain circulation; and accordingly, the fidelity and intelligence of this holy evangelist have been so much valued, that all other Acts of the Apostles have been despised, and his only adopted, by the faithful.

The time when Luke finished the book of the *Acts* is not known. It is agreed, that it was after his Gospel, and two years after St. Paul's abode at Rome, on his first journey thither: *i. e.* about A. D. 62, or 63, as he mentions that journey, with St. Paul's residence at Rome for such a time. He might write it at Rome, while he remained with St. Paul during his imprisonment; for Luke stayed with him till his deliverance.

St. Luke wrote this work in Greek, and his Greek is generally more pure and elegant than that of other parts of the New Testament. Epiphanius says (*Hæres. xxx. cap. 3. & 6.*) that

this book was translated by the Ebionites out of Greek into *Hebrew* (i. e. *Syriac*, the then common language of the Jews in Palestine;) but those heretics corrupted it with many falsities and impurities, injurious to the character and memory of the Apostles. Jerom (*de Script. Eccles.*) assures us, that a certain priest of Asia added to the genuine Acts, the Travels of St. Paul and St. Thecla; with a story of baptizing a lion. Tertullian reports, that St. John the Evangelist, having convicted this priest of falsities in his relation, he excused himself, saying, he did it purely out of love and esteem to St. Paul. Mr. Grabe, in his *Spicilegium* of the Fathers, has given us a History of St. Thecla, which he believed to be the ancient History mentioned by Jerom. [This may be seen in Jones's *Apocryphal Canon*.]—Tertull. *de Baptismo*, cap. 17.

The Book of the Acts has always been esteemed canonical (Tertull. *lib. v. contra Marcion*, cap. 1, 2.): the Marcionites, the Manichees, and some other heretics, rejected it, because their errors were too clearly condemned by it. Austin (*Ep.* 315.) says, the church received this work with edification, and read it every year. Chrysostom complains, that in his time, this book was too little known, and the reading of it was too much neglected. As for himself, he very much extols the advantages of an acquaintance with it, and maintains, with good reason, that it is as useful as the Gospels. He preached a course of sermons on this subject, of which some remain. *Vide* LUKE.

[In order to read the Acts of the Apostles profitably, and with intelligence, it is necessary to have a sufficient acquaintance with geography, with the manners of the times and places, and with the leading historical events. The power of the Romans, with the nature and names of the public officers they established, and the distinctions among them, must of necessity be understood; as well as the disposition and political conduct and opinions of the unconverted Jewish nation, which obtained also, too strongly, among the Christianized Hebrews, and maintained themselves as distinctions, and causes of separation, in the church, during many ages. In fact, their consequences are hardly extinct in the East, at this day.]

SPURIOUS ACTS of the Apostles, supposed to be written by *Abdias*. This impostor represents himself as a bishop, ordained at Babylon, by the Apostles, when they were on their journey into Persia. This work is neither ancient, nor authentic; it was not known to Eusebius, to Jerom, or to any earlier Father. The author says, he wrote in Greek, and that his book was translated into *Latin*, by Julius Africanus; who

is himself a *Greek* writer. He cites Hege-sippus, who lived in the second century. The lives of the Apostles which he gives, abound with such fables, as proclaim them to be a romance, and that very ill put together.

ACTS of St. Peter, otherwise called *Travels* of St. Peter (*Periodi Petri*), extant at present under another title, the *Recognitions* of St. Clement, are much longer now than they were formerly. This book is stuffed with visions and fables, which came originally from the school of the Ebionites. See what Cotelierius says of these *Recognitions*, in his *Fathers of the First Century*. See likewise M. Fabricius's *Apocr. N. T.* page 759, &c.

ACTS of St. Paul, were composed after his death, as a supplement to St. Luke; continuing his narrative from the second year of St. Paul's first voyage to Rome, to the end of his life. [This book, which is lost, must have been twice as long as the Canonical Acts, since in a MS. cited by Cotelierius, it is said to have contained 4,560 lines, or verses; whereas the same MS. reports the genuine Acts at only 2,500. Eusebius, who had seen this work, calls it spurious.]

ACTS of St. John the Evangelist, mentioned in Epiphanius and St. Austin, contain incredible stories of that Apostle: the Encratites, Manichees, and Priscillianists, used them: it is probable, the author of the *Synopsis*, attributed to Athanasius, may quote them under the title of *St. John's Travels*. These are thought to be the Acts of St. John, published among the forgeries of *Abdias*. (Epiphani. *Hæres.* 47. Aug. *de Fide*, cap. 4. and 405. *Contra adversar. Legis et Prophet.* lib. i. cap. 20.)

ACTS of St. Andrew: mentioned in St. Austin (*de Fide*, *contra Manich.* cap. 38. *et alibi*), and received by the Manichees, were different from those we have at present, under the name of the priests of *Achaia*. The Manichees, Encratites, and *Apotactics*, used them. *Vide* Epiphanius, *Hæres.* 42, 61, and 62.

ACTS of St. Thomas: St. Austin cites some things out of them: he says, the Manichees, particularly, used them: part of them is in the life of St. Thomas, written by the counterfeit *Abdias*. M. Simon thought he had found these old Acts of St. Thomas, under the name of *Travels, Periodi Sancti Apostoli Thomæ*, in a Greek MS. of the French king's library, No. 1832. He gives some fragments of them in his observations on the Text and Versions of the New Testament. (Aug. *lib. contra Adimant*, cap. 17. & *lib. xxii. contra Faust.* cap. 79, & *lib. i. de Serm. Domini in monte*; cap. 20.)

ACTS of St. Philip: was a book used by the Gnostics. Pope Gelasius reckons it among the spurious writings. Anastatius, the Sinaite, has

preserved a fragment of them in his work "*concerning three lentis*." Published by Cotelierus, among his *Monuments of the Greek Church*, tom. iii. pag. 428.

ACTS of St. Matthias. Some have imagined, that the Jews long concealed the original Acts of St. *Matthias*, written in Hebrew; and that a monk of the abbey of St. *Matthias*, at Treves, having obtained them, caused them to be translated into Latin, and published them: but the critics will not allow them to be genuine. It is probable, the Jews abused the simplicity of the person to whom they communicated this pretended discovery. (*Vide* M. de Tillemont, *Eccl. Hist.* tom. i. page 1186; and M. Fabricius's *Apoc. N. T.* page 782)

ADADA, or *Ododeh*, עֲדָדָה: from עָדָה, *edah*, an assembly; or, according to the Chaldee, one that passes: otherwise, adorned; from the same word: otherwise, a prey, or booty; from עָדָה, *hedved*, or one that gives testimony: from עָדָה, *hed*, a witness: or, in the feminine gender, prey of his prey; or, eternity of his testimony; or, testimony of the throng, or congregation.

[Perhaps, "the witness upon witness," or, repeated witness: but, the duplication of the word, *ad-ad*, seems to lead to the idea of "continued preservation," in which case, it agrees with the numerous inscriptions of *soter*, saviour, or preserver, which are applied to Jupiter, Apollo, Diana, &c. &c. "The perpetual preserver," emphatically: i. e. formerly, as well as in time to come.

Some think, ornament of ornaments; i. e. the beauty of the district in which it stood.]

ADADA: a city, in the south of *Judah*. Josh. xv. 22.

ADAD-RIMMON, אֲדָד-רִמּוֹן: cry of the *grana*; from הֲדָד *hedad*, cries, clamours; and רִמּוֹן *rimmon*, a pomegranate: *Rimmon* was a God of the Syrians: [the invocation of the God *Rimmon*: Arab. breach of *Rimmon*.]

ADAD-RIMMON, or **HADAD-RIMMON**: a city in the valley of *Jezreel*. Here was fought that fatal battle, wherein *Josiah*, king of *Judah*, was killed by *Pharaoh-Necho*, king of *Egypt*. 2 Kings xxiii. 29. *Adad-rimmon* was afterwards called *Maximianopolis*, in honour of the emperor *Maximian*. It is seventeen miles from *Cæsarea* in *Palestine*, and ten miles from *Jezreel*. Jerom. *ad Zach.* xii. vide et *ad Ose.* i. *Itin. Jerosol. antiq.*

ADAH, or *Odeh*, עֲדָה: from עָדָה, an assembly. Vide **ADADA**.

I. ADAH: one of *Lamech's* two wives; mother of *Jabal* and *Jubal*. Gen. iv. 19. The names of her other children (for it is presumed she had more) are not mentioned. Vide **LANECH**.

II. ADAH: daughter of *Elon*, the *Hittite*, and wife to *Esau*; the mother of *Eliphaz*. Gen. xxxvi. 4.

ADALIAH, or *Odieh*, עֲדִיָּה: from עָדָה, a witness, &c. (vide **ADADA**); and יָהּ *jah*, the Lord; witness of the Lord.

I. ADALIAH: of the tribe of *Levi*, son of *Ethan*, and father of *Zerah*. 1 Chron. vi. 41

II. ADALIAH, of the tribe of *Benjamin*, son of *Shimhi*. 1 Chron. viii. 21.

III. ADALIAH, of the priests; son of *Jeroham*, and father of *Maasai*. 1 Chron. ix. 12.

IV. ADALIAH, a Jew, who returned from *Babylon*; one of those who dismissed their wives, taken, contrary to the law, from among the *Gentiles*. Ezra x. 29

ADALIAH, אֲדַלְיָה: one that draws water; from דָּלָה *dala*, to draw water: otherwise, poverty; from דָּל *dal*: otherwise, cloud, vapour, death. As this name is not Hebrew, its etymology ought not to be sought from that language.

ADALIAH: the fifth son of *Haman*, hanged with his brethren, by command of *Ahasuerus*. Esth. ix. 8.

ADAM, אָדָם: earthly man, red, of the colour of blood; from אָדָם *Adam*, red, ruddy.

ADAM, the first man created by God. It is said by *Josephus*, (*Antiq. lib.* i. cap. 1.), that he was called *Adam*, from the reddish colour of the earth of which he was formed: for *Adam* in Hebrew signifies red: but *Adam* denotes, likewise, man in general. "God made man of the dust of the earth, breathed into him the breath of life, and gave him dominion over all the creatures." Gen. i. 26; ii. 7. He created him after his own image, blessed him, placed him in a delightful garden, that he might cultivate it, and enjoy its fruits; giving him at the same time this prohibition, "Of the tree of knowledge of good and evil thou shalt not eat: for in the day thou eatest thereof, thou shalt surely die."

God also brought all the beasts, and all the fowls, before *Adam*, that he might name them; and *Adam* gave to each its name; such as best suited it, in allusion to its principal properties. Now the animals were created in pairs, male and female, and man only was without a consort. Wherefore God said, "It is not good for man to be alone: I will make a consort for him." God caused, therefore, a deep sleep to overcome him, and while he slept, he took one of his ribs (or a piece from his side), and closed up the flesh; and of the rib (or piece from his side) thus taken from man, he made a woman [WOMB-MAN, *Saxon*], or *man-ess*, whom he presented to him when he awoke. Said *Adam*, "This is now bone of my bone, and flesh of my flesh; she shall be called *man-ess*, because she

was taken out of man." (*Heb.* אִישׁ *Aish, man,* אִשָּׁה *Aisha, man-ess.*)

This woman was seduced by the tempter; and seduced her husband to eat of the forbidden fruit. When called to judgment for this transgression before God, *Adam* blamed his wife, "whom," said he, "thou gavest me;" and the woman blamed the serpent-tempter. God punished the serpent-tempter by degradation and dread: the woman by painful hopes, and a situation of submission; the man by agricultural labour and toil; of which punishment every day witnesses the fulfilment. As their natural passions now became irregular, and their exposure to accidents was great, God made a covering of skin for *Adam* and for his wife; he expelled them from his garden, to the land around it, where *Adam* had been made, and where was to be their future dwelling; placing at the east of the garden a flame, which turned every way, to KEEP the way to the tree of life. It is not known how long *Adam* and his wife continued in paradise: some say, many years; others, not many days; others, not many hours. *Adam* called his wife's name *Eve* (general mother), importing her character to all posterity. Shortly after, *Eve* brought forth Cain. Gen. iv. 1, 2. It is believed, that she had a girl at the same time, and that, generally, she had twins. Scripture notices but three sons of *Adam*: *Cain*, *Abel*, and *Seth*, and omits daughters; but Moses tells us, "*Adam* begat sons and daughters;" no doubt many. He died, aged 930, *ante* A. D. 3074. This is what we learn from Moses: but interpreters do not stop here; they propose a thousand inquiries relating to the first man; and certainly no history can furnish more questions, as well of curiosity, as of consequence.

REMARKS ON THE HISTORY OF ADAM.

[I. *Of the name of Adam.* It has been usual to derive this name from אָדָמָה, *ADeMeH*, which signifies vegetable earth, or mould; the chief component of all things; which assumes a wonderful variety in the formation of vegetables, and animals; and is their primary and original principle: but as some other derivations seem equally proper, the reader will not be displeased to find a notice of them.

Protogenos, in *Sanchoniatho*, *apud Euseb.* signifies *first made*; and it seems to be the translation into Greek of the *Egyptian* title of *Adam*, taken, as that author professes, from the pillars of *Thoth*.

MR. BRYANT says, "Ad and ADA signify *first*; more laxly, a *prince* or *ruler*: therefore *Ad.ad* answers to the *Most High*, or *Most Eminent*."—Vol. i. page 23. May not this be referred to *Adam*?

SIR WILLIAM JONES queries whether *Adam* may not be derived from *Adim*? which in Sanscrit means, *the first*; and is a name of the first Menu. "The first Menu was surnamed *Son of the Self-Existent* [*vide* Luke iii. 38.], and it is he by whom the institutes of religion and civil duties are supposed to have been delivered: in his time the Deity descended at a sacrifice; and by his wife, *Satarupa*, he had two distinguished sons, and three daughters: this pair was created for the multiplication of thy human species, after the new creation of the world, which the Bramins call the *Lotos* creation." *Asiatic Researches*.

The Persians, too, denominate the first man *Adamah*; SALE says, that this word is Persic, and in its primary sense means *red earth*; and in all the oriental languages, *man* in general, but eminently, the *first man*.

MR. PARKHURST supposes the name *Adam* to be derived from כְּדִמּוּת, *BEDeMUT*, signifying *likeness*, *q. d.* "the likeness of God," Gen. v. 1. It is certain, the name *Adam* is given to both sexes; but if it be a derivative from any word signifying *the first*, it may equally apply to *Adam* and to his wife.

II. The formation of *Adam* is introduced with circumstances of dignity, superior to any which attended the creation of the animals. It evidently appears (whatever else be designed by it) to be the intention of the narrator, to mark this passage, and to lead his readers to reflect on it.

GOD said, "Let us make man (1) in our image; (2) according to our likeness; and let him rule," &c. Gen. i. 26. These seem to be two ideas:

First, "in our image," בְּצַלְמֵנוּ, *BESeLMENU*, in our similitude. This could not refer to his figure: (1) Because the human figure, though greatly superior in formation and beauty to animals, is not so *entirely* distinct from them in the principles of its construction, as to require a special consultation about it, *after* the animals had been formed. (2) If all the species of monkeys were made before man, the resemblance in some of them to the human form, greatly strengthens the foregoing argument. (3) The Scriptures, elsewhere, represent this distinction as referring to moral excellencies; "*in knowledge*—after the image of him who created him." Col. iii. 10. "The new man, which, according to God (κατὰ θεόν), is created in *righteousness and true holiness*." Eph. iv. 24. In other places, also, the comparison turns on his purity, his station, &c. &c.

Secondly, "according to our likeness," כְּדִמּוּתֵנוּ, *BEDeMUTeNU*:—this is a stronger expression than the former, and is more deter-

minate to its subject. If we connect this with the following words, and let him rule—then, perhaps, the import is this: “Man shall have, according to his nature and capacity, a general likeness to such of our perfections as fit him for the purposes to which we design him; but he shall have a still closer resemblance to us, in the rule and government of the creatures; for, though he be incapable of any of our attributes, he is capable of a purity, a rectitude, and a station of dominion, in which he may be our vicergerent.” Thus, then, in a lower and looser sense, man was the image of God; possessing a kind of likeness to him, whereof the creatures were absolutely void: and having also a resemblance to God, as his deputy, his representative, among and over the creation: for which he was qualified by holiness, by knowledge, &c.

As the day when the creation ended was immediately succeeded by a sabbath, *i. e.* that evening, the first act of man was worship; hence the influence and extent of the custom of setting apart a sabbath among his posterity; since, not in paradise only would *Adam* maintain this rite; but in after ages, in solemn commemoration of his paradisiacal state, customs, &c. Why this was every seventh day, *vide* MOON.

III. “*Adam became a living soul.*” It seems as if the most proper idea expressed by these words is, that *Adam* became a living person: (1) because such is the import of the original, simply taken: (2) having mentioned that *Adam* was made of the dust of the earth, is a reason why the sacred writer should here mention his animation: so that if the word *Adam* be derived from *Admah*, earth, it might have been simply said, according to this idea, “the earth (*Adam*) became alive.” But (3) it is very credible, that it implies some real distinction between the nature of the living principle, or *soul* (not *spirit*) in *Adam*, and that of animals: may we suppose that this principle, thus specially imparted by God, was capable of immortality? that, however the beasts might die *by nature*, man would survive *by nature*? that he had no inherent seeds of dissolution in him, but that his dissolution was the consequence of his sin, and the execution of the threatening, *dying thou shalt die*? In fact, as *Adam* lived nearly a thousand years after eating the fruit, which, probably, poisoned his blood; how much longer might he not have lived, had that poison never been taken by him? We know of poisons now existing, which operate slowly and gradually, lasting for many years:—a lingering mortality! an incessant death! *Vide* DEATH.

IV. The character, endowments, and history of *Adam*, are very interesting subjects of reflection to the whole human race: and the rather,

because the memorials respecting him, which have come down to us, are but brief, and consequently obscure. In order, therefore, to obtain a tolerable outline of his situation and of his conduct, we are under the necessity of inferring, from what little we read, much that we could wish were explicitly related. As imagination, because called in some degree into activity has but too often assumed the place of understanding on this subject, we shall, by way, of correcting such eccentricities, endeavour to state a few thoughts, confined within the limits of reason and scripture.

In considering the character of *Adam*, our greatest difficulty is, to divest ourselves of ideas received from the present state of things; we cannot sufficiently dismiss from our minds that *knowledge* (rather, that *subtlety*) which, as human life now stands, we have acquired by experience. We cannot truly imagine, that entire simplicity, that total absence of cunning, or wisdom (worldly wisdom), which may adequately express the extreme candour of *Adam's* mind; for as we must, even in common language, use words drawn from things invented since *Adam*; so we cannot help referring the knowledge of certain things to *Adam*, because they are known to us. As we comprehend somewhat of the active nature of the passions of the mind, we cannot conceive of those passions in a state of absolute quiescence; as we know somewhat of the powers of the body, we connect something of these also with our ideas of *Adam*: whereas the truth is, that though *Adam* had abundant capacity for such things, yet they formed no part of his actual possessions; they were not called into exercise. As in geography, *Adam* knew not the globe, its extent, and its properties, though he knew the extent and the properties of his garden;—so in natural history, he knew not what the frozen poles, or the torrid zone produced, but what his garden afforded:—so in science, he knew not a whole *Cyclopædia*, but what sufficed for the purposes of his life and station; and in morals, he knew not the extent of what the Bible now teaches, but simply the direct course of his duty. To render this more sensible, we reflect,

First, as to *Adam's* mind, its powers, and its propensities. Some have supposed, that to *Adam* was imparted, from his very creation, that knowledge which not only placed him above all men, his descendants, but also rendered him a little, and but little, lower than angels. This may be admitted in some respects, and under considerable restrictions; while in other respects, it may be strongly doubted. (1) *Adam* could not be acquainted with any discovery, or production which has originated since

his ume. For instance, if he were familiar with the principles of agriculture, he could know nothing of those of trade and commerce, of handicraft businesses, or manufactures; he could have no idea of a ship; and so of other articles, for which he had, and could have, no need.

(2) *Adam*, who was created holy and pure, could have no acquaintance with the baneful passions of the human mind; anger, jealousy, grief, &c. nor with any effect deriving from them; neither violent agitation of mind, nor violent exertion of body. (3) *Adam* could have no knowledge of disease, pain, &c. whether chronic or casual; of the changes of seasons, and their effects; of extreme heat or cold; of tempest, thunder or lightning; of ice, snow, &c.; of the effects of fire, as causing water to boil; of steam and its powers; of underground phenomena, as earthquakes; of aquatic phenomena, as water-spouts, whirlpools, &c. It is inconsistent with the state of *Adam's* happiness, to suppose he could know any thing which is, in nature, either the cause or the consequence of unhappiness. (4) It appears that *Adam* did acquire ideas (*i. e.* knowledge) by experience: for, certainly, his attention to the creatures brought before him for inspection, in consequence of which he was called to exercise his faculty of speech (which, perhaps, otherwise, might have lain dormant,) and to name the creatures, according to their natures, of which he now acquired distinct perception, was experience. It is true, he might perceive, with much greater readiness than we can imagine, the principal characters of a creature, from its form, from its voice, or other peculiarity; but then he must see that form, and hear that voice; which is experience. Besides this, as *Adam* was placed in a garden, probably on a mountain (*vide PARADISE.*) he could have no knowledge of great fishes, whales, sharks, and other inhabitants of the deep sea; except by inference from what smaller fishes swam in the lake in that garden, unless it was (as perhaps it was) revealed to him by his Maker. For we can easily admit, that he who revealed the relations of father and mother, might reveal various other instructive articles to *Adam*. There are also numerous particulars, concerning which it may be concluded, that *Adam* was little informed, or was totally ignorant; those hinted at may serve as a specimen: but the reasoning might justly be extended.

As the intellectual powers of *Adam* enabled him to comprehend with great accuracy, and without effort, he doubtless saw more of the fitness and appropriation of things to the end for which they were designed, than has been possible to other men; he, perhaps, also fore-

saw the effects likely to follow certain causes, more distinctly, and more readily, than we do; he might trace the chain of cause and effect, much beyond what we can; and his memory of past transactions might be infinitely more accurate and tenacious than that of any man. And, indeed, it may well be supposed, that to a mind so capable as *Adam's*, his Maker would continually furnish occasion for increase both of piety and knowledge:—of piety, as he might more fully reveal himself, his attributes, &c. to his faith or his understanding;—of knowledge, as beside celestial objects and subjects, the kind Former of man might open to his observation, branches of science, very distinct from, and infinitely superior to, any which the wisest of men has imagined; so that as experience by enlarging the mind of *Adam*, prepared it for farther acquisitions, those farther acquisitions might have been granted him, to a consummation of knowledge, understanding, and intimacy with subjects celestial and terrestrial, inexpressibly beyond what human attainments or conceptions have since known. Paradise, in this sense, might have been a heaven upon earth, constantly receiving accessions of "favour upon favour, grace upon grace."

The glory of *Adam's* mind, then, was its freedom from any deceptive bias: it had no easy besetting sin, no perverse delusion to injure it. The sensations becoming such a mind, were the amiable passions solely, gratitude, love, veneration toward God; affection, attention toward his partner; kindness toward the creatures, and universal good will.

Secondly, as to the personal faculties of *Adam*, we can only conjecture; but some of them are discovered in his actions: since whatever is necessary to the performance of an action, is implied, when that action is performed. *E. gr.*

Without speech, many of the powers of his mind had been useless: but his language, probably, was what would now be called very confined; consisting of few words, simple in sound and sense. For, if *Adam* had no knowledge of the numerous articles now in use among mankind, occurring in trade, in business, in building, in apparel, and in the arts of life and society, generally; his vocabulary could bear no proportion to that of later ages, which has been almost infinitely increased by the invention and adoption of different names. &c. to express the nature or service of these different things, and the relation they bear to others.—If *Adam* could express the sense of the word *dwelling*, yet he could not distinguish different kinds of dwellings,—tents, huts, houses, palaces; much less different kinds of tents or of houses; their parts,—as beams, roofs, rafters, &c. or their combi-

nations—as villages, burghs, towns, cities, &c. Now, present language is greatly composed of sounds and expressions to which *Adam* could never have occasion to refer; consequently, he could not express them: he who had no diseases, could have no names for their distinctions, nor for their remedies; he who had no war, could adopt no allusions to the art military; and so of others. But this argument evinces, that his acquaintance with language was sufficiently extensive to enable him to comprehend all that was necessary for him to know; and, indeed, how else could he have understood the prohibition respecting the tree of knowledge? He must have been able to distinguish *that*, and the tree of life, by name; as well as they were distinguished for him by situation, *i. e.* in the *midst* of the garden.

Being capable of speech, *Adam* acquired the habit of using that capacity, by affixing to certain vocal sounds denoting natural wants, &c. those determinate ideas which, ever after, when those wants recurred, would prompt him to repeat those same vocal sounds.

His number of vocal sounds was greatly increased, by the necessity laid on him, by his Maker, of giving names to the creatures; this may, perhaps, be justly considered as his first extensive lesson in language, and the lasting effect of this would be, that whenever afterwards he meant, for example, to denote a sheep, he might repeat its name, originally taken—from its voice, suppose, as *baa*: if he meant to denote a cow, he might call it *boo*. So do his posterity to this day; and among the first means used to bring forward children in their speech, (I suppose in all countries; certainly wherever my observation has reached) is prompting them to imitate the sound made by an animal, and to call the animal by that sound: *bow wow* for a dog; *croak* for a frog; *caw* for a crow, &c.; and all languages have so much of this imitation in them, that grammarians have in their language adopted a term to express it, as *onomatopœia*.

V. The character which necessarily results from these principles, implies that however *Adam* might be, in capacity of understanding, a man, yet in experience he was but a child. He had no cause to distrust any, to suspect fraud, collusion, prevarication, or ill design; he had no conception of any such principle as existing in the universe, since he knew it not in himself. Where, then, is the wonder, if entire innocence, if perfect purity of mind, if total unsuspicion, should be deluded by an artful combination of appearances; by fraud, by guile, exerted against it? Those among mankind who are most versed in the ways of men, of crafty

men, are often at a loss to detect the deep contrivances of others, (as we say, "honest men are no match for knaves,") and this, in a state of things wherein experience has produced a virtue, for which innocent *Adam* could have no use—PRUDENCE: and, perhaps, it is risking little to assert, that scarcely one among the millions of his sons has risen to man's state, who might not have been an overmatch in craft for his father *Adam*, in his state of original simplicity.

But the disobedience of *Adam* is not the less inexcusable; because, as was his situation, such was the test allotted to him; it was not an active, but a passive duty, not something to be done, but something to be forborne; a *negative* trial: nor did it regard the mind, but the appetite; nor was that appetite without fit, yea, much fitter supply, in abundance all around it: presumption unrestrained, liberty extended into licentiousness, was the principle of *Adam's* transgression.

VI. Whoever has seen a beautiful vase fall, and be broken, may form some idea of *Adam* after his sin: the integrity of his mind was violated; the *first* compliance with sin opened the way to future compliances; grosser temptations might now expect success; and thus spotless purity becoming impure, perfect uprightness becoming warped, lost that *entire-ity* which had been its glory. Hereby *Adam* relinquished that distinction, which had fitted him for immediate communion with supreme holiness; and was reduced to the necessity of soliciting such communion, mediately, not immediately; by another, not by himself; in prospect, not instant; in hope, not in possession: in time future, not in time present; in another world, not in this world.

VII. It is worthy of notice, how precisely the principles which infatuated *Adam* have ever governed his posterity; how suitable to the general character of the human race was the nature of that temptation by which their father fell!—Who is not self-convicted of Pride?

Surely, when in after ages, *Adam* was giving advice to his descendants, when his sacred hands, stained with the blood of the victim recently offered to JEHOVAH, were extended in benediction over his worshipping family, he would say, "My sons, behold in me the sad instance of disobedience to restraint; had I constantly honoured that SIMPLE prohibition, I had been happy: how many restraints, now necessary for human welfare, had never been known! Now is man restrained from *this*—because to this he is prone; and from *that*—because that *seems* good to him; but, under seeming good lurks real evil. Such was the character of my

temptation! It offered pleasure, but I found it anguish; it allured the sense, but the sense was depraved by it; before I sinned, I was serene, delighted, happy; afterwards I was gloomy, turbulent, miserable; wherefore? because I violated the Divine restraint; because, having abundance, I craved a superfluity; because, being a man, I must needs wish to be as gods; because, knowing only good, I would know evil also—"good lost, and evil got!"

VIII. That only, or chiefly, in the Garden of Paradise, were the prime fruits and herbage in perfection, is very presumable: the land around the garden might be much less *finished*, and only fertile to a certain degree: to promote its fertility by cultivation, became the object of *Adam's* labour, personally—so that in the sweat of his brow, he himself did eat bread. But the sentence passed on our first parents, doubtless regarded them as the representatives, the very concentration of their posterity; of the whole human race: and after attaching to themselves, it seems *prophetically* also, to suggest the condition of the sexes, in future ages, *q. d.* "The female sex, which has been the means of bringing death into the world, shall also be the means of bringing life—posterity—to compensate the ravages of death;—and, to remind the sex of its original transgression, that which shall be its greatest honour and happiness, shall be accompanied by no slight inconveniences. But the male sex shall be under the necessity of labouring for the support, not of itself only, but of the female, and her family: so that if a man could with little exertion provide for himself, he should be stimulated to far greater exertions, to toil, to sweat, for the advantage and support of those to whom he has been the means of giving life."

IX. Death closes the sentence passed on mankind; this also is prophetic of an event common to *Adam*, and to all his descendants: *q. d.* "The poison in your blood, though slow, is sure; though latent, yet it will operate in time. I do not think proper to exert my Almighty power in curing this malady directly; I shall remedy its effects another way: I leave you uncertain of *when* you may die; every day brings you nearer to the period at which you *must* die: be this anxious suspense the commencement of your punishment; it is one of the bitternesses of death; and when your constitutions, originally designed for nobler purposes, sink under the effects of the venom they have imbibed, then shall the complete termination of life more fully demonstrate its fatal power, which, though suspended, is not annihilated; but which I leave to its now natural course."

See how the favour of God mitigates the con-
PART I. *Edit. IV.*

sequences announced in this sentence! It inflicts pain on the woman, but that pain was connected with the dearest comforts, and with the great restorer of the human race: it assigns labour to the man, but then that labour was to support himself and others, dearer to him than himself, repetitions of himself: it denounces death, but death indefinitely postponed; and appointed as the path to life.

X. It may be proper to notice the difference between the Hebrew expressions, *in the day* (כִּיּוֹם *BEIUM*), and, *in that very day* (כִּיּוֹם הַהוּא *BEIUM HE HUA*): the former is used in the threatening announced to man; it is of a more loose and general signification than the other; much like our *English* expressions, when speaking of time long past, or long to come—as "the people of that *day*;" meaning, of that *time*, with great latitude: the other phrase expresses a fixed, or an instant day.

XI. But the mercy of God might farther extend itself to *Adam*: perhaps he was not instantly expelled the garden; some delay might be granted him; including the time necessary for his farther instruction in the purport of new rites of worship, and mediatorial institutions. Beside this, our first parents were now clothed with a skin (singular, not plural) of a beast, no doubt; *ONE SKIN SERVED THEM BOTH*. They had endeavoured to cover themselves with trees;—no, the intertwining, the plaiting of a leaf, or leaves, of boughs, or branches, recalled no image of death; it shed no blood, it expressed nothing that included the idea of substitution: no—but the skin of a beast was not to be procured without first taking away the life of that beast; and the life of that beast could not be taken away, without reminding *Adam*, of the penalty threatened—*DEATH*!

What a subject this offers to the imagination! what a scope might it not take here! How did *Adam* tremble, when he first selected the creature to be slain; when he led it towards the place appointed for its death; with what heavy reluctance, what hesitation, did he bind it, wreath around it the confining twigs, and then proceed to slaughter it! What were his reflections when its blood streamed, when its limbs quivered! and at length when they ceased to quiver! Did not its last gasp thrill through his soul? Did he not now *feel* what death was? Yes, by sympathy he did; and penitential tears streamed from his eyes, to think that to *this* he must eventually submit; that to this he had subjected his descendants to the very latest posterity. What, then, could be the import of sacrifice, but a memorial-representation of death—deserved by the principal, but transferred for the merciful purpose of post-
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ponement, to a substitute? *Vide EVE, LANGUAGE, REVELATION, &c. &c.*

Many *Jewish* writers (as Rabb. Samuel, Abarbanel, Manasseh Ben Israel, *vide* Leidegger *Hist. Patriarch, &c.*) have asserted, that man and woman were created in one body, united by the shoulders, having four feet, four hands, and two heads, alike throughout excepting sex; and that God having cast this compound figure into a deep sleep, divided it, and made two persons of it. Engubinus (*in Cosmopœia*) affirms, that it was joined by the sides throughout, so that God, according to the Scripture, took the woman from *Adam's* side. Many other fabulous stories are told of *Adam's* stature and beauty: such as—that he was the handsomest man that ever was; that God, before he formed him, assumed a human body, after the pattern whereof he created *Adam*. [In this manner it was literally true, they say, that *Adam* was made after the image and resemblance of God.] The Rabbins tell us (*Vide lib. Sanhedrin*, and Bartoloci, tom. i. pag. 65, 66.) that this first man was of so prodigious a stature, that he reached from one end of the world to the other; but that after his transgression, God pressed his hand heavily upon him, and reduced him to the measure of a hundred ells. Others allow him to have been nine hundred cubits in height, and maintain that God reduced him to this measure at the request of the angels, who were frightened at his first stature. [We may hint, in explanation of this paradoxical mode of speech, that the government, not the dimensions, of *Adam* reached from one end of the world to the other, (*i. e.* he was universal sovereign over the creatures,) but his authority was afterwards diminished: also that he was, perhaps, capable of at least a comparative immortality: but was reduced to a life of about 900 years. Some have said, that his head reached to heaven—(*i. e.* his mental powers were great, and his intercourse with God was direct.)—while in innocence.]

The Rabbins add, that *Adam* was of so elevated a nature, and the matter of his body was so subtle, fine, and aerial, as almost to equal the angels; that he had as perfect a knowledge of God and his attributes as a creature is capable of. He was not unacquainted even with the incommunicable name *JEHOVAH*; for when *Adam* had appropriated their several names to the brute creation, God asked him, "What is my name?" *Adam* answered, "*JEHOVAH, he who is.*" This they say Isaiah points at in these words, "I am *JEHOVAH*, that is my name" (Isa. xlii. 8); meaning the name which *Adam* gave me, at the beginning of the world.

As circumcision is, according to the Jews, the seal of the covenant between God and believers, they have imagined that *Adam* was created circumcised; and, that he defaced, as much as he could, the mark of his circumcision by violating the covenant of the Lord at his fall. They ground this vision on a passage in *Hosea*, "But they like *Adam* have transgressed the covenant; they have dealt treacherously against me."

The salvation of *Adam* has been disputed: Tatian and the *Encratites* were positive he was damned; but this opinion the church condemned. The book of *Wisdom* says, chap. xi. "That God delivered him from his sin." The Fathers believe he did *HARD PENANCE*: the Rabbins believe the same; and the same will be believed by all who read his history, and draw the proper inferences from his after state. No one knows where our first parents died, or were buried. Some of the ancients believed, that they were interred at Hebron, which opinion they whimsically grounded on Joshua xiv. ult. "And the name of Hebron before was *Kirjath-Arba*, which *Arba* was a great man (*ADAM*, אֲדָם) among the Anakim."—Origen. tract. xxxv. in *Matth.* Epiphani. *Hæres.* 46. Ambros. l. 10, in *Luc.* Hieronym. in *Matth.* xxvii. and a great number hold, that *Adam* was buried on Calvary, and this opinion has its advocates to this day. There is a chapel on mount Calvary, dedicated to *Adam*; but Jerom confesses, that this opinion, though adapted to soothe the ears of the common people, is not, however, the more certain.

Adam has been reputed the author of several books. It has been supposed that he was master of profound, and very extensive knowledge: God having created him perfect, no question but he gave him a very clear and comprehensive mind. Some have believed that he invented the *Hebrew* letters. The Jews say he is the author of the ninety-first psalm; and that he composed it soon after the creation. The Gnostics had a book entitled, *The Revelations of Adam*, which is placed among the apocryphal writings by pope Gelasius, who also mentions a book called *Adam's Penance*.—*Apud* Salian. T. 1, *Annal.* pag. 230—Masius speaks of another *Of the Creation*, said to have been composed by *Adam*.—Hottinger. *Histor. Oriental.* pag. 22.—The Arabians inform us, that *Adam* received twenty books which fell from heaven, and contained many laws, promises, and prophecies.

The Mahometans, after their manner, relate the creation of *Adam* and *Eve*, their fall, and that of the angels. God, they say, by rains of long continuance, prepared the slime of the earth, of which to form the body of *Adam*;

after this, he sent the angel Gabriel, and commanded him to take from seven layers of earth, of each a handful. Gabriel obeyed, declared to the earth his orders received from God, and moreover that the Lord had determined to extract out of her entrails, that substance of which he proposed to form man, who was to be monarch over her, and God's vicegerent.—The earth, amazed at this proposition, desired Gabriel to represent to God her fears, that this creature, whom he designed to form out of her bosom, would one day rebel against him, and draw down his curse upon her. Gabriel returned, and reported to God the earth's remonstrances; but God resolving to execute his design, dispatched Michael, and afterwards Asraphel, with the same commission. These two angels returned in like manner to report the earth's excuses, and absolute refusal to contribute to this formation. Last of all, the Lord deputed Azrael, who, without saying any thing to the earth, or asking any questions, took hastily, and carried off by force, seven handfuls, of seven different beds, or layers, out of the mass belonging to her, which he carried to a place in Arabia, lying between Mecca and Taief.—Azrael, as a reward of his pitiless action, received the commission to separate the souls of men from their bodies; for which reason he is now called the Angel of Death. Alcoran, chap. of the Stone. D'Herbelot, *Bibl. Orient.* p. 55.

It is scarcely credible that the Mussulmans should literally believe a creation in this manner; but we read this as a tradition in their authors.—(Mahomet says no more than that God—created and framed man partly out of a sandy earth, and partly out of a stinking slime; but as for the Genii, he had already framed them out of a hot glowing fire.)—This difference of the earths employed in the formation of *Adam*, is of great service to them in explaining the different colours and qualities of men derived from it; some of whom are white, others black, others tawny, yellow, olive-coloured, or red: some of one humour, inclination, and complexion; others of another quite different.

The angels, having with their hands kneaded this earth brought by Azrael, God with his own hand formed out of it a human statue, which being left for some time in the same place to dry, the angels had leisure to examine it, and *Eblis*, or *Lucifer*, the first of them, having viewed it on all sides, and striking it on the breast and belly, perceived it sounded: from thence he concluded, that being empty internally, it would be liable to several wants and temptations, in order to fill itself; then turning to his companions, he said, "If God should command you to acknowledge this monarch, whom he

proposes to establish agent over the earth, what would you do?" They answered, "It would be highly necessary to obey God."—*Eblis* agreed in words; but with a secret resolution not to comply.

Some time after, God communicated his spirit, or his enlivening breath, to this statue, infused life and understanding into it, and clothed it in a wonderful dress, suitable to its dignity. At the same time, he commanded the angels to prostrate themselves before it, as a mark of honour and respect. The angels obeyed; *Eblis* alone refused submission, and was therefore driven out of paradise. *Adam* was placed in his stead, and while he was sleeping, God took out of his left side, the woman, whom he gave him for a companion.—*Adam* shortly after received God's command, forbidding him to eat of a certain fruit, on pain of falling under his curse.

Hereupon, *Eblis* resolved to be revenged on *Adam*: associated with himself the peacock and the serpent, and approaching *Adam* and *Eve*, held a long conversation with them, persuading them to eat of the forbidden fruit. They had no sooner tasted it, but the splendid habits wherein they were dressed fell at their feet, they discerned themselves to be naked, and being ashamed of their condition, ran towards a fig-tree, intending to cover themselves with its leaves. Soon after, they heard a voice like thunder, crying out to them, "Come down, and depart out of this place: you shall become enemies to one another, and shall have your habitation and subsistence for a time on earth."

Adam, therefore, was thrown headlong from heaven to earth, and fell, according to the most general opinion, upon mount *Serandib*, in the Island of *Ceylon*. *Eve* fell at *Dgidda*, a port of the Red Sea, in the vicinity of *Mecca*. The fall of *Eblis* happened to be at *Missan*, near *Bassora*; the peacock fell at *Indostan*; the serpent fell at *Nisibe*, or *Ispahan*; that is, in the places where these cities were afterwards built.

[The moral of this fable is, that *pride*—the peacock; and *cunning*—the serpent; were the tempters by which the first pair were deluded. The fall of the peacock in *Indostan*, is an implied satire on the pride of the Bramins and Hindoos, generally; the Persian monarchy and nation are distinguished as cunning and revengeful, by the fall of the serpent at *Ispahan*. The satire cannot be fully understood, without adverting to the state of those people, at the period when the tale was fabricated.]

Adam, finding himself alone in *Ceylon*, destitute of every consolation, reflecting on his conduct and condition, and being penetrated with repentance, lifted up his hands and eyes

to heaven, imploring the clemency of his Creator. God, moved by his repentance, caused a tent, or pavilion, to descend from heaven by the ministry of angels, which they say was placed in that very spot where Abraham afterwards built the temple of Mecca. Gabriel instructed him in all the proper ceremonies to be used in this sanctuary, to obtain the pardon of his sin. *Adam* went thither, and performed every thing which he had been enjoined. Soon after, he was conducted by the same angel to mount Arafat, where *Adam* and *Eve* met again, after a separation of above two hundred years.

From thence they retired into the isle of *Serandib*, or *Ceylon*, where they employed themselves in cultivating the earth, and multiplying their family. *Eve* at twenty several births, had twins, one male, the other female. *Adam* lived 960 years, of all which, according to the *Mussulmans*, he spent but half a day in Paradise; but they explain this by one day of Paradise—or of the other world, which is equivalent to a thousand years with us; so that this half day was equal to five hundred years. During the whole life of *Adam*, mankind had but one religion, and were often visited by angels, who assisted and instructed them.

They assert that *Adam* was buried near Mecca, upon mount *Aboucaïs*. Others think that Noah, at the time of the deluge, took his body into the ark, and that it was carried to Jerusalem, by Melchisedec. In the modern *Naplouse*, or *Samaria*, in Palestine, is shown a chapel, which, under the name of *Adam*, is respected by the Turks; but the ancient Persians were of opinion, that he was buried at *Serandib*, and that his sepulchre was guarded by lions at the time of the giants making war against one another. D'Herbelot, *Bib. Or.* p. 56.

The *Mussulmans* believe that *Adam* was inspired by God; and that a ray of the divinity passed from him to succeeding prophets: they suppose him to have been inspired to write ten volumes, for so we are to understand them, when they say, that God sent them down from heaven to him.—*Vide TERRESTRIAL PARADISE, LANGUAGE, &c. &c.*

Besides the three sons of *Adam* whose names are recorded by Moses,—*Cain*, *Abel*, and *Seth*, the eastern people name two others,—*Abdaltharth*, and *Rocail*. The last, they say, was *Seth's* younger brother, and perfect master of the most elevated and obscure sciences. His understanding was so lively and penetrating, that he seemed to be more of an angel than a man.

This specimen of the eastern people's manner of thinking, and expression, shows how greatly they love fictions, wonders, and mysteries; for

we are not to imagine that all which they relate of *Adam* and the other patriarchs is to be understood literally; it is frequently allegory, or moral reflection enveloped in a certain kind of parable, or parabolic expressions.

The *Cabalists* (Jewish doctors, who cover moral, physical, and theological truths under mysterious expressions: *vide CABBALA*) describe the first *Adam*, whom they call *Adam Kadmon*, as the first and most perfect emanation that proceeded from the essence of God, and, the "first of all that was created in the beginning." They assign him the human form, a skull, brain, eyes, feet, and hands, but some profound mystery is included in each of these parts: his skull signifies wisdom, his right ear understanding, his left ear prudence; and so of the rest. Some Christians have thought, that hereby they alluded to *Christ*, the second person of the Trinity. It is true, the *Cabalists* believe that God, not intending to create the world immediately by himself, created it by the agency of the first, the celestial *Adam*, thereby displaying his power in a more perfect manner: but they acknowledge that the first *Adam* had a beginning. Abrah. Cohen-Irira *Philosoph. Cabbal. Diss.* vi. cap. 7. See Basnage's Continuation of the History of the Jews.

The *Talmudists* tell abundance of fabulous stories referring to *Adam* and his creation. Such as—that at the first hour of the day God collected the dust, out of which he designed to compose the body, and so disposed it as to receive the form which he intended to give it; at the second hour, *Adam* stood upon his feet: at the fourth hour he gave names to the animals; the seventh hour was employed in the marriage of *Adam* and *Eve*. The Lord, like a bridegroom, conducted her to her new spouse, with her locks curled, and dressed in all her ornaments. At the tenth hour *Adam* sinned, immediately after which judgment was passed on him; at the twelfth hour he began to feel the punishment of his sin, and the effects of the sentence. *Midras Tehillim.* Ps. xcii. *Vide Basnage, ibid.* tom. iv. pag. 186.

Some have imagined that *Eve* was the forbidden fruit, which *Adam* could not touch without sin; that the serpent having first enjoyed it, produced Cain, who, consequently, was not the son of *Adam*; that the latter was so afflicted at the death of Abel, that he continued 180 years without coming near his wife, after which time only he began to have children after his own image and resemblance.

The Greeks put *Adam* and *Eve* together, with all the righteous of the Old Testament, and honour them December 19, or, properly speaking, on the Sunday before Christmas.

They moreover commemorate the banishment of our first parents out of Paradise with religious mourning, and very doleful prayers, *February 4*, or the first day of their Lent.—Some Latin martyrologies commemorate *Adam*, April 24. There is a Julian calendar which notices him *December 24*; and some martyrologies place the creation and death of *Adam* on *March 25th*, as if with design of bringing the first *Adam* nearer to the second, who was conceived and died on the same day, according to many of the ancients.—Bolland. *die 4 Febr.* pag. 449. tom. 3. *Apr.* pag. 260, tom. 3. *Mart.* pag. 541.

ADAM, *Earth, earthly, red, or bloody.* [This city, saith Rab. Jochanan, is distant from Zaretan twelve miles: Jerus. Sotah, fol. 21. 4. *Adam* was in Perea over against Jericho: and was the center where the waters parted. Josh. iii. 16. Psalm lxxxviii. 60.

It is probable this city was named from the colour of the earth in its neighbourhood; which is understood to have been a stiff clay. So we have in our own country, "Tuxford in the clays," where the soil is as red as burnt brick. The same distinction was applied to many cities, as *Pyrrha*, *Erythra*, &c. among the Greeks. But some suppose the word *Adam* denotes beauty, symmetry, and, therefore, that this town was handsome, symmetrical, as implied, say they, in its name.]

ADAMITES, heretics of the second century. The author of this sect was *Prodicus*, a disciple of Carpoerates. They assumed the title of *Adamites*, and affected to possess the innocence of *Adam*, whose nakedness they imitated in their churches, which they called *Paradise*. It is said (how truly we know not), community of women was one of their tenets; they lived, or professed to live, in solitude and continency, condemning matrimony: any one guilty of particular offences, they called *Adam*, and said, he had eaten of the forbidden fruit; and when they expelled him from their community, they drove him out of *Paradise*; as their phrase was. This heresy was renewed in the fifteenth century by one *Picard*, a native of Flanders, who retired into Bohemia. In Poland and in England it had some followers: they were said to hold their assemblies in the night-time, and to observe these rules exactly: "Swear, forswear, and reveal not the secret." Some anabaptists were accused of falling into the extravagancies of the *Adamites*.—Epiphan. *Hæres.* 52. Theodoret. *Hæretic. Fab.* lib. i. cap. 6. Augustin. *de Hæres.*

ADAMAH, a city of Naphtali, Josh. xix. 36. The LXX call it *Armath*; the Vulgate, *Edema*.

ADAMI, אָדָמִי: *my man; red, earthly, human.*

ADAMI, a city of Naphtali, Josh. xix. 33.

ADAR, אָדָר; *Vide ADDAR.*

ADAR, the twelfth month of the ecclesiastical year among the Hebrews; the sixth of their civil year. It has twenty-nine days; and nearly answers to our *February*, O. S.; but enters into *March*, according to the course of the Moon. *Vide MONTHS.*

On the third day of *Adar* the building of the second temple was finished, and the dedication of it kept in a solemn manner (Ezra vi. 15. A. M. 3489; ante A. D. 515). On the seventh the Jews celebrate a fast on occasion of the death of *Moses*. On the thirteenth, they celebrate a fast which they call *Esther's*, in memory of that observed by Mordecai, Esther, &c. On the fourteenth, they celebrate the festival of *Purim*, as a memorial of their deliverance from the cruelty of Haman. Esth. ix. 17. On the twenty-fifth, is a commemoration of Jehoiachim, king of Judah, advanced by Evil-Merodach above other kings at his court. Jer. lii. 31, 32.

As the lunar year, which the Jews follow in their calculation, is shorter than the solar year by eleven days, which after three years make about a month, they then insert a thirteenth month; this they call *Ve-Adar*, or a second *Adar*, to which they assign twenty-nine days. This intercalation has the effect of postponing the great feasts, &c. a whole month.

ADAR, a city of Judah, Joshua xv. 3. Eusebius places another town of this name in the neighbourhood of Lydda or *Diospolis*, in the district of *Thamna*.

ADAR, or *Hazar-Addar*, a village. Numb. xxxiv. 4.

[The ADAR of Josh. xv. 3. is perhaps the same as this *Hazar-Addar*. *Adar* is thought to be the name of the person who built it: "the place of *Adar*." *Adar* is also taken for excellent, valuable. The root seems to imply something round of shape, and, perhaps, such was the form of this residence.]

ADARCONIM, אָדָרְכֹנִים: a sort of money, mentioned 1 Chron. xxix. 7; and Ezra viii. 27. The Vulgate translates it "*golden pence*," the LXX "*pieces of gold*." They were *Darics*, a gold coin, which some value at twenty drachms of silver. Gronov. *de pecunia veterum*, lib. iii. cap. 7. *Vide DARKMONIM*, which is the same with *Adarconim*.

Herodotus says (lib. iv. cap. 166,) *Darics* were first coined under *Darius*, son of *Hystaspes* (who lived long after the author of the Chronicles and Ezra); but the scholiast on Aristophanes affirms, that they were struck by another *Darius*, long prior to *Darius* son of *Hystaspes*. The *Adarconim* of Scripture, and *Darkonoth* of the Talmudists, are the same with the Greek Δαρικὸν, *Darics*. A *Daric* was

a piece of gold, of the value of one of our *Jacobuses*. *Vide* Prideaux's *Connection*.

It was *Darius* the *Mede*, who coined a great number of pieces of pure gold, called *Darics*, or *Stateres Darici*. This *Darius* was the first king of the Medes and Persians who coined gold money.—They were stamped on one side with the effigies of an archer, who was crowned with a spiked crown, had a bow in his left hand, and an arrow in his right, and was clothed in a long robe. I have seen one of them in gold, and another in silver. They were of the same weight and value with the attic *Stater*, or piece of gold money, weighing two Attic drachms. *Darius* seems to have learned the art and use of money from the conquered kingdom of the Lydians, and to have re-coined their gold; for the Medes, before they conquered the Lydians, had no such money. The Lydians were the first who coined gold and silver; and *Cresus* coined gold monies in plenty, called *Cressoi*. It was not reasonable that the monies of the kings of Lydia should continue current after the overthrow of their kingdom; therefore *Darius* re-coined it with his own effigies, but without altering the current weight and value.—*Vide The Chronology of Sir Isaac Newton*, page 319, &c.

ADASA, or *Adarsa*, the Greek reads Ἀδασᾶ, *Adasa*; which may signify the *sun*, *deaf*, a *labourer*; if we suppose that the Hebrew read חֶרֶס *cheres*, the *sun*: or חֶרֶשׁ *cheresh*,—*deaf*, a *labourer*: otherwise, the *deaf testimony*, or the *testimony of the plougher*.

[Perhaps, *ad*, the great, *Aresha* espouser; the *Juno Pronuba* of the Latins: a temple dedicated to the god, or goddess of marriage; Hymen, or Juno.]

ADARSA, or ADASA, 1 Macc. vii. 40, a city of Ephraim, four miles from Beth-horon, and not far from Gophna.—Joseph. *Antiq.* lib. xii. cap. 17. Euseb. in *Adasa*. Perhaps between the upper *Bethoron* and *Diospolis*; because it is said, 1 Macc. vii. 45, the victorious army of Judas pursued the Syrians from *Adasa* to *Gadara*, or *Gazara*, which is one day's journey.—*Adarsa* is called likewise *Adazer*, and *Adaco*, or *Acedosa*, in Josephus, *Antiq.* lib. xii. cap. 17. & *de Bello*, lib. i. cap. 1.—Here Nicanor was overcome, and his army put to flight by Judas Maccabæus, notwithstanding he had 3000 men only, and Nicanor had 35,000. Josephus tells us, that Judas, in another war, was killed in this place. *De Bello*, lib. i. cap. 1.

ADBEEL, or *Adbal*, אֲדָבֵל: a *vapour*, a *cloud of God*; from אֲדָב *ed*, and אֵל *el*, *God*. Otherwise, a *vexer of God*; from אֲדָב *adab*, to *vex* or *provoke*, and אֵל *el*, *God*.

ADBEEL, third son of Ishmael, head of a tribe of *Ishmaelites*. Gen. xxv. 13.

ADDAN, unable to prove his pedigree at the return from Babylon, was excluded from among the true *Israelites*. Ezra ii. 59.

ADDAR, אָדָר: a *cloak*. Otherwise, *power*, *grandeur*; from עָדָר *adar*. Son of *Bela*, son of *Benjamin*. 1 Chron. viii. 3.

ADDER, *vide* ASP, and SERPENTS.

ADDI, אָדִי, 'אָדִי: *my witness*, *adorned*, *passage*, *prey*.

ADDI, son of Cosam, and father of Melchi. Among the ancestors of *Christ*. Luke iii. 28.

ADER, or *Oder*, עָדָר: *flock*; otherwise, *he that cuts*.

ADER, *tower of Ader*; or, *tower of the flock*. Jerom observes (*Epist.* 27.), that the place where the angels declared the birth of Jesus Christ to the shepherds, was called by this name. Luke ii. 8, 9. It is said the empress Helena built a church on this spot, the remains of which are still visible.

ADER, one who took the city of *Gath*. 1 Chron. viii. 15.

ADIABENE, a country in Assyria, through which the river Lycus passes, and discharges itself into the Tigris. Josephus speaks much of Helena, queen of the *Adiabeniensians*, and of Izates, her son, converts to Judaism, in the time of the emperor Claudias, A. D. 41.—Joseph. *Antiq.* lib. xx. cap. 2.—Some authors, as Orosius, lib. vii. cap. 6, have suggested that this queen and her son embraced Christianity, but that Josephus designed to do honour to his nation by appropriating their conversion. But we see the marks of Judaism only, both in Helena and Izates. *Adiabene* is thought to be the province of Ava, through which the river *Ahava*, or *Adiava* runs. *Vide* AHABA.

ADIDA: *witness of the hand*, or *prey of the hand*; from עָדָה *oda*, *testimony*, and יָד *jad*, the *hand*.

ADIDA, a city of Judah, at which Simon Maccabæus encamped, to dispute the entrance into the country with Tryphon, who had treacherously seized his brother Jonathan, at Ptolemais. 1 Macc. xiii. 13. Thought to be the *Adida* of chap. xii. 38.

ADIEL, אֲדִיָּאל, עֲדִיָּאל; *witness of the Lord*; from עָדָה *ada*, and אֵל *el*, the *Lord*.

ADIEL, son of *Adiel*, of Judah. 1 Chron. iv. 36.

ADITHA, or ADITHAIM, עֲדִיתִים, Ἀδῆθαιμ: *assemblies*: otherwise *testimonies*; from עָדָה *ada*, *testimony*. A city of Judah. Josh. xv. 36.

[Perhaps, "the great single or solitary being;" *Ens Entium*: but it may also imply, with some small variation, the great personage who was deprived: or rendered solitary, by the loss of his associates. Some suppose it means *orna-*

never pronounce, the Chaldee paraphrase puts three *Jods*, thus, יידי.

ADONAI, signifies, properly, *my lords*, in the plural; as *Adoni* signifies *my lord* in the singular. The later Jews read *Adonai*, whenever they meet with *Jehovah* in the Hebrew [so does our English translation], but the ancient Jews were not so nice; no law forbids to pronounce the name of God.

ADONI-BEZEK, אֲדֹנִי-בֶזֶק: *lightning of the Lord*, or *the Lord of lightning*; from אֲדֹנִי *adon*, a lord, and בֶּזֶק *bazak*; otherwise, *Lord of Bezek*.

ADONI-BEZEK: king of the city *Bezek*, in Canaan, seventeen miles from Naplouse, east.—Euseb. in *Bezek*.—*Adoni bezek* was a powerful and cruel prince, who, having at various times taken seventy kings, ordered their thumbs and great toes to be cut off, and made them gather their meat under his table. Judg. i. 7. Vide FRAGMENTS, No. cxxi. After the death of Joshua, the tribes Judah and Simeon marched against *Adoni-bezek*, who commanded an army of Canaanites and Perizzites. They beat him, killed ten thousand men, and having taken him, they cut off his thumbs and his great toes: then *Adoni-bezek* acknowledged the retributive justice of this punishment from God. He was afterwards carried to Jerusalem, where he died, A. M. 2585, ante A. D. 1415.

ADONIJAH, אֲדֹנִיָּה: *the Lord is my master*, from אֲדֹנִי *adon*, a Lord, and יָה *jah*, God.

ADONIJAH: fourth son of David, by Hagith, was born at Hebron, while his father was acknowledged king by only part of Israel. *Adonijah* seeing his elder brothers, Amnon and Absalom, were dead, believed the crown by right belonged to him (vide FRAGMENT, No. xlv.) and as king David, at the close of his life, being in a very weak condition, could take little care of public affairs, he thought he should endeavour to be acknowledged king before his father's death; he set up a magnificent equipage, with chariots and horsemen, and fifty men to run before him. *Adonijah* was the eldest of the family, handsome, beloved by the king, and had a strong party at court.

He contracted very close engagements, particularly with Joab, the general, and with Abiathar, the priest, who had more interest in the king than any others; but neither Zadock the priest, nor Benaiah, son of Jehoiada, captain of the king's guards, nor Nathan the prophet, nor the body of David's army, were of his party. *Adonijah* made a great entertainment for his adherents near the fountain *Rogel*, east of the city, and below the walls, to which he invited all the king's sons, except *Solomon*;

also the principal persons of Judah, except Nathan, Zadock, and Benaiah. His design was to be proclaimed king, and to assume the government before the death of David. But Nathan understanding what was transacting, went to Bathsheba, the mother of Solomon, and said, "Do you know that *Adonijah* designs to get himself proclaimed king? Go to king David, report to him what is doing, and remind him of his promise, that Solomon, your son, should be his successor; and while you are conversing with the king, I will come in, as if accidentally, and second what you have reported." Bathsheba went immediately to the king, and while she was informing him, the prophet Nathan was announced, who addressed him: "My lord, O king! is it by your orders *Adonijah* has directed himself to be declared king? for he has been saluted with the cries of—*Long live king Adonijah!*"

David, sending immediately for Zadock and Benaiah, said to Nathan and to them: "Take my guards, seat Solomon on my mule, conduct him to the fountain Gihon, west of the city, and there let Zadock and Nathan crown him, and with trumpets proclaim him king of Israel, with cries of—*Long live king Solomon!*" After this, bring him back hither, and seat him on my throne; he shall reign in my place, and I will commit the government of Judah and Israel into his hands." This was immediately executed. Jonathan, son of Abiathar, gave instant notice of this to *Adonijah* and his party, who were still in the tent where they had been feasting. At this news, they dispersed from table in great fright. *Adonijah*, fearing lest Solomon should put him to death, retired to the tabernacle, and laid hold of the horn of the altar of burnt-offerings; which being reported to Solomon, he said, "If *Adonijah* would show himself a worthy man, not a hair of his head should fall to the earth; but if wickedness be found in him, he should surely die." King Solomon, therefore, sent, and they brought him from the altar, and he came and bowed himself to king Solomon, who said to him, "Go to thine house."—This happened, A. M. 2989, ante A. D. 1011.

Some time after David's death, *Adonijah*, by means of Bathsheba, the mother of Solomon, intrigued to obtain Abishag, the recent wife of king David his father. Solomon replied, "Why dost thou ask this of me? ask for him the kingdom also (for he is mine elder brother); for he has the priest Abiathar already for him, and Joab the general. I swear by the Lord, *Adonijah* shall be put to death this day." Benaiah, son of Jehoiada, executed this order, A. M. 2990, ante A. D. 1010.

ADONIKAM, אֲדֹנִיקָם: *the Lord is raised*,

or, *my Lord has raised me*; from אָדוֹן *adon*, *Lord*, and קוּם *kum*, *to raise or lift up*.

ADONIKAM: returned from *Babylon* with 600 men of his family. Ezra ii. 13.

ADONIRAM: אֲדוֹנִירָם: *my Lord is most high*, or, *the Lord of might or elevation*; from *adon*, *Lord*, and רָמַם *ramam*, *to raise up*.

ADONIRAM: receiver of Solomon's tributes, and chief director of the 30,000 men whom that prince sent to Lebanon, to cut timber. Some think him to be the *Adoram*, who was receiver-general in Rehoboam's reign. *Vide* ADORAM.

ADONIS. According to the *Vulgate*, Ezekiel viii. 14, imports, that this prophet saw women sitting in the temple, weeping for *Adonis*; but the Hebrew reads for *Tammuz*, or, *the hidden one*.—Among the Egyptians, *Adonis* was adored under the name of *Osiris*, husband of *Isis*. The Greeks worshipped *Isis* and *Osiris* under other names; as that of *Bacchus*; and the Arabians under that of *Adonis*:

Ogygia me Bacchum canit;
Ogyrin Egyptus vocat;
Arabica gens, Adoneum. AUSONIUS.

But he was sometimes called *Ammuz*, or *Tammuz*, *the concealed*, to denote, probably, the manner of his death, or the place of his burial. (*Vide* Plutarch, *de defectu Oracul.*)—The Hebrews, in derision, sometimes called him *the dead*, because his worshippers wept for him, and represented him as dead in his coffin: sometimes they called him the *image of jealousy*, because he was the object of jealousy of the god *Mars*. The Syrians, Phœnicians, and Cyprians, called him *Adonis*. Some are of opinion, that the Ammonites and Moabites called him *Baal peor*. *Vide* TAMMUZ.

The Hebrew women, therefore, of whom Ezekiel is speaking, celebrated the feasts of *Tammuz*, or *Adonis*, in Jerusalem; and God showed the prophet these women weeping, even in his own sacred temple, for the supposed death of this infamous god.

The Rabbins (Kimchi, Maimon. *alii*. Hebr. *Vide* & Sant. Pagnin. in *Thesauro.*) tells us, that *Tammuz* was an idolatrous prophet, who having been put to death by the king of Babylon, all the idols of the country flocked together about a statue of the sun, which this prophet, who was a magician, had suspended between heaven and earth: there they began all together to deplore the prophet's death: for which reason a festival was instituted every year, to renew the memory of this ceremony, at the beginning of the month *Tammuz*, which answers pretty nearly to our June. In this temple was a statue, representing *Tammuz*. It was hollow, the eyes were of lead. A gentle

PART II. Edit. IV.

fire was kindled below, which insensibly heated the statue, melted the lead, and seduced the deluded people to believe that the idol wept. All this time the Babylonish women, in the temple, were shrieking, and making strange lamentations. This story stands in need of good proofs.

The scene of *Adonis's* history is said to have been at *Biblos*, in Phœnicia; and this pretended deity is supposed to have been killed by a wild boar in the mountains of Libanus, from which the river *Adonis* descends. (*Lucian de Dea Syria.*) The waters of this river, at a certain time of the year, change colour, and appear as red as blood. [Mr. Maundrell confirms this fact; of which he was so fortunate as to be an eye-witness. See his journey to Jerusalem, *March* 17.] This was the signal for celebrating their *Adonia*, or feasts of *Adonis*. It was not lawful to omit the observance of them; great lamentations were made at this time through town and country; they cried dreadfully, whipped themselves, and imitated all the ceremonies of a most afflictive mourning for a dead person. After this mourning was ended, succeeded the interment and funeral solemnities. The next day it was reported, that he was alive, and had ascended into the air.

The common people were persuaded to believe, that the Egyptians, at the feast of *Adonis*, sent by sea a box made of rushes, or of Egyptian *papyrus*, in the form of a human figure, in which a letter was inclosed, acquainting the inhabitants of *Biblos*, a city above seven days' journey from the coast of Egypt, that their god *Adonis*, whom they apprehended to be lost, had been discovered. The vessel which carried this letter arrived always safe at *Biblos*, at the end of seven days. Lucian tells us, he was a witness of this event. Procopius, St. Cyril, of Alexandria, (on Isaiah xviii.) and other learned men, are of opinion, that Isaiah alludes to this superstitious custom, when he says, "Woe to the land shadowing with wings, which is beyond the river of *Ethiopia*: that sendeth ambassadors by the sea, even vessels of bulrushes upon the waters." Some, as Bochart, *Phaleg. lib. iv. cap. 2.* translate—that sendeth images, or idols—by sea." But the Hebrew signifies properly, *ambassadors*—deputed thither by sea, to carry the news of *Adonis's* resurrection. In our comment on Isaiah, we have given another sense to this passage, which has no relation to *Adonis*. [*Vide* FRAGMENT, No. 322.]

ADONIZEDEK: אֲדוֹנִיזֶדֶק: *Justice of the Lord*, or, *the Lord of justice*; from *adon*, *Lord*, and זֶדֶק *zedek*, *justice*: or, *Lord of Zedek*, a city.

ADONIZEDEK: king of Zedek, (or *Jerusalem*;

salem; for that city is believed to have had four names; *Salem, Jerusalem, Jebus, and Zedek*. [A proof of this last name we have in MELCHIZEDEK; i. e. *king of Zedek, or Salem*; as well as in this name *Adoni-zedek*: or, lord of *Zedek*; but whether he were of the posterity of *Melchizedek*, does not appear: perhaps he was.] *Adonizedek*, understanding that the inhabitants of Gibeon had capitulated to the Hebrews, who had destroyed the cities of Jericho and Ai, struck with terror, considered how he might stop the conquests of the Israelites (Josh. x. 1, 2, &c.) He sent to Hoham, king of Hebron, to Piram, king of Jarmuth, to Japhia, king of Lachish, and to Debir, king of Eglon, inviting them to join him against Gibeon.

The Gibeonites sent in haste to demand succours from Joshua, who was at Gilgal. Joshua, with a chosen band of troops, marching all night, fell on the enemy at break of day, made a great slaughter, and pursued them to Azekah and Makkedah. In this battle, the Lord showered down hailstones upon them, and the lights of the Sun and Moon were stayed at Joshua's prayer. *Vide* JOSHUA, and FRAGMENT, No. CLIV.

The five kings hid themselves in a cave, near Makkedah; which Joshua ordered to be stopped by large stones, and guarded. The Israelites continued the pursuit till evening; when Joshua opening the cave, said to the principal officers, "Come near, put your feet upon the necks of these kings; fear not, nor be dismayed; for thus shall the Lord do to all your enemies, against whom ye fight." Afterwards Joshua slew them, and hanged them. When the sun was going down, Joshua commanded that they should be taken off the trees, and cast into the cave wherein they had been hid, and great stones laid at the cave's mouth.

ADOPTION is an act, whereby a man takes a stranger into his family in order to make him a part of it; acknowledges him for his son, and designs him for an heir of his estate. I do not find that adoption, strictly speaking was used among the Hebrews. Moses says nothing of it in his laws; and Jacob's adoption of his two grandsons, Ephraim and Manasseh (Gen. xlviii. 1.) is rather a kind of substitution, whereby he intended, that his grandsons, the two sons of Joseph should have each his lot in Israel, as if they had been his own sons,—"*Ephraim and Manasseh, are mine; as Reuben and Simeon they shall be mine.*" But as he gives no inheritance to their father Joseph, the effect of this adoption extended only to their increase of fortune and inheritance; i. e. instead of one part, giving them (or *Joseph*, whom they represented) two parts.

Another kind of *Adoption* among the Israelites, consisted in the obligation of a surviving brother to marry the widow of his brother, who had died without children (Deut. xxv. 5; Ruth iv. 5; Matt. xxii. 24), so that the children of this connexion were considered as belonging to the deceased brother, and went by his name; a practice more ancient than the Mosaic law, as appears in the History of Tamar; [but this manner of adopting was not practised among the Greeks and Romans: it seems, however, to have been known in India. See FRAGMENT, No. 337. See the Article LEVIRATE. This kind of adoption was not intended by *Sarah, Leah, and Rachel*; when they gave their handmaids to their husbands. Gen. xvi. 2; xxx. 3.]

Pharaoh's daughter adopted the child *Moses* (Exod. ii. 10), and Mordecai adopted *Ester* (Ester, ii. 7, 15). We are not acquainted with what ceremonies were observed on these occasions, nor how far the privileges of adoption extended; but it is presumed, they were much like those of the Roman laws; that adopted children shared the parent's estate with his natural descendants; that they assumed the name of the person who adopted them, and became subject to his paternal power.

By the propitiation of our Saviour, and the communication of his merit, sinners become *adopted children* of God. Thus St. Paul writes, "Ye have received the spirit of *adoption*, whereby we cry *Abba, father.*" Rom. viii. 15. —"we wait for the *adoption* of the children of God." And, "God sent forth his son to redeem them that were under the law, that we might receive the *adoption* of sons." Gal. iv. 4, 5.

Among the Mahometans, the ceremony of *adoption* is performed, by causing the *adopted* to pass through the shirt of the person who adopts him. Hence, to *adopt* among the *Turks* is expressed by saying—"to draw any one through one's shirt;" and they call an *adopted* son, *Akietogli*, the son of another life—because he was not begotten in this. (D'Herbelot, *Bibl. Orient.* p. 47.) Something like this is observable among the Hebrews: *Elijah* adopts *Elisha*, by throwing his mantle over him, 1 Kings, xix. 19, and when *Elijah* was carried off in a fiery chariot, his mantle, which he let fall, was taken up by *Elisha* his disciple, his spiritual son, and *adopted* successor in the office of prophet (2 Kings, ii. 15). [N. B. *Elisha* asks not merely to be *adopted* (for that he had been already), but to be treated as the elder son, to have a *double portion* (the elder son's prerogative) of the spirit conferred upon him. Did the gift of the mantle imply this also?]

This circumstance seems to be illustrated by the conduct of *Moses*, who clothed *Eleazar* in *Aaron's*

Aaron's sacred vestments, when that high-priest was about to be gathered to his fathers; indicating thereby, that *Eleazar* succeeded in the functions of the priesthood, and was, as it were, adopted to exercise that dignity. The Lord told *Shebna*, captain of the temple, that he would deprive him of his honourable station, and substitute *Eliakim*, son of *Hilkiah*. (*Isaiah*, xxii. 21). "I will clothe him with thy robe, saith the Lord, and strengthen him with thy girdle, and I will commit thy government into his hand." St. Paul, in several places says, "that Christians—put on the Lord Jesus;—that they put on the new man," to denote their adoption as sons of God. *Rom.* xiii. 14; *Gal.* iii. 27; *Ephes.* iv. 24; *Col.* iii. 10. The same, *John*, i. 12; *Epist. John*, iii. 2. *Vide* Son.

ADOR, אֲדוֹרָא: generation, or habitation; from דור *dor*: otherwise, witness of light, or of fire; from יָדָה *odeh*, or *ada*, testimony, and אור *or*, or *aur*, fire, or light.

ADOR: probably *Adora*, 2 *Macc.* xiii. 20.

ADORA, or *ADORAIM*; sometimes called *Ador*, or *Dora*, a city belonging to *Judah*, not far from *Maresu*, or *Narisa*, near *Eleuthropolis*, in the south of *Judah*, on the confines of *Idumæa*. 2 *Chron.* xi. 9; 1 *Macc.* xiii. 20. *Joseph. Antiq. lib.* xiii. cap. 17.

ADORAM, אֲדוֹרָם: their beauty, their power, or their cloke; from אָדָר *ader*, and the pronoun מֵם *mem*, their's: otherwise, praise, or a cry lifted up; from רוֹם *rom*.

I. *ADORAM*, son of *Tou*, king of *Hamath*, who, sent by his father, congratulated *David* on his victory over *Hadadezar*, king of *Syria* (1 *Chron.* xviii. 10); *Adoram* is called *Joram*; and *Tou*, *Toi*, 2 *Sam.* viii. 10.

II. *ADORAM*, receiver-general of the tributes, in the reign of *David* (2 *Sam.* xx. 24), might be the father of *Adoram*, who had the same employment under *Solomon* and *Rehoboam*.

III. *ADORAM*, treasurer to *Rehoboam* (1 *Kings*, xii. 14, 15, 18). This prince having by his haughtiness, provoked the ten tribes to separate from the house of *David*, thought he should regain them by sending to them *Adoram*, who was receiver of the tribute money, or principal surveyor of the works. Whether in this he intended to reduce the people by gentle, or by harsh means, or by putting into their hands the instrument of those vexations they had suffered under the preceding reign (for many believe *Adoram* to be the same with *Adoniram*, who had executed the same office under *Solomon* (1 *Kings*, iv. 5; v. 14)—however this might be, the people being furious, stoned *Adoram* to death; whereupon *Rehoboam* got hastily into his chariot, and returned to *Jerusalem*. This happened A. M. 3029. ante A. D. 971.

ADORAIM, אֲדוֹרַיִם, אֲדוֹרָאִים: strength or power of the sea; from אָדָר *ader*, and יָם, *jam*, the sea: *Aduraim* is their cloke, their power.

Perhaps, this city was divided into two parts; so that this is only the plural of *Ador*. *Simon* thinks, "the established habitation."

ADORAIM, a town fortified by *Rehoboam*, perhaps the *Adur* or *Hazer-addar*, a city of *Judah*. 2 *Chron.* ix. 9. *Vide* *ADORA*, and *RELAND'S PALESTIN.* tom. ii. pag. 547.

[*ADORATION*, as an act of worship, is strictly due to God, and to God only: but mortal men have too often, in this respect, as it were, "seated themselves in the temple of God, showing themselves as if they were gods." Nevertheless, as the ideas attached to certain forms of respect, to certain attitudes and customs, are not merely different, but even (occasionally) contradictory, in different countries; it is well to understand the import of such or such a token, in the country where it occurs.

The east adopts many modes which seem forced, and excessive, to us of the northern and western parts of Europe; and many which are there thought simply respectful, appear to us to be *adorative*; whereas, no such idea is really annexed to them in that country.

Nevertheless, external attitudes have always been regarded as tokens of internal sentiments: wherefore, a proper care is necessary for the regulation of external attitudes;—and this in our behaviour to men; and if in our behaviour to men, then in so much of our behaviour as may be seen by them, even though such behaviour be directed toward God. Not that we can suppose God to be better pleased by one attitude than by another; the disposition of the mind, the soul, the understanding, the affections, constitutes worship, as offered to him; yet, as expressive of that disposition, of reverence, of deep humility and abasement, we have no reason to think prostration, as an act of worship, or any other becoming posture of body, is *despised* by God.

Attitudes of *adoration* have varied according to time, and place, or occasion.

1. Sometimes *STANDING* was the attitude of worship: so *Solomon* stood, 1 *Kings*, viii. 22; so the priests stood, in the temple service; and so the Pharisee represented by our Lord (who cannot be supposed ignorant of external forms) stood before God. The Greeks, I believe, generally stood; and the Romans, so far as I recollect, universally: in short, standing has been the attitude of devotion adopted by many nations.

2. Sometimes *BENDING* the body somewhat forward, the eyes fixed to the earth, the hands, perhaps, resting on the knees; this is still an

attitude of meditation, if not of prayer, in the east.

3. Sometimes **KNEELING**: this appears to have been a very general attitude, importing a kind of lessening of a person's self in the presence of a superior: the instances of this attitude are so common, as to need no reference; it was used in Egypt, in Judea, &c. &c.

4. Sometimes **SITTING**, the under parts of the thighs resting on the heels; and this attitude is still in use, as that of servants attending their masters: it appears to be of the greatest antiquity; almost all the Egyptian figures of worshippers are thus represented, and there are many allusions to it in Scripture; perhaps, indeed, it is usually alluded to, when *sitting before God* is mentioned, as 2 Sam. vii. 18.

5. Sometimes **PROSTRATION**, the body resting on the hands and knees together, the head bent to the earth: this seems to have been used as an attitude of intense humility and devotion; or, a turning away from every sensible object, that the mind might be more exclusively engaged in its present exercise.

6. Sometimes **KNEELING**, and laying the head on the earth; the hands crossed over the back. This is conceived to have been the posture of suppliant captives to their conquerors: implying the non-exertion of the hands any farther against them. May we say this was the attitude of the five kings when Joshua ordered his officers to set their feet on the necks of these kings?

In general, mankind have been too fond of respect paid to their persons. Pride is the vice of man; yet we occasionally find saints and angels forbidding *adoration*, and declining that honour; whereas, on the contrary, we find the Devil, himself, very *modestly* desirous of it; and that from the son of God, (Matt. iv. 9.) "If thou wilt *fall down and adore* (or worship) me,"—as if a little would not serve his turn; but he would have a *deep adoration*, as the purchase of such immense promotion; and the premium for such extensive grandeur. The temptation was well suited to depraved humanity, though infinitely too frivolous to engage the attention of him to whom it was addressed.

Nebuchadnezzar required *prostration* before his golden image; an external act of *adoration*, at which many would start: but is there not an internal *adoration* of that splendid metal, whose ready devotion, needs not the animating sound of harp, dulcimer, or sackbut? [See the Plate of ATTITUDES.]

ADORE. This word, taken in its literal and etymological meaning, borrowed from the Latin (*ad orare*), signifies properly, to carry to the mouth; as—in order to kiss one's hand, the

hand is carried to the mouth, or—to kiss something; but it also includes in this action, a sense of veneration and worship. So Job xxxi. 26, 27. "If I beheld the sun when it shined, or the moon walking in brightness, and my mouth hath kissed my hand, this also were iniquity;" if I have *adored* them, by kissing my hand at the sight of them; which action, it should seem, might be thus explained; *q. d.* If I had these objects of worship near me, I would, in token of affection, kiss them, as I now kiss my hand as a substitute." And 1 Kings xix. 18. "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto *Baal*, and every mouth which hath not kissed him," or *kissed towards him*. Minutius Felix says (*in Octavio*), "that as Cæcilius passed before the statue of *Serapis*, he kissed his hand (no doubt towards the statue—transferring the action and sentiment to that); as is the custom of superstitious people." Those who adore, use to kiss their hands, says St. Jerom (*Contra Rufin.* xvi. 1), and to bow their heads; and the Hebrews, according to the idiom of their language, put kissing for *adoration*; "Kiss the son, lest he be angry, and ye perish from the way;" i. e. *adore* the son, and submit, with veneration, to his government. Psalm ii. 12. Pharaoh, speaking to Joseph, says, "According to thy word shall all my people kiss," i. e. in token of veneration to your orders, as if they were the immediate commands of the king. Gen. xli. 40.

[The word *adore*, in Scripture, is taken, not only for worship due to God, but likewise for marks of civil respect customarily paid to kings, and great men. In *adoration* of both kinds men in those times, as now in those countries, frequently bowed their bodies very low, and often prostrated themselves on the earth, in token of respect; especially when soliciting favours. Abraham, thus prostrate, *adored* (in the civil sense) the angels who appeared to him at Mamre. Gen. xviii. 2. Lot *adored* in the same manner those who went to Sodom. Gen. xix. 1. It is very probable, indeed certain, that neither Abraham nor Lot, at first sight, took these visitors for any other than men; but, such being the manner of expressing respectful politeness, those Patriarchs adopted this action according to its general use, and then current estimation.] In the same sense (for in no other is it credible) Abraham *adored* the people of Hebron, Gen. xxiii. 7; he fell prostrate before them, entreating them to sell him a burying-place for Sarah. The Israelites, hearing that Moses was sent by God to deliver them from Egypt, bowed their heads and worshipped the Lord. Exod. iv. 31. It is needless to multiply

tively examples of this way of speaking; they occur in almost every page of Scripture, especially of the Old Testament. [Our Lord was *adored* by many, who sought his assistance, who yet did not see in him more than a prophet or teacher, sent from God; and it is probable, that the angel who corrected John (Rev. xix. 10) discovered in his action (or in his mind) somewhat beyond this civil respect, which induced him to refuse it: as Peter also might, in the instance of Cornelius. Acts x. 26.]

ADRAA, in the Batanaea (Euseb. in *Artaroth*) twenty-five miles from Bostri. *Vide* EDREI.

ADRAMMELECH, אדרמלך: *the cloak, glory, grandeur, or power, of the king*; from אדר *ader*, and מלך *melech*, *a king*.

I. ADRAMMELECH, son of Sennacherib, king of Assyria (Isaiah, xxxvii. 38. 2 Kings, xix. ult.) His father being returned to Nineveh after his fatal expedition into Judæa against Hezekiah, was killed by his two sons, *Adrammelech* and *Sharezer*, while worshipping in the temple of his god Nisroch. It is not known what induced these two princes to commit this parricide. After they had murdered their father, they fled to the mountains of Armenia; and Esar-haddon, their brother, succeeded to the crown. A. M. 3295, *ante* A. D. 705. *Adrammelech* and *Sharezer*, the sons of Sennacherib, are called, by *Said-ebn-Botrik*, *Anzur-melech*, and *Serassera*: the last of these names comes very near that of *Siessernera*, which the Arabians give to king Sennacherib.

II. ADRAMMELECH, one of the gods adored by the inhabitants of Sepharvaim, settled in Samaria, in the stead of those Israelites who were carried beyond the Euphrates. The people of Sepharvaim made their children pass through fire in honour of this false deity, and of another called *Anamelech*. 2 Kings xvii. 31. The Rabbins say, *Adrammelech* was represented under the form of a mule; but this is not probable: there is much more reason to believe that *Adrammelech* represented the sun, and *Anamelech* the moon; the first signifies the *magnificent king*, the second, the *gentle king*. Many eastern nations adored the moon as a god, not a goddess; as did the Greeks in some places. *Vide* ANNAMELECH; and FRAGMENT, No. cviii.

[Perhaps the name *Adrammelech* is derived from the gorgeous robe which adorned his image! if it be not rather an epithet given first by poetical imagination, and afterwards adopted by the royal worshippers, as well expressing the god adored in their sumptuous palace, where he might be superbly lodged: *q. d. the king of splendors*.—The original idol seems to have been *Bel*, or *Baal*, which see.]

ADRAMMYTIUM. St. Paul, in his first voyage to Italy, embarked in a vessel going to *Adrammytium*, now *Adramiti*, a maritime town of Mysia, in Asia Minor, over against the island of Lesbos. Acts xxvii. 12. It was an Athenian colony.

[II. A city on the north coast of Africa, west of Egypt. Jerom, or whoever composed the catalogue of places mentioned in the Acts of the Apostles, alludes to an *Adrammytium* in Bazatio, a region of Africa. But the probability is, that the “ship of *Adrammytium*,” into which the Apostle Paul entered, was one which was returning home to its own port, *Adrammytium* in Mysia, and therefore coasted along the shores of Asia Minor. This city was situated in the greater Mysia, on a gulf of the same name, which was given to this city, according to Aristotle, by *Adrammyttus*, son of Alyattes, king of Lydia, and brother of Cræsus, who had built it.]

ADRIA, a city of Italy, on the Tartaro, in the state of Venice. It gives name to the Adriatic sea, which is sometimes called simply *Adria*, (Acts xxvii. 27.); and although this name, strictly speaking, belongs only to the sea within the *Adriatic* gulf, yet the sacred author, describing the navigation of St. Paul, uses it for the *Sicilian* and *Ionian* sea; i. e. if the island now called *Malta* was the scene of his shipwreck; but some have thought it was *Melita* in the *Adriatic*. *Vide* MALTA.

[There has been much debate among those who have investigated the voyage of the Apostle Paul, how he could be tossed up and down in *Adria*, or the *Adriatic* sea, yet land on the island now called *Malta*; the solution is, that this name extended beyond the proper limits of the *Adriatic* gulf, and was given to an indeterminate extent of the sea, as we say, the *Levant*, &c. in an enlarged and general import. Ptolemy says, *lib. iii. cap. 4.* that Sicily was bounded east by the *Adriatic*: *cap. 16.* that Crete was washed on the west by the *Adriatic* Sea; and Strabo says, *lib. vii.* that the *Ionian* Gulf is a part of that which in his time was called the *Adriatic* Sea.]

ADRIAN: this emperor is not named in the Bible, but some are of opinion that he is alluded to, Rev. viii. 10, 11. where it is said, “And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called *wormwood*, and the third part of the waters became *wormwood*, and many men died of the waters because they were bitter.” By this star was predicted *Barchochebas*, the famous Jewish impostor, who induced

induced his countrymen to rebel against the Romans. The emperor *Adrian* sent *Tinnius Rufus*, and *Julius Severus*, who carried on a bloody war against them. *Vide BARCHOCHEBAS.*

Adrian did not love the Jews, because he had seen the disturbances they occasioned during the reign of *Trajan*. To mortify them, and keep them in subjection, he sent a colony of strangers to Jerusalem, and built a temple there to *Jupiter*. Jerusalem was not then very considerable; and since its ruin and destruction by *Titus*, could not have recovered itself. The Jews, not enduring that this colony of strangers should occupy their city, and introduce a foreign religion, began to mutiny, about A. D. 134. (*Xiphilin. p. 262 Dio Cass. Basnage Hist. des Juifs, tom. ii. lib. 4. cap. 8.*) *Barchochebas*, who appeared about the same time, and assumed the character of the *Messiah*, animated them in their rebellion. The presence of *Adrian*, who was then in Syria and Egypt, somewhat restrained the Jews; but from enmity to the Romans, they forged bad arms for them with a purpose of disabling them, in what encounters they themselves might have with them. They afterwards raised little forts with walls, in places which seemed most advantageous; and made subterraneous passages for the better communication with one another, and for concealment from the pursuit of their enemies: but these the Romans at first despised, as so many vain efforts. (*Xiphilin. loco. cit.*)

At length the number of mutineers encreased; they fought desperately: the thieves of all the neighbouring provinces joined them, in hopes of plunder: and their rebellion had an influence on adjacent countries. *Tinnius Rufus*, who some time before had been the emperor's lieutenant in Syria, had at this time the same character in Judea; he attacked the Jews, and killed great numbers, but with a considerable loss of men, and he was even defeated in several skirmishes. At last, *Adrian* sent *Julius Severus*, one of the greatest generals of his age, from Britain; who besieged *Bether*, or *Betheron*, which served as a retreat to them, and which was at length taken.

The number of Roman soldiers and auxiliary troops that perished in the course of this war, which lasted, as *St. Jerom* and the Rabbins say, three years and a half (*Hieronym. in Dan. ix. Basnage Hist. des Juifs. tom. ii. pag. 133*), or, as others, only two years, was very great: and *Dio* remarks, that the emperor, in writing to the senate the success of this war, did not use the common form in the beginning of his letters: "If you, and your children are in good health, I am glad of it; I and the army are in

good condition;" by reason of the great losses sustained in this war. *Dio, lib. 69. pag. 794.*

After this revolt, *Adrian* finished the building of Jerusalem, and changed the name of that city to *ELIA*, which was his family name. *Vide ELIA.* He expelled the Jews, and forbade them, under a severe penalty, to enter it (*Euseb. Hist. Eccl. lib. iv. cap. 6.*); he commanded great numbers of the prisoners to be carried to the fair held near the turpentine tree, where, as was believed, *Abraham* received the angels; here they were sold at the price of horses; and such as could not be sold here, were conveyed to another fair at *Gaza* (*Hieron. Chron. an.*); the rest were sent to Egypt. *Jerom* (in *Zach. xi. 7.*) applies to this calamity of the Jews, the words of *Zachariah*. "I will feed the flock of slaughter." And the Hebrew doctors apply those words, *Jer. xxxi. 15.* "A voice was heard in *Ramah*, lamentation and bitter weeping; *Rachel* weeping for her children," &c. The Jews purchased with a sum of money the liberty, not of entering Jerusalem, but only of looking from a distance on it, and going to lament its fall and desolation.

We are assured, that *Tinnius Rufus*, or, as the Rabbins call him, *Turannus*, or *Turnus Rufus*, plowed up the spot of ground on which the temple had formerly stood. There are medals of *Adrian* extant struck on this occasion; on the reverse of which Judea is represented as a woman, holding two naked children by her, and sacrificing upon an altar. On another medal, we see Judea kneeling, submitting to the emperor, and three children begging mercy of him. (*Tristan. Com. Hist. Adrian, pag. 363. Freher de Num. Censús. pag. 3648.*)

From this time, as no more Jews were suffered in Jerusalem, we find among its principal persons bishops taken from the Gentile converts to Christianity: hitherto the bishops of that city had been circumsised believers. *Vide ELIA.*

ADRIEL, אֲדִיֶּל, Ἰδριήλ, the flock of God; from אֲדֵר *ader*, a flock; otherwise a privation or cutting of God; from אֲדֵר *ader*, and אֵל *el. God.*

ADRIEL, son of *Barzilla*, married *Merab*, daughter of *Saul*, who had been promised to *David*. 1 Sam. xviii. 19. *Adriel* had five sons by her, who were delivered to the Gibeonites to be put to death before the Lord, to avenge the cruelty of *Saul* their grandfather against the Gibeonites. 2 Sam. xxi. 8, imports, that these five were sons of *Michal* and *Adriel*; but, either the name of *Michal* is put for *Merab*, sister of *Michal*; or, *Michal* had adopted the sons of her sister *Merab*: [according to the sense of our translation, which says—*Michal*

Michal brought them up for *Adriel*—whose wife *Merab* perhaps was dead, or personally incapable of that duty.]

ADULLAM, אדוללם, *their testimony, their prey, or their ornament*. The name of a cave to which David escaped from Achish, 1 Sam. xxii. 1. 2 Sam. xxiii. 13. The prophet Micah i. 15. seems to use a kind of play on this word, "He shall come unto (the ornament) *Adullam*, the glory (ornament) of Israel."

[Perhaps, "the cave of retirement," or *hiding*, from the Syriac root, *to decline, to retire*; to this sense agrees the purport of the passages where it occurs as a cave. Nevertheless, as the prophet Micah describes a city of this name, as "the *glory* of Israel," that epithet ill agrees with this sense. It is probable, therefore, that the name of the city implied *shew, decoration, or splendour*, whatever might be intended by that of the cave.]

ADULLAM, a city of Judah (Josh. xii. 15. xv. 35), in the southern part of that tribe, towards the Dead sea. Eusebius says (*in locis in Adullam*) it was a large town, ten miles from Eleutheropolis, eastward. (Jerom places it at *eleven miles* from Eleutheropolis.) Rehoboam rebuilt this place, and strengthened it with fortifications, 2 Chron. xi. 7, 8. Judas Maccabæus encamped in the plain of *Adullam*, and there passed the sabbath-day, 2 Macc. xii. 38. Joshua killed the king of *Adullam*, Josh. xii. 15. David, during his flight, hid himself in the cave of *Adullam*, 1 Sam. xxii. 1.

ADULTERY is a criminal connection between persons who are engaged to keep themselves wholly to others; in this it differs from, and exceeds the guilt of Fornication; which is the same intercourse between unmarried persons. Fornication may be, in some sense covered by a subsequent marriage of the parties; but *adultery* cannot be so healed: hence, *adultery* is used by God, to signify the departing of his own people (*i. e.* of those who were under engagements to him) from his worship to that of other gods, &c. to associate with strangers; hence, God compares himself to a husband jealous of his honour; and hence the adoption of vile opinions and practices is compared to the worst kind of prostitution. It is an argument *ad hominem*, not merely to the Jews, but to human nature at large, against the flagitious wickedness of forsaking God, his worship, &c. for stranger-gods.

ADULTERY. The law of Moses punished *adultery* with death, both the man and the woman guilty of this crime, Lev. xx. 10.

The Jews having surprised a woman in adultery, brought her to Jesus Christ, (John viii. 3.) and asked him what they should do with her,

Moses having ordered women guilty of this crime to be stoned? This they said, tempting him, to find accusation against him. Jesus stooping down as though he heard them not, wrote with his finger on the ground, afterwards somewhat raising himself, he said, "Let him who is without sin cast the first stone;" then stooping again, he resumed his writing on the ground, seeming to take no notice of those around him, but leaving them to the operations of their own reflections and consciences. Her accusers, self-convicted, retired one after another, the oldest first. Jesus raising himself up, and seeing himself left alone with the woman, said, "Woman, where are thy accusers? Has no one condemned thee?" She said, "No, Lord." Jesus answered her, "Neither do I (now) condemn thee; go, and sin no more."

On this story it is presumed, with reason, *first*, that this woman's accusers were themselves guilty of the crime they laid to her charge, almost in the same manner as the accusers in the story of Susanna. Now it is not just to receive the accusations of persons who are guilty of the evil of which they accuse another (says Cicero, *in Verrem, Orat.* 5). [But this might not be strictly the fact: it seems enough to say, that their consciences accused them of such crimes as restrained their hands from punishing this woman; who, perhaps, was guilty in this instance of a less enormous sin than they were conscious of in other kinds. It may yet be suggested, that their malevolent design to entrap our Lord, was appealed to by him; and this was no slight cause of their confusion, if they had wished to found a charge which might affect his life; since their *intended murder* was worse than this woman's adultery: especially if, *secondly*, there is room to believe that the woman had suffered some violence.]

Selden and Fagius consider this case as that supposed by Moses, *Deut.* xxii. 23. "If a damsel, a virgin, be betrothed to an husband, and a man find her in the city, and lie with her, then ye shall bring them *both* unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city, and the man, because he hath humbled his neighbour's wife." (Selden, *Uxor Hebr. lib.* iii. cap. 11. Fagius *ad Deut.* xxii. 22.)

[The law was, that *both* the culprits should be brought before the council, where, if condemned, *the whole audience, COUNCIL INCLUDED*, were to stone them. By bringing this woman only to Jesus, the Jews were guilty, 1. of partiality, as they ought to have brought the adulterer also; 2. They desired
Jesus

Jesus to take on himself the office of the council, which would have been assuming political power, and would have endangered his life: this plot he retorts on themselves by saying, "Do you, on your own proposals, assume that conduct which you well know the council would pursue in such a case; consider this prisoner as *ipso facto* condemned by the circumstances in which she was apprehended, therefore do you cast stones at her, as the council would cast stones at a person so condemned." This they declined, being aware of its tendency; and they shrunk from that action to which they had urged Jesus. To *this* his words seem more particularly to allude, "Let him who is without *sin*—not moral guilt, merely, but *political offence*—he who can be innocent in assuming that power of life and death, which is legally lodged elsewhere, let him act the judge, and stone her." And so, speaking to the woman, "has nobody *officially* condemned thee—executed the *condemnation* of the law on thee, by stoning thee?—Neither do I *officially* condemn thee;—I do not execute condemnation on thee by stoning thee: Remember the narrow escape thou hast now experienced: Go, and sin no more."]

ADULTERY. The story of the woman taken in adultery is not in many *Greek* copies. St. Jerom observes, (*lib. ii.*) that in his time it was omitted in many copies, as well *Greek* as *Latin*. The generality of the *Greek* fathers did not read it. Of twenty-three commentators in the *Greek Catena* on St. John, not one has explained it; which seems to imply that it was not in their copies. Maldonatus assures us, that of all the *Greek* copies consulted by him, he found it but in one; *viz.* in that which contains Leontius's comment on St. John, nor does Leontius say one word of it in his comment; and in the *Greek* text, which is joined with it, this story is marked with obelisks, to show it was an addition. Dr. Mill cites many other *Greek* manuscripts wherein it is not. Neither Origen, Chrysostom, Theophylact, or Nonnus, acknowledge it; nor can Eusebius (*Hist. Eccl. lib. iii. cap. 39.*) be said to own it, since he takes notice that it was contained in the *Hebrew* copy of St. Matthew, which the Nazarenes used. It is true, some assert that Eusebius has acknowledged this story in his Canons, or "Harmony of the Gospel;" but others maintain that he refers, not to the history of the adulteress, but to the verses which precede it. (Simon *Hist. Critique du N. T. pag. 150.*)

It is said, also, that the *Armenians* omit this passage; that neither the *Syriac* printed in the Polyglots of Paris and London, nor the old

Gothic version, by Ulphilas, read it. The manuscripts wherein it appears vary extremely; some insert it at the end of St. John's Gospel, others at the end of the 21st chapter of Luke; others in the margin of the 8th chapter of St. John; others again mark it with obelisks, as dubious. Euthymius, who mentions it in his comment, confesses that it is not in the best manuscripts. This is the full force of what is said against the authenticity of this story.

What is produced in favour of it, now follows. All the copies used by Robert Stephens, in number 16, and those consulted by Theodore Beza, which amounted to 17, only one manuscript excepted, which is cited by him, read this story. Those likewise to which Dr. Mill had recourse, for the most part acknowledge it. Tatian, A. D. 160, and Ammonius, A. D. 220, owned it, and placed it in their Harmonies. The author of the Apostolical Constitutions (*lib. ii. cap. 24.*) and the *Synopsis* ascribed to Athanasius, have it; St. Jerom, St. Justin, Ambrose, and the *Latin* fathers, received it, though they were not unacquainted with the differences among the *Greek* copies. (*Aug. de Conjug. Adulter. lib. ii. cap. 7.*) St. Justin conjectures, that some of the faithful, of too little judgment, (or, perhaps, some who were enemies to the faith) expunged this story, lest our Saviour should be thought to authorise the crime by forgiving it so easily. Many *Syriac* manuscripts, of good antiquity, read it; and we meet with it in all *printed* copies, *Greek* and *Latin*; it should be admitted therefore without difficulty. *Vide* the commentators on the Gospel of John, chap. viii. Dr. Mill's Annotations on the New Testament; M. Fabricius's *Cod. Apocr. N. T. tom. i. p. 355.* [Griesbach prints the passage between [] as dubious; yet, on the whole, admits it.]

ADUMMIM, a town and mountain of Benjamin, Josh. xv. 7. xviii. 17. Some place it south, others north, of Jericho. If it be true, as is believed, that the road from Jerusalem to Jericho passed through *Adummim*, this place must have been west of Jericho. Some think the traveller mentioned Luke x. 30. & *seq.* who, in his way from Jerusalem to Jericho, fell among thieves, was attacked at *Adummim* between these two cities. (*Vide Hieronym. in Matt. xx. & Ep. 27.*)

[In like manner, "*Red Stone*," *Saxa rubra*, was a small town near Rome, otherwise called *Rubra*, *red*, understanding *Saxa*, *stone*; Leo Africanus mentions *Red-stone*, a city of Africa; and we have *Pyrra*, or "*fire-coloured*," a promontory in Thessaly, &c. *Vide ADAM.*]

AELIA CAPITOLINA, was the name given to Jerusalem, when the emperor Adrian, about

A. D. 134, settled a Roman colony there, and banished the Jews from thence on pain of death. (Spartian, *in vita Adriani*.) Some assert that they were even prohibited to circumcise their children, as St. Jerom says (*in Sophon*. i). He says also, that in his time the Jews bought permission of the Roman soldiers to look on Jerusalem, and shed tears over it. (*Paulin. ad Sever. Epist.* 11.) Thus the people which bought Jesus Christ with money, were obliged to pay a price even for the indulgence of their own tears: old men and women, loaded with rags and years, were observed to go weeping up the Mount of Olives (*vide* Mark xiii. 3.), to lament the ruin of the temple from thence. They purchased very dearly this sight, with the liberty of spreading perfumes on a stone which was there. The name *Ælia* became so common, that "*Jerusalem*" was preserved only among the Jews, and better informed Christians. It went by the name *Ælia* till the emperor Constantine's time, when it resumed that of Jerusalem.

The name *Ælia*, however, was not abolished under Constantine: it was called so long after, as may be seen in Greek, Latin, and Mahometan authors. Jerusalem was called *Ælia*, because *Ælius* was the name of Adrian's family, and *Capitolina*, from *Jupiter Capitolinus*, to whom the city was now consecrated; and to whom a temple was built over the place where Jesus rose from the dead. A marble Venus was also set up at Calvary, on the rock where the cross had stood; a hog in marble was placed on the gate which led towards Bethlehem: and, at Bethlehem, a grove was planted in honour of Adonis, to whom was dedicated the cave wherein it was said our Saviour was born. (*Hieron. ad Paulin. Ep.* 13.) Notwithstanding which degradations, these places, consecrated by the birth, death, and resurrection of Jesus, were honoured by Christians, and were in great repute among the heathen. [And these kind of insulting pollutions contributed to identify, and to commemorate the locality of the spots thus defiled, but destined to honour. *Vide* FRAGMENT, No. cxxxix.] Adrian's order prohibiting *Jews* to enter Jerusalem, did not exclude *Christians*; they remained, and had bishops there. Hitherto this church had been composed principally of converted Jews, who, with the liberty of the gospel, retained the old legal ceremonies; but from this time it was formed of Gentile converts only, who abolished the remains of those Jewish observances. (*Sever. Sulpit. Hist. lib. ii. Epiph. de Pond et Mens. cap.* 14, 15.)—Some affirm, that the emperor Adrian, in building

PART II. Edit. IV.

Jerusalem, employed one *Aquila*, a native of Sinope, in Pontus, who at first embraced Christianity, but being expelled the church turned Jew, and became celebrated for his translation of the Old Testament into Greek. *Vide* ADRIAN and AQUILA; also the Plates MEDALS of JERUSALEM.

ÆEN, or AIN, or OIN, *ay*, an eye, or fountain: the name of a city. Josh. xv. 32. xix. 7. AIN, or OIN (a fountain), occurs in composition with several names of cities. The city *Ain* was first given to Judah; afterwards to Simeon. 1 Chron. i. 32. Eusebius says this is *Beth-anin*, four miles from Hebron, and two from the Terebinthus. *Vide* EN.

ÆRA, is nearly the same thing with *Epocha*, which is a point of time which Chronologers call a fixed point; or chronological æra. So the first Olympiad, the foundation of Rome, the Æra of *Nabonassar*, of *Alexander the Great*, of the *Selucidæ* (or, in the language of the books of Maccabees, the year of the *Greeks*,) and the year of Jesus Christ, or *Anno Domini*, are all æras.

The ÆRA of the first Olympiad is fixed A. M. 3228, before Jesus Christ 772.

The Æra of the foundation of Rome, A. M. 2856.

The Æra of *Nabonassar*, A. M. 3527, before A. D. 743.

The Æra of *Alexander the Great*, or his last victory over Darius, A. M. 3674, before A. D. 326.

The Æra of the *Selucidæ*, A. M. 3692, before A. D. 312.

The Jews call this Æra, the *Æra of Contracts*. The first book of the Maccabees places the beginning of it in spring, the second places it in autumn. When the Jews became subject to the Syro-Macedonian kings, they were obliged to use this Æra in their contracts, and civil affairs; for which reason it became denominated the *Æra of Contracts*. In the Maccabees, it is called the *Æra of the kingdom of the Greeks*. All other nations that computed by this Æra, began it from the autumn of the year before Christ 312, but the Chaldeans began it from the spring following; because, till then, they did not think Seleucus thoroughly settled in the possession of Babylon. *Vide* PRID. *Connect. Part. 1. Book viii.*

The ÆRA of the birth of *Jesus Christ*, A. M. 4000, three years at least before our vulgar Æra, wherein we reckon the year 1800; whereas if we take exactly the Æra of our Saviour's birth, we should reckon it 1804, or at least 1803. *Vide* EPOCHÆ, also the *Chronological Table*. On this subject there are great difficulties

culties to obtain precision : but we generally add three years to A. D.

ETHAN, or ÆTHAM, between Jerusalem and Beth-lehem. *Vide* ETHAN.

AFFINITY. There were several degrees of affinity among the Hebrews, which were considered as obstructions to matrimony. (*Vide* Lev. xviii. 7.)

1. A son could not marry his mother, nor his father's second wife ;

2. A brother could not marry his sister, whether by the father only, or by the mother only, much less his sister by both sides ;

3. A grandfather could not marry his grand-daughter, either by his son or by his daughter ;

4. No one could marry the daughter of his father's wife ;

5. Nor the sister of his father or mother ;

6. Nor the uncle his niece, nor the aunt her nephew ;

7. Nor the nephew the wife of his uncle by the father's side ;

8. A father-in-law could not marry his daughter-in-law ;

9. Nor a brother the wife of his brother, while living, nor after the death of that brother, if he left children : if he left no children, the surviving brother was to raise up children to his deceased brother, by marrying his widow ;

10. It was forbidden to marry a mother and her daughter at one time, or the daughter of the mother's son, or the daughter of her daughter, or two sisters together.

The Patriarchs, before the law, sometimes married their half-sisters, as Abraham married Sarah, his father's daughter by another mother ; or two sisters together, as Jacob married *Rachel* and *Leah* ; *Vide* FRAGMENT, No. cxxvi. but these cases are not examples, because they might plead necessity, or custom, the law not then prohibiting. Since the law, Scripture expressly disapproves of matrimonial connections among such intimate relations : witness Reuben's incest with Balah, his father's concubine ;—the marriage of Herod Antipas with Herodias his sister-in-law, his brother Philip's wife, while her husband was living ;—and that which St. Paul reproves and punishes among the Corinthians, 1 Cor. v. 5. *Vide* FRAG. CLIII. No. 5.

AFRICA, Ἀφρική, *Lybia* : one of the parts of the world, and *Lybia* in particular. The Gr. Ἀφρική, may derive from the Heb. עפר *ophar*, *dust*, or אפר *apher*, *ashes reduced to dust*, [sundry parts of this country being mere wastes of sand, for many days' journeys together. But I rather prefer the derivation of it

from *phreka*, to break off, or rend asunder : which describes the state of this peninsula as it really is, *broken off*, as it were from Asia, by the Red Sea, and holding to the great continent only at the isthmus of Suez : q. Aphreka, " the parted country."]]

AFRICA was peopled principally by Ham and his descendants. *Misraim* peopled Egypt. (Gen. x. 6, 13, 14.) The *Pathrusim*, the *Naphthuhim*, the *Castuhim*, and the *Ludim*, peopled other parts : their situations are not now known distinctly. Nevertheless, we place *Lehabim* in *Lybia*, and *Phut* between *Numidiu* and *Lybia*, along the Mediterranean. It is thought that many of the Canaanites, when expelled by Joshua, retired into *Africa*. (Procop. *de Bello Vandelico*. lib. ii. cap. 10. Gemar. *alii*.) The gospel was certainly carried to *Africa* by the Eunuch of Candace, whom Philip baptized ; and probably also by some of those who from different parts of it, attended the feast of Pentecost : Acts ii. 10. In after-times, very flourishing churches were situated on various points of the Mediterranean shore of *Africa* ; but, at present, Mahometanism, or idolatry, involves almost the whole continent ; as has been the case ever since its conquest by the Saracens. The Mahometans believe that the Amalekites, who dwelt in ancient times in the neighbourhood of Mecca, were forced from thence by the kings descended from *Zioram*. (Pocock. in *Specimene Hist. Arab.*) This matter may be seen at large in *Calmet's* Dissertation concerning the Country whither the Canaanites retired ; before the Book of Joshua.

AGABA, a fortress near Jerusalem, which Galestus, its governor, restored to Aristobulus, son of Alexander Jannæus. *Joseph. Antiq. lib. xiii. cap. 24.* *Agaba*, or *Haggabah*, in Hebrew signifies, a rising ground, or eminence.

AGABUS, Ἀγαβος : a locust ; from גוב *goob*, otherwise, *the feast of the father* ; from הג *heg*, *rejoicing*, and אב *ab*, a father : or, *father's joy*.

AGABUS, a prophet, and, as the Greeks say, one of the seventy disciples of our Saviour. (Acts xi. 28.) A. D. 43, he foretold a great famine throughout the Roman empire : St. Luke informs us that it happened in the days of Claudius, A. D. 44. Profane historians notice this famine ; Suetonius (in *Clandio*, c. 18. *Joseph. Antiq. lib. xx. cap. 2.*) observes, that the emperor himself was insulted on this occasion, was attacked by the people in the marketplace, and obliged to retire to his palace. As this famine very greatly afflicted Judæa, the Christians of Antioch resolved to send relief to their brethren at Jerusalem ; St. Paul and St. Barnabas were entrusted with their charity, and conveyed

conveyed it to the church, A. D. 44, Acts xi. 29, 30.

Several years after, (A. D. 58) St. Paul, going to Jerusalem, landed at Cæsarea, in Palestine, Acts xxi. 10. *Agabus* coming there also, and visiting St. Paul and his company, he took that apostle's girdle, [perhaps without any previous information to whom it belonged,] and binding himself hand and foot, he said, "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man who owneth this girdle, and shall deliver him into the hands of the Gentiles." When the brethren heard these predictions, all present besought St. Paul to go no farther: but he answered, "That he was ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus." We know no other particulars of *Agabus*. The Greeks say he suffered martyrdom at Antioch; and they observe his festival March 8. The Latins, since the ninth century, February 9.

AGAG, אַגַּג, *ʾAga-gos*: roof, floor; from אַגַּג, a roof.

AGAG, king of the Amalekites. The Amalekites attacked Israel in the wilderness, at their coming out of Egypt, while sinking under fatigue, and massacred all who were unable to keep up with the main body. Exod xvii. 14. Deut. xxv. 17. The Lord was not satisfied with the victory which Joshua obtained over them, but protested that he would destroy the memory of *Amalek* from under heaven. Exod. xvii. 14, 16. About 400 years after, the Lord commanded Samuel to order Saul to march against the Amalekites; saying, "Spare them not; nor desire any thing that is their's, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul invading the country of the Amalekites, took *Agag* their then king alive, with the best of the sheep and oxen, and the most valuable spoil. Samuel having reproved Saul for this disobedience, called for *Agag*, who trembling said, "Surely the bitterness of death is over;" but Samuel said, "As thy sword hath made mothers childless, so shall thy mother be childless." And he hewed *Agag* in pieces before the Lord in Gilgal. 1 Sam. xv. 32. [The text does not say that *Agag* was thus trembling; but the Septuagint and Vulgate do. The Hebrew מערר, which we have rendered, *in fetters*, may be translated in *delicacies, delicately*.] Vide FRAGMENT, No. LIII. Vide AMALEK.

AGALLA, or EGALLA, GALLIN, or EGALLIM, or EGLAIM, a city beyond Jordan, east of the Dead Sea, in the land of Moab. Joseph. *Antiq. lib. xiv. cap. 2*. Eusebius in *Agallim*, places it eight miles south from Ar, or Areopolis. Isa. xv. 8. 1 Sam. xxv. 44.

AGAPÆ, Ἀγαπαί: *feasts of friendship*, from ἀγαπᾶω, to love: [to love with great affection.]

AGAPÆ, feasts of friendship, charity, or kindness, in use among the primitive Christians. It is very probable they were instituted in memory of the last supper of Jesus Christ with his apostles, which supper was concluded before he instituted the eucharist.

These festivals were kept in the assembly, or church, towards evening, after prayers and worship were over; the faithful ate together with great simplicity and union, what each had brought; so that rich and poor were no way distinguished. After a supper, marked by much frugality and modesty, they partook of the sacramental signs of the Lord's body and blood, and gave each other the kiss of peace. This custom, so good in its origin, soon degenerated, and was abused. St. Paul (1 Cor. xi. 21.) complains, that the rich despised the poor in these assemblies, and would not condescend to eat with them: "When ye come together," says he, "in one place—this coming together merely is not eating the Lord's supper, one taking before another his own supper; one being hungry, another over full. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?" In this discordant state of its members, a church could not but be unfit to celebrate the great commemoration of Divine love. [Vide Jude 12. "Spots in your feasts of charity—*Agapæ*—feasting themselves, &c."]

[It must, I think, be admitted, that the *Agapæ* are placed *before* the eucharist (1 Cor. xi. 21.); and if they did refer to our Lord's supper *before* he instituted the eucharist, this seems to be their natural order. But it is probable, that, at least in some places, or no some occasions, the holy eucharist preceded the *Agapæ*; perhaps when persecution rendered extreme caution necessary; for it seems very likely, that Pliny speaks of these *Agapæ* in his famous letter to Trajan: "After their service to Christ, (*quasi Deo*), they departed, and returned (no doubt, at a more convenient season) to take a harmless repast in common."]

The Jews had certain devotional entertainments, in some degree related to the *Agapæ*. On their great festival days, they made feasts for their family, for the priests, the poor, and orphans; or they sent portions to them. These repasts were made in Jerusalem, before the Lord. Also, there were certain sacrifices and first-fruits appointed by the law, to be set apart for this purpose. Somewhat of the same custom obtained among the Heathen: at least, so far as to partake merrily of the flesh, &c. of

what had been offered in sacrifice: and perhaps also, sending portions to absentees, &c.

[The *Essenes* also had their repasts in common; and probably many other confraternities or sects. To this fellowship, the institution of the *Sodales*, or brotherhoods, which had become popular since the days of Augustus, might greatly contribute.]

[It seems to us very extraordinary, that on any occasion, much more an occasion of a *Christian* institution recently attended to, and a solemn *Christian ordinance* about to be attended to, the Corinthians should, any of them, indulge to excess of any kind: but when we consider that public suppers, meals, &c. were customary among the Greeks (to which they might assimilate these *Agapæ*), and besides, that the sacrifices at which these Corinthians had been accustomed to attend, were followed, (and some were accompanied) by merriment, we shall see less reason to wonder at their falling into intemperance of behaviour so very different from the genius of the gospel. Certainly the Eucharist itself is, as the name implies, a feast for joy, but for joy of a much more serious kind. However, we must, at any rate, vindicate the Corinthians from that gross profanation of the Eucharist, with which, from our translation, or rather from the common acceptance of the phrase "Lord's Supper," they have been reproached.]

AGATE, a precious stone called *Achates*, or *Hagathes*; in Hebrew שֶׁבוּ *shebo*. It is said to take its name from a river in Sicily, where it was first found. *Agates* are likewise found in Phrygia and India. There are many sorts: *Agate Sardonyx*, or only *Sardonyx*; *Agate Onyx*, or only *Onyx*; *Agate Chalcedony*, or *Chalcedony*; *Roman Agate*; *German Agate*. These differ in colour and value. Some have black and white veins, or veins of gold, or resemble amethysts. Cups and vessels are made of *agate*. Oriental *agates* are polished and glittering, and sometimes very pretty things are seen in them, represented naturally: art has often taken advantage of these.

AGES OF THE WORLD. The time preceding the birth of *Jesus Christ*, has generally been divided into six *Ages*:

The first *Age* extends from the beginning of the World to the Deluge; and comprehends 1656 years.

The second *Age*, from the deluge to *Abraham's* entering the land of promise, in A. M. 2082, comprehends 426 years.

The third *Age*, from *Abraham's* entrance of the promised land, to the *Exodus*, A. M. 2523, comprehends 430 years.

The fourth *Age*, from the *Exodus* to the founda-

tion of the Temple by *Solomon*, A. M. 2992, comprehends 479 years.

The fifth *Age*, from *Solomon's* foundation of the temple, to the *Babylonish* captivity, in A. M. 3416, comprehends 424 years.

The sixth *Age*, from the *Babylonish* captivity to the birth of *Jesus Christ*, A. M. 4000, the fourth year before the vulgar æra, or A. D. comprehends 584 years.

We shall not enlarge on the different systems of ancient and modern Chronologers, concerning the years of the world. Those who would study these matters, will recur to the first sources, and consult authors who have expressly treated the subject. We have chosen to follow *Usher* in the chronology of the Old Testament, with some little differences only. Among the Appendices to this Dictionary is a Chronological Table, agreeable to his system, and we have endeavoured to conform to it the dates inserted in the course of this work.

OF THE AGES OF THE PATRIARCHS.

There are great disproportions in the ages of the Patriarchs, as recorded in the Septuagint, and in the *Hebrew* text. This difference in reference to the time before the Deluge, amounts to about 586 years. According to the Septuagint, the Deluge happened A. M. 2242, but according to the *Hebrew*, it happened A. M. 1656. From the year of *Noah*, 601, which is the next after the Deluge, the Septuagint reckon 1172 years to the seventieth year of *Terah*; whereas the Vulgate reckons but 292 years, which makes a difference of 980 years; so that, including the 580 before the Deluge, the Chronology of the Septuagint contains 1466 years more than the Vulgate.

No writer has hitherto been able to discover any motive which could induce the Septuagint thus to lengthen the lives of the patriarchs: some have conjectured, that their design was to secure the sacred books from the censure of the *Heathen*, who, being unwilling to credit the relation of the long lives of the patriarchs, maintained, that one of our years was equivalent to ten (or five) of their's; so that a person who is said to have lived 800 years, in reality lived only 80, or at most 160, and so in proportion. However this might be, it is the general opinion, that the Septuagint increased the patriarchs' years; as there is no apparent reason for charging a diminution of these years on the *Hebrew* copy. On the differences between the *Hebrew* and the Septuagint, consult *Isaac Vossius*, *De Ætate Mundi*, & de *LXX Interpretibus*, and *F. Pezron*, in his *Antiquité des Temps rétablie*. [We have also several able Chronologers among British writers; but they do

do not agree among themselves, sufficiently to be depended on.]

As to the length of the year of Moses and the Hebrews, there is no doubt but at the time of *Noah* the year consisted of twelve months of thirty days each; the proof is, in the particular mention of the day of that year wherein the Deluge happened, which is very accurately noted by Moses.

The following is a comprehensive account of the Ages of the World, according to the *Greek* text, together with the proofs; abridged according to the system of *M. Boivin* the elder, who laboured with great application for fifty years, to clear this part of Ancient Chronology: which he thus estimates.

THE SEVEN AGES OF THE WORLD.

	Years.
Ist Age. From the Creation to the Deluge - - -	2262
II ^d Age. From the Deluge to the confusion of languages - -	738
III ^d Age. From the confusion of languages to the call of Abraham - - -	460
IV th Age. { From thence to Jacob's going into Egypt - - -	215
	430
V th Age. From the Exodus to Saul - -	774
VI th Age. From Saul to Cyrus - -	583
VII th Age. From Cyrus to the Vulgar Era of Christianity, or A. D. - -	538
Total	6000

FIRST AGE, containing 2262 years.

From the Creation to the birth of Seth, Gr. Bible (Gen. v. 3; Cedren. p. 6)	230
From thence to the birth of Enos (Gen. Gr. v. 6) - - -	205
From thence to the birth of Canaan I. (Gen. Gr. v. 9) - - -	190
From thence to the birth of Mahalaleel (Gen. Gr. v. 12) - - -	170
From thence to the birth of Jared (Gen. Gr. v. 15) - - -	165
From thence to the birth of Enoch (Gen. Gr. v. 18) - - -	162
From thence to the birth of Methuselah (Gen. Gr. v. 21) - - -	165
From thence to the birth of Lamech (Gen. Vulg. v. 25) - - -	187
From thence to the birth of Noah (Gen. Gr. v. 28) - - -	188
From thence to the Deluge, inclusively (Gen. vii. 6, 11) - - -	600
Total, according to the best reading of the LXX. - - -	2262

These 2262 years are attested by *Julius Africanus* in *Syncellus*, p. 20, 53, 88: by *Epiphanius*, in his *Heresies*, p. 5; by *St. Austin*, in his *City of God*, lib. xv. cap. 13. & 20; and on Gen. ix. 2. (this is according to five copies, viz. three *Greek*, one *Latin*, and one *Syriac*); by the *Puschalion*, or *Alexandrian Chronicle*; by *Godfrey*, of *Viterbo*; by *Honorius*, of *Autun*; by all the collections of various readings on the LXX.

Note, the 167 years from *Methuselah* to the birth of *Lamech*, instead of 187, are a fault of the transcriber in most of our *Greek* Bibles. This mistake is not in the *Greek* editions of *Basil* and *Strasburg*; besides, it is corrected by the Hebrew, the Vulgate, and *Josephus*. According to this erroneous reading, the Deluge would have happened A. M. 2242. *Methuselah*, therefore, who, according to all our Bibles and *Josephus*, lived 969 years, must have died fourteen years after the Deluge; whereas, according to the proper and right reading, he died six years before the Deluge. *St. Austin's City of God*, 15, 13, *ad fin.*

SECOND AGE, containing 738 years.

	Years.
From the Deluge, exclusively, to the birth of Arphaxad - - -	12
<i>Josephus</i> , i. 7, (not two but twelve years.) Arphaxad is the third son of <i>Shem</i> .	
From thence to the birth of Canaan II. (Gen. Gr. ii. 12) - - -	135
From thence to the birth of Salah (Gen. Gr. ii. 13) - - -	130
From thence to the birth of Eber (Gen. Gr. ii. 14) - - -	130
From thence to the birth of Peleg (Gen. Gr. ii. 19) - - -	134
From thence to the birth of Reu (Gen. Gr. ii. 18) - - -	130
From thence to the confusion of languages A. M. 3000, according to all the ancients - - -	67
Total	738

THIRD AGE, containing 460 years.

From the confusion of languages to the birth of Serug (Gen. Gr. ii. 20) the 132 ^d year of Reu - - -	65
From thence to the birth of Nahor (Gen. Gr. ii. 22) - - -	130
From thence to the birth of Terah (Joseph. lib. i. cap. 7) - - -	120
The Bibles say 28, 29, 79, 179; but these numbers do not make Abraham and Amraphel square together (vide Gen. xiv. 1)	

From

A G E

From thence to the birth of <i>Abraham</i>	Years.
(Gen. ii. 26; <i>Joseph</i> . i. 7)	70
From thence to the call of <i>Abraham</i>	
(Gen. xii. 4)	75
Total	460

Note. *Abraham* was called in the year when *Terah* died: *Terah*, therefore, did not live above 145 years, as stated by the *Samaritan* text, which is the Mosaic Hebrew; the 205 years, therefore, of the other text, are a fault of the copier; for *Abraham*, being born in the seventieth year of *Terah*, must have been 135 years old at the death of his father; and not 75, as the texts say.

FOURTH AGE, containing 645 years.

From the call of <i>Abraham</i> to the birth of <i>Isaac</i> (Gen. xxi. 5, 17)	25
From thence to the birth of <i>Jacob</i> (Gen. xxv. 24, 26)	60
From thence to <i>Jacob's</i> journey into <i>Mesopotamia</i> (Gen. xxxi. 38, 41)	71
From thence to his return into <i>Canaan</i> (Gen. xxx. 25; and xxxi. 38, 41)	20
From thence to his going into <i>Egypt</i> , at the age of 130 (Gen. xlv. 6, 11; and xlvii. 7, 9)	39
Total	215
The sojourning of the <i>Israelites</i> in <i>Egypt</i> (Exod. xii. 40; <i>Judith</i> , v. 9)—430 years.	
The <i>Shepherds</i> in <i>Goshen</i> .	
<i>Jacob Israel</i> , at <i>Goshen</i> , in <i>Egypt</i> (Gen. xxvii. 28)	17
<i>Joseph Psontomphanech</i> , aged 56 years, governs at <i>Goshen</i>	54
Total	71

The descendants of *Joseph*.

Hycsos or kings, shepherds, according to *Manetho* in *Josephus*, *Apology* 1, 5.

	Yrs. M.
<i>Ephraim</i> , or <i>Jalatis</i>	19 0
<i>Beria</i> , or <i>Beon</i>	44 0
<i>Rapha</i> , or <i>Apachnas</i>	36 7
<i>Reseph</i> , or <i>Apophis</i>	61 0
<i>Thale</i> , or <i>Janias</i>	50 1
<i>Thuan</i> or <i>Assis</i>	49 2
Total	259 10

Hacsos, or captive shepherds.

<i>Laadon</i>	40 0
<i>Ammiud</i>	40 0
<i>Elisama</i> , to the 80th year of <i>Moses</i> , at which time he departed out of <i>Egypt</i>	19 2
Yrs. M. Total	99 2

A G E

See Gen. xv. 23.	$\left\{ \begin{array}{l} 215 \ 0 \\ 71 \ 0 \\ 259 \ 10 \\ 99 \ 2 \end{array} \right\}$	the four parts of the fourth age: these must be added together.
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Total 645 0

FIFTH AGE, containing 774 years.

	Years.
From the 80th year of <i>Moses</i> to his death	40
Government of <i>Joshua</i> during his life	27
Aristocracy of the Elders, then anarchy,	
First idolatry of the <i>Israelites</i>	81
First Servitude of <i>Israel</i> (Judg. iii. 8, 10)	
Government of <i>Othniel</i> (Judg. iii. 11)	40
Second Idolatry of <i>Israel</i> , and anarchy	30
Second Servitude of <i>Israel</i> (Judg. iii. 14)	
under <i>Eglon</i> , the <i>Moabite</i>	18
Government of <i>Ehud</i> (Judg. iii. 30)	80
Third Servitude of <i>Israel</i> (Judg. iv. 3)	
under <i>Jabin</i> the <i>Canaanite</i>	20
<i>Deborah</i> and <i>Barak</i> (Judg. v. 32)	40
A. M. 4418. { Before } { Attick Era	
{ J. C. } { by the Pari-	
{ 1582. } { an marble.	
Fourth Servitude (Judg. vi. 1) under the <i>Midianites</i> , <i>Amalekites</i> , <i>Ishmaelites</i>	7
<i>Gideon Jerubbaal</i> (Judg. vi. 8, 11, 21, 25, 32; and viii. 28)	40
<i>Abimelech</i> , the tyrant (Judg. ix. 22)	3
<i>Tolah</i> (Judg. x. 2)	23
<i>Bedan</i> (Sam. xii. 11; <i>Clem. Alex.</i> p. 238)	14
<i>Boleas</i> (<i>Clem. Alex.</i> p. 238)	23
<i>Jair</i> (Judg. x. 3)	22
Fifth Servitude of <i>Israel</i> (Judg. x. 8)	
under the <i>Ammonites</i>	18
<i>Jephthah</i> (Judg. xii. 7)	6
<i>Ibzan</i> (Judg. xii. 9)	7
<i>Ehrom</i> (<i>Clem. Alex.</i> p. 324)	40
<i>Elon</i> (Judg. xii. 11)	10
<i>Abdon</i> (Judg. xii. 14)	8
Sixth Servitude (Judg. xiii. 1)	
under the <i>Philistines</i>	40
<i>Samson</i> (Judg. xv. 20; and xvi. 31)	20
Anarchy under the high-priests	
(<i>St. Theoph.</i> of <i>Antioch</i> , lib. iii, p. 134)	40
<i>Africanus</i> in <i>Syncellus</i> , p. 274 & 176.	
Hebrew tradition in <i>Cedrenus</i> , p. 96, or 84, A. M. 4725; before A. D. 1275.	
The <i>Argonauts</i> , <i>Samera</i> , <i>Semei</i> , <i>Semergar</i> , <i>Simmichar</i> , <i>Jemané</i> (<i>St. Theoph.</i> <i>Antioch</i> . lib. iii. p. 13)	I
Anarchy under <i>Joseph</i> , the high-priest, of the race of <i>Eleazar</i> (<i>Joseph.</i> viii. 1)	
<i>Julius Africanus</i> in <i>Syncellus</i> , p. 174;	
<i>Julius Hilario Cedren.</i>	30
<i>Eli</i> , first High-priest descended from <i>Ithamar</i> , a judge (1 Sam. iv. 18; <i>Cedr.</i> p. 49)	40
A.M. 4791, before A.D. 1209, Troy sacked.	

Seventh

Seventh Servitude under the <i>Philistines</i> ,	
<i>Ahitob</i> being high-priest - -	21
<i>Samuel</i> , judge and prophet - -	40
Total	774

SIXTH AGE, under the *KINGS*, 583 years.

Reign of <i>Saul</i> (Acts xiii. 21) -	40
<i>David</i> (2 Sam. iii. 4) - -	40
From the beginning of <i>Solomon's</i> reign	
to the foundation of the Temple -	3
From the foundation to the destruction	
of the Temple, according to the series	
of the several reigns in <i>Judah</i> -	430
The captivity in <i>Babylonia</i> (Jerem. xxv.	
12; and xxix. 10; and <i>Dan</i> . ix. 2)	70
Total	583

SEVENTH AGE, containing 538 years, according to the Mathematical Canon.

From <i>Cyrus</i> , at <i>Babylon</i> , to <i>Alexander</i>	
the Great, at <i>Babylon</i> - -	206
From <i>Alexander</i> to <i>Ptolemy</i> , son of	
<i>Lagos</i> - -	27
From <i>Ptolemy Lagos</i> to <i>Augustus</i> -	275
From <i>Augustus</i> to A. D. in the year of	
<i>Rome</i> 754 - -	30
Total	538

* * There is nothing in which transcribers are so apt to mistake as in numbers: we should not therefore wonder that copies, whether of the original or of versions, differ: and this laborious calculation demonstrates that when they are once become confused, it is very difficult to recover them satisfactorily.

AGEE, *גֵּאָה*, *vale* or *depth*; from *גֵּאָה*, *geeah*, a valley. Father of *Shammah*, a gallant man in *David's* army (2 Sam. xxiii. 11.)

AGRIPPA, *Ἀγρίππας*. This word is *Latin*, and signifies one who at his birth causes great pain, who is born with his feet foremost; *æger partus*.

I. AGRIPPA, MARCUS; favourite of the emperor Augustus. His name is not in the canonical books; but as he is mentioned in *Josephus* and *Philo*, and participates in the History of the Jews, we shall say something of him. Augustus gave him his daughter, Julia, to wife; and the government of Asia. *Herod the Great*, who was under obligations to him, paid his respects to him at Mitylene; from whence he conducted him to Jerusalem, where he was received with extraordinary honours. *Agrippa* never spoke of his reception there without great satisfaction. He beheld the beautiful order observed in the temple, offered a hecatomb in it, entertained the inhabitants of Jerusalem at a

feast, and granted to *Herod* and the people all they desired of him. He visited *Sebasta* and *Cæsarea* which *Herod* had built in honour of Augustus, and was charmed with the magnificence of the Jewish monarch, and the splendor of those cities. This journey was ten years before the birth of Jesus Christ. *Joseph. Antiq. lib. xvi. cap. 2.*

II. AGRIPPA, surnamed *Herod*, son of *Aristobulus* and *Mariamne*, and grandson to *Herod the Great*, was born three years before our Saviour, and seven years before the vulgar æra. After the death of his father, *Aristobulus*, *Herod*, his grandfather, took care of his education, and sent him to Rome, to make his court to *Tiberius*. (*Vide Joseph. Antiq. lib. xviii. cap. 7 8, et seq. et de Bello, lib. ii. cap. 15.*)

The emperor conceived a great affection for *Agrippa*, and placed him about his son *Drusus*: *Agrippa* very soon engaged the good graces of *Drusus*, and of the empress *Antonia*: but *Drusus* being carried off by a sudden death, A. D. 23, all who had been his companions were commanded by *Tiberius* to quit Rome, lest the sight and presence of them should renew his affliction. *Agrippa*, who had indulged his disposition to liberality, was obliged to leave Rome overwhelmed with debts, and very poor. He did not dare to go to Jerusalem, because of his inability to make an appearance suitable to his birth; he retired therefore to the castle of *Masada*, where he lived private. *Herod the Tetrarch*, his uncle, assisted him for some time with great generosity; made him the principal magistrate of *Tiberias*, and presented him with a large sum; but all this was not sufficient to answer his excessive profusion; so that *Herod*, becoming weary of assisting him, and one day reproaching him gently with his want of economy, *Agrippa* was so chagrined, that he resolved to quit *Judæa*, and return to Rome. A. D. 35.

But, as he wanted money, *Marsyas*, his freedman, formerly his slave, addressed himself to *Protus*, a person of the same condition about his mother *Berenice*, who consented to lend him 20,000 *drachmas* (about 700*l.*) on *Marsyas's* security, provided *Agrippa*, who was already in his debt, would give him a bond for 20,000 on the receipt of 17,500. Besides this, he borrowed 200,000 *drachmas* of *Alexander*, *Alabarch* (i. e. chief) of the Jews at *Alexandria*, on condition that *Cyprus*, *Agrippa's* wife, should be responsible. *Alexander* would pay him part only of this sum at *Alexandria*, the rest he remitted to him in Italy as soon as he arrived there.

Tiberius then kept his court at *Caprea*, and *Agrippa*, before he proceeded farther, sent intelligence

telligence of his arrival, and desired leave to wait on him. Tiberius, whom time had cured of his affliction for the death of Drusus, (it was now A. D. 36) was glad to hear of his return, and desired to see him at Caprea. Thither he went, and the emperor, as a mark of distinction, gave him an apartment in his palace, and received him with abundant caresses.

The next day, letters were brought to the emperor from Herennius, who had the care of his affairs in Judæa; wherein he related, that *Agrippa*, having borrowed 300,000 pieces of silver out of his exchequer, had fled from Judæa, without repaying them. This news very much disturbed Tiberius, and so far exasperated him against *Agrippa*, that he commanded him to leave the palace, and to pay what he owed. *Agrippa*, not dejected at this unlucky incident, addressed himself to the empress Antonia, and desired her to lend him this sum. Antonia, who loved *Agrippa* for the sake of his mother Berenice, granted him this favour; by which means, *Agrippa* got clear of this troublesome affair. Tiberius received him again into favour, and commanded him to attend *Tiberius Nero*, the son of Drusus. *Agrippa* chose rather to attach himself to *Caius Caligula*, the son of Germanicus, and grandson of Antonia; as if he had some presentiment of the future elevation of Caius, who at that time was beloved by all the world; and *Agrippa* so engaged the affection of this prince, that he was not able to live without him.

One day as they were journeying together in a litter, *Agrippa* said to Caius, "I wish I could see the day when this old man (intending the emperor) would be going into the other world, and leave you master of this, without meeting with any obstacles from his grandson, *Tiberius Nero*! How happy would the world then be, and how overjoyed should I be, to see that lucky moment!" This discourse was overheard by Eutyches, a slave, whom *Agrippa* had made free. For the present he took no notice of it; but some time after, being dissatisfied with *Agrippa*, he desired an audience of the emperor, saying he had things of consequence to impart, relating to *Agrippa*.

Tiberius, who was very slow in all he did, was contented, for the time, with ordering that Eutyches should be confined. Nevertheless, *Agrippa*, who knew nothing that his servant had to tell, and believed himself to be entirely innocent, pressed Tiberius much to hear what Eutyches had to say, and to end this affair. The emperor, who loved *Agrippa*, made no haste to enquire; *Agrippa*, therefore, at last, by means of the empress, forced as it were, Tiberius to have Eutyches produced, and heard.

Agrippa on his accusation was loaded with fetters, and committed to the custody of an officer, who observed him narrowly, but not without showing some regard to him, in compliance with the command of Antonia. Tiberius dying some time after, *Caius Caligula*, the new emperor, heaped favours and wealth on *Agrippa*, changed his iron fetters into a chain of gold of the same weight, set a diadem on his head, and gave him the tetrarchy which Philip, son of *Herod the Great*, had possessed; i. e. the *Batanaea* and *Trachonitis*: to this he added that of *Lysanias*; and *Agrippa* returned speedily into Judæa, to take possession of his new kingdom, A. D. 39.

His good fortune raised the envy of Herodias, his sister, wife to the tetrarch *Herod*, who engaged her husband, in a journey to Rome, hoping that he too might obtain the title of king from Caius. But he had scarcely got to Italy, when Fortunatus, to whom *Agrippa* had given his liberty, arrived also, with letters from his master, accusing his uncle *Herod* of having carried on a secret correspondence with Sejanus, and of having private intelligence at that time with Artabanus, king of Parthia; in proof of this, he assured the emperor, that there were in his arsenals arms for 70,000 men. While *Herod* was receiving audience of Caius, Fortunatus came, and presented *Agrippa's* letters: he immediately read them, and asked *Herod* whether it were true, that he had such a quantity of arms? *Herod*, not being able to deny it, was banished into Gaul; and his tetrarchy was given to *Agrippa*, A. D. 40.

The emperor Caius desiring to be worshipped as a god, intended to place his statue in the temple at Jerusalem, A. D. 40; but the Jews opposed this with such resolution, that Petronius, his lieutenant, dared not pursue it farther, but took the liberty of representing to the emperor what resistance he met with from the Jews. *Agrippa*, then at Rome, visiting the emperor at the very time he was reading this letter, Caius told him, that the Jews were the only people, of all mankind, who refused to own him for a god; and that they had taken arms to oppose his resolution. At these words, *Agrippa* fell down, as it were in a swoon, was carried home, and continued without sense or knowledge of any thing till the next evening. When a little recovered, he wrote a long letter to Caius, wherein he endeavoured to soften him; and his arguments made such impression on the emperor, that he desisted for a time, at least, and in appearance, from his design of setting up his statue in the temple.

Caius being killed in the beginning of the year following, (A. D. 41, Jan. 25,) *Agrippa*, then

then at Rome, contributed greatly by his advice to establish Claudius in the empire, to which he had been advanced by the soldiers. But herein *Agrippa* showed more cunning and address, than sincerity and honour; for while he *professed* to be in the interests of the senate, he *secretly* advised Claudius to be resolute, and not to abandon his good fortune. The emperor in acknowledgment for his services, gave him all Judæa, and the kingdom of Chalcis, which had been possessed by *Herod*, his brother; so that *Agrippa* suddenly became one of the most powerful princes of the east, and possessed as much, or more, than *Herod the Great*, his grandfather, had done. He returned into Judæa, and governed to the great satisfaction of the Jews. But the desire of pleasing them, and a mistaken zeal for their religion, induced him to commit an injustice, the memory of which is preserved in Scripture. Acts xii. 1, 2, 3, &c. Joseph. *Antiq. lib. xix. cap. 4.*

Near the passover, A. D. 44. James, the greater, son of Zebedee, and brother to John the Evangelist, was put to death by his order. He proceeded also to seize Peter, and imprisoned him, waiting till the festival was over, designing then to have him executed. But Peter being miraculously delivered from his confinement, the evil intention of *Agrippa* was frustrated. After the passover, *Agrippa* went from Jerusalem to Cæsarea, where he celebrated games in honour of Claudius. (*Antiq. lib. xix. cap. 7*; and Acts, xii. 19, &c.) Here the inhabitants of Tyre and Sidon waited on him, suing for peace. This prince being come early in the morning to the theatre, to give them audience, seated himself on his throne, dressed in a robe of silver tissue, worked most admirably. The rays of the rising sun darting on it, gave it such a lustre and resplendence as the eyes of the spectators could scarcely endure. When, therefore, the king spoke to the Tyrians and Sidonians, the people urged by his flatterers exclaimed, "*The voice of a God, not of a man!*" Instead of rejecting these impious flatteries, *Agrippa* received them with complacency; but, at that instant, looking upwards he observed an owl above him, sitting on a cord. He had noticed a bird of this kind before, when in bonds, under Tiberius, and was then told, that he should soon be set at liberty; but, that whenever he saw this kind of bird a second time, he should not live above five days beyond it. He was therefore extremely terrified; and now an angel of the Lord smote him, because he did not give glory to God: his attendants were under the necessity of carrying him back to his palace; where he died, at the end of five days, racked with tormenting pains in his bow-

PART II. Edit. IV.

els, and devoured by worms. Such was the death of *Herod Agrippa*, after seven years' reign, A. D. 44. He left a son, seventeen years of age, of the same name, then at Rome; also, three daughters, viz. Berenice, married to her uncle *Herod*, her father's brother; Mariamne, betrothed to Julius Archelaüs, son of Chelcias; and *Drusilla*, promised to Epiphanius, son of Archelaüs, king of Comagena.

III. AGRIPPA, the younger, son to *Agrippa* whose history we have related, was at Rome with the emperor Claudius when his father died. A. D. 44. (Joseph. *Antiq. lib. xix. cap. 7, et lib. xx. cap. 1. et seq. et lib. ii. de Bell. cap. 21, 22, 23.*) The emperor Claudius was at first inclined to give him all the dominions of his father; but being dissuaded by those about him, *Agrippa* being only seventeen, he kept him four years longer at his court, and sent Cuspius Fadus into Judæa, till this prince was of age to reign. The year following, A. D. 45, the governor of Syria coming to Jerusalem, designed that the high priest's ornaments should be committed to the custody of Fadus, intending to compel the Jews to deliver them, to be kept within the tower of Antonia, where they had formerly been deposited, till Vitellius entrusted them to the Jews. But they, giving good security, were permitted to send deputies to Rome on this affair, who by the credit and good offices of young *Agrippa*, maintained the possession of their privilege; and the pontifical ornaments continued in their custody.

A. D. 48, Herod, king of Chalcis, uncle to young *Agrippa*, dying, the emperor gave his dominions to this prince, who, notwithstanding, did not go into Judæa till four years after. (A. D. 53.) when Claudius, taking from him Chalcis, gave him the provinces of *Gaulanitis*, *Trachonitis*, *Batanaea*, *Panæas*, and *Abilene*, which formerly had been possessed by *Lysanias*.

After the death of Claudius, his successor Nero, who had a great affection for *Agrippa*, added *Julias in Perea*, and that part of Galilee which included *Tarichæa* and *Tiberias*. Festus, governor of Judæa, coming to his government, A. D. 60, king *Agrippa*, and Berenice his sister, went as far as Cæsarea to salute him. As they continued there some time, Festus conversed with the king on the affair of St. Paul, who had been seized in the temple about two years before, and who a few days prior to this had appealed to the emperor, i. e. to Claudius, then reigning at Rome.

Agrippa said to Festus, "I have long desired to hear this man speak." (Acts xxv. 13.) On the morrow, when *Agrippa* and Berenice were come with great pomp into the hall of

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audience,

against the enemy. In the mean while, his blood issuing from his wound, ran on his chariot; and in the evening he died. He was carried to Samaria, and there buried. His chariot, and the harness of his horses, were washed in the fish pool of Samaria, and there the dogs licked his blood, according to the prophet's prediction, A. M. 3107; *ante* A. D. 893. *Vide* ELIJAH, MICAH, &c.

II. AHAB, son of Kolaiah, one of the two false prophets who seduced the Israelites at Babylon (Jer. xxix. 21, 22). The Lord threatened them, by Jeremiah, with delivering them up to Nebuchadnezzar, king of Babylon, who should put them to death in the presence of those who had been deceived by them; and that the people should use their name proverbially, when they would curse any one, saying, "The Lord make thee like *Ahab* and *Zedekiah*, whom the king of Babylon roasted in the fire."

The Rabbins (who in this have been followed by several expositors) believe these to be the two elders who endeavoured to corrupt the chaste *Susanna*, as related in that story. But the punishment annexed to the crime of those in the Apocryphal history, destroys this opinion; for *Ahab* and *Zedekiah* were roasted in the fire, the others were stoned: the text does not say, literally, they were stoned; but that they were treated as they would have used their neighbour; and that they were put to death according to the law of Moses; yet as that law condemns adulterers to be stoned; which was the punishment they would have had inflicted on *Susanna*, it follows that this was the punishment they were to suffer in retaliation.

AHARAH, אַחֲרָה; *a brother having an odour*; from אחָ *acheh*, *a brother, or relation*, and רִיחַ *riach*: otherwise, *an odoriferous meadow*; from אחוּ *achu*, and רִיחַ *riach*; third son of Benjamin. 1 Chron. viii. 1.

AHARHEL, אַחֲרֵל, Ἀδελφός ῥηκαλ: *a second army*; from אחֵר *acher*, *another*, and חַיִל *chail* or *chil*, *an army, or trouble*: otherwise, *the sheep of a brother*: from רַחֵל *rachel*, *a sheep*. Son of *Harum*. 1 Chron. iv. 8.

AHASBAI, אַחַסְבַּי, Ἀχασβᾶ: *who trusts in me*; from חַסָּב *hasah*, *confidence*: otherwise, *brother that surrounds*; from אח *ach*, *brother*, and סָבַב *sabab*, *to surround*. 2 Sam. xxiii. 34.

AHASUERUS, אַחַשְׁוֵרֶשׁ: *prince, chief*; from ראש *rash*, *a head*. This word is probably *Persian*, therefore its etymology from the *Hebrew* is uncertain. [The *Persian* title imports "*the Majestic Prince*:" q. his Majesty?]

I. AHASUERUS (Dan. ix. 1) otherwise *Astyages* (Dan. xiii. 65.) and *Artaxerxes* (Dan. vi. 1, Gr.) *Vide* ASTYAGES.

II. AHASUERUS. This prince was born about A. M. 3455; *ante* A. D. 545. After the death of Cambyzes, king of Persia, (A. M. 3482) several principal Magi of that country usurped the sovereign authority, pretending that Smerdis, son of Cyrus, who had been killed by his brother, Cambyzes, was living, and that it was he who now succeeded him in the throne. Val. Max. lib. ix. cap. 2. Ammian. Marcell. lib. xxiii. Ostances, a noble Persian, having a daughter, who was one of the royal concubines, enquired of her whether the supposed king had ears or not (for Cyrus, or, according to others, Cambyzes, had cut them off): she discovered he had none. Ostances thus ascertained that a false Smerdis, had usurped the kingdom. *Vide* Justin. lib. ix. Herodot. lib. iii. *Ctesiam*, &c.

Ostances communicated this discovery to the principal lords; who engaged themselves by oath to kill this king, assaulted the palace, dispersed all they met, and being come to the apartment of the Magi, attacked them: these defended themselves, and wounded two of the conspirators; but the conspirators prevailing, one of them, Gobryas, seized the principal Magus; and as his companions were fearful of wounding him instead of the Magus, because this was transacted in an obscure place, Gobryas bid them pierce the enemy through his own body, lest they should miss him. But providence so ordered it that the Magus was killed, and Gobryas not wounded. A. M. 3483.

Six days after, the seven conspirators met to deliberate on the future government; they agreed that the next day, before sun-rise, they should all meet on horseback at the same place, and that he, whose horse should first salute the sun by neighing, should be acknowledged king of Persia, and successor to Cambyzes. Oeber, Darius's groom, understanding this, in the evening carried his master's horse with a mare to the place where they were to meet; so that the next day, directly as Darius's horse came thither, the recollection of what had passed there the evening before, set him a-neighing, which won the kingdom for his master: immediately the other six conspirators dismounted, and saluted him king of Persia. Herod. lib. iii. cap. 80—88. Justin, lib. iii.

Darius married Atharsa, daughter of Cyrus, founder of this monarchy; she had been first wife to Cambyzes, then to the false Smerdis. Justin. lib. i. Herodot. lib. iii. cap. 88. In the second year of his reign, the Jews who had returned to Palestine, encouraged by the exhortations of the prophets Haggai and Zachariah, resumed the rebuilding the temple, which had been interrupted, under the reign of Cambyzes. Whereupon the governors of the province for the

the Persians, demanded, by what authority they undertook this work? (Ezra, v. 3, 4, 5, 6, 13). The Jews produced an edict of Cyrus, which permitted them: these governors wrote to *Darius*; and *Darius* gave directions to seek this edict. Having found it at Ecbatana, he confirmed it, commanded his officers to assist in this design, and to furnish things necessary for sacrifices, &c.

The next year *Ahasuerus* made a feast to the principal persons of the empire, in the palace of Shushan, wherein he displayed the utmost magnificence (Esth. i. 1, 2, 3, &c.) The feast continued a hundred and fourscore days, or six months: after this, the king invited all the people, great and small, in Shushan, the palace, to an entertainment for seven days. *Vashti* the queen, at the same time, treated the women in her apartments of the palace. On the seventh day, *Ahasuerus*, warmed with wine, ordered his eunuchs to bring the queen to his company, that they might admire her beauty; but *Vashti* refused to come. The king consulted his council on *Vashti's* behaviour, whose advice was, for the king's divorcing her, and taking another wife.

This council was followed, and *Esther*, the niece of *Mordecai*, a Jew, by nation, was chosen to be wife of *Ahasuerus*. *Mordecai* did not explain his relation to *Esther*, but was content to wait at the palace-gate, to enquire after his niece *Esther's* health; but after *Haman* had obtained an edict from the king, condemning all Jews to death, and their estates to confiscation, he engaged *Esther* to solicit the king for a revocation of this edict.

In the mean while, one night the king could not sleep, and therefore ordered the journals of the preceding years to be read to him. They related in particular, the conspiracy of two eunuchs against the king's life, and that one *Mordecai* had discovered the plot, and had preserved the king. *Ahasuerus* asked whether *Mordecai* had been rewarded. He was answered, no. The king then ordered a signal honour to *Mordecai*; rendered the more signal, because conferred by the hands of his enemy, *Haman*, who was that day engaged to dine with *Esther* and the king, in private.

A second favour of the same nature was conferred; when *Ahasuerus*, having drunk freely, said to *Esther*, "What would you ask, or desire of me?" She replied, "If I have found favour in thy sight, O king, let my life and my people's lives be given me, at my petition; for we have all been destined to be destroyed, and extirpated." The king answered, "And who dare undertake this?" *Esther* said, "This *Haman*, here present; our mortal enemy!"

Haman hearing this, was quite confounded; the king, at the same moment, rose up in great anger, left the dining room, and went into the garden adjacent. *Haman* threw himself at the feet of the queen, who was lying on the sofa, on which, after the manner of the Persians, she had reclined while eating. *Ahasuerus* that instant returning, and seeing *Haman* on the queen's bed, "What!" said he, "will he force the queen also before me, in my own house!" As the word quitted the king's lips, the attendants covered *Haman's* face, looking on him as condemned to die; and he was hanged on the gallows fifty cubits high, which he had made for *Mordecai*. Esth. viii. 1, 2, &c.

After this the king gave *Haman's* employments to *Mordecai*, and his estate to *Esther*: and cancelled the edict which had appointed the massacre of the Jews. A. M. 3494, 3495, 3496. The rest of *Darius's* life has no relation to sacred history. He died A. M. 3519; ante A. D. 481; after a reign of six and thirty years. He was succeeded by *Xerxes*, his son by *Apharsa* or *Vashti*.

N. B. The foregoing statement is in conformity to that opinion, which supposes *Ahasuerus*, *Esther's* husband, to be *Darius*, son of *Hystaspes*: but, as this matter has its difficulty, we shall propose what Dr. Prideaux has suggested in support of his opinion, that *Artaxerxes Longimanus* was the scripture *Ahasuerus* to whom *Esther* was spouse. Herein he differs, as he acknowledges, from *Usher* and *Scaliger*. *Usher* believes *Ahasuerus* was *Darius*, son of *Hystaspes*: *Scaliger* believes he was *Xerxes*.

Usher thought *Darius*, son of *Hystaspes*, married *Atossa*, (the same as *Vashti*), afterwards divorced by him; and that he took to wife *Aristone*, daughter of *Cyrus*, and widow of *Cambyses*, (who is *Esther*). But this is contradicted by *Herodotus*, lib. iii. & vii. who informs us, that *Aristone* was daughter of *Cyrus*, and, consequently, she could not be *Esther*, who was too young. He says farther, lib. vii. *sub initium*, that *Atossa* had four sons by *Darius*, without reckoning daughters; and that she had so great an ascendancy over him, as to prevail on him to declare her son, *Xerxes*, his successor, to the exclusion of his own sons.

We foresaw, says *Calmet*, this objection, in our comment on *Esther*, i. 9. and, without venturing to ascertain the *Vashti* divorced by *Ahasuerus*, we have shewn that neither *Atossa*, whom we take to be daughter of *Cyrus*, nor *Aristone*, who was a virgin when he married her, and might be *Esther*, that neither of them was dismissed by *Ahasuerus*. *Herodotus* says expressly, in his third book, that the daughter of

of Cyrus, and wife of Darius, was Atossa, *lib.* iii. cap. 68 & 88.

Dr. Prideaux adds, (*Hist. Part. i. book iv.*) that the principal reason which influenced Usher, was the notice in the book of *Esther*, "That *Darius, son of Hyastaspes*, laid a tribute on the land, and on the isles of the sea," which we read likewise in Herodotus, *lib.* iii. cap. 89. But Strabo attributes this to *Darius Longimanus*, which our author would refer to *Artaxerxes Longimanus*. *Strabo, lib.* xv.

Scaliger thinks Xerxes is the *Ahasuerus* of scripture, and his wife Amestris queen *Esther*. *De emendat. Temp. lib.* ix. He grounds his belief only on the resemblance of the names; but the marks of Amestris in history, prove invincibly that she is not the *Esther* of scripture: for Amestris, wife of Xerxes, had a son by that prince, who was of age to marry in the seventh year of his father's reign. *Herod. lib.* ix. She could not therefore be *Esther*, who was not married till the seventh year of his reign.

The reasons brought by Dr. Prideaux for *Artaxerxes Longimanus* are these: (1) That Josephus expressly affirms, that *Artaxerxes Longimanus* was *Esther's* husband, *Antiq. lib.* xi. cap. 6. (2) The Septuagint, and the Greek additions to the book of *Esther*, call *Ahasuerus* — *Artaxerxes*; (3) several circumstances in these additions cannot be applied to *Artaxerxes Mnemon*; (4) the extraordinary favour wherewith *Artaxerxes Longimanus* honoured the Jews, strengthens the probability that he had married a Jewess. This opinion is maintained by Sulpitius Severus, and many others, both ancients and moderns.

AHAVA, אַחַוָּא: *essence, or generation.*

AHAVA, a river of Babylonia, or of Assyria, where Ezra assembled those captives who were returning to Judea, *Ezra, vii.* 15. This *Ahava* is thought to be a river which ran along the *Adiabene*, where a river *Diava*, or *Adiava*, is mentioned, on which Ptolemy places the city *Abane* or *Aavane*. This is probably the country called *Ava*, (2 Kings, xvii. 24; xviii. 34; xix. 13) whence the kings of Assyria translated the people called *Avites* into Palestine; and where, likewise, in their room, they settled a part of the captive Israelites. Ezra intending to collect as many Israelites as he could, halted in the country of *Ava*, or *Ahava*, whence he sent agents into the *Caspian* mountains, to invite such Jews as were willing to join him, *Ezra viii.* 17. The history of *Izates*, king of the *Adiabeniensians*, and his mother *Helena*, who became converts to Judaism some years after the death of Jesus Christ, is an argument, that there were many Jews remaining settled in that country.

AHAZ, אַחַז: *one that takes and possesses, or that sees; for אחז chazah, to see, often signifies to possess or enjoy.*

AHAZ, king of Judah, son of Jotham, is celebrated for his impieties. There are great difficulties about his age when he began to reign. The text expresses that he was twenty years of age; yet if he reigned but sixteen years, it must be concluded, he lived only thirty-six years: but it is said (2 Kings, xviii.) that his son, Hezekiah, was twenty-five years of age when he began to reign; in which case, his father, *Ahaz*, begat him when only ten, or at most, eleven years old; and many good commentators do maintain this; while others study different ways to disentangle this perplexity. *Vide Hieronym. Epist. ad Vitalum, & Samuel Bochart. Dissert. in Reg. xvi. Vide HEZEKIAH.* also, FRAGMENTS, No. III.

Ahaz imitated the kings of Israel and Samaria, in idolatry and all manner of disorders. One of his sons he consecrated, making him pass through fire, in honour of Moloch. He offered sacrifices and incense on the high places, and in groves. About the end of the reign of his father, Jotham, king of Judah, the Lord sent against Judah, Rezin, king of Syria, and Pekah, king of Israel; but these two kings made their chief inroads under *Ahaz*: they defeated the troops of *Ahaz*, and besieged Jerusalem (2 Kings, xvi. 1, 5; 2 Chron. xxviii. 5, & seq.; Isa. vii. 1.) When they found they could not take it, they divided their army, plundered the country, and made prisoners every where. Rezin and his party, retired with all their spoil to Damascus. But Pekah having in one battle killed 120,000 of *Ahaz's* army, took prisoners 200,000 persons, men, women, and children. As they were carrying these captive to Samaria, the prophet Oded, with the principal inhabitants of the city, came out to meet the captors, and prevailed with them, by remonstrances, to liberate their prisoners, which they did; they also gave them food, and restored the booty: those who were not able to perform the journey homeward on foot, were conveyed in carriages to Jericho.

The Philistines and Edomites also spread themselves like an inundation over the territories of *Ahaz*, committed great disorders, killed many people, and carried off much booty.

In these sad circumstances, and just before the siege of Jerusalem, the prophet Isaiah, with his son Shearjashub, went to meet *Ahaz*, foretold the deliverance of his country, and the destruction of his enemies, offering him the choice of any prodigy, in confirmation of this prediction. Under the appearance of declining
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to tempt the Lord, *Ahaz* refused to select a sign. "Hear then," said Isaiah, "O house of David; behold the sign which the Lord gives you;—a virgin conceiving and bearing a son, whose name shall be called *Emmanuel*. (*Vide* ALMAH. EMMANUEL.) Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Then, pointing to his own son, Isaiah assured *Ahaz*, that before this CHILD should be able to distinguish good and evil, the two kings confederated against Judah should be slain; which accordingly happened.

As *Ahaz* did not change his conduct, God did not change his punishment, but permitted his enemies to return the year following (A. M. 3263), and to waste the kingdom of Judah. *Ahaz*, in despair, sent ambassadors to Tiglath-pileser, king of Assyria, saying, "I am thy servant, and thy son; come up and save me." Collecting the gold and silver from the temple and the palace, *Ahaz* sent them to Tiglath-pileser, who marched to assist *Ahaz*, attacked and killed Rezin, took Damascus his capital, and removed the inhabitants to *Cyrene*, i. e. to that part of Iberia where the river *Cyrrus* runs. *Ahaz* went to Damascus to meet the king of Assyria, where, having seen an altar which he admired, he sent a model of it to the high-priest Urijah, that he might place one like it in the temple of Jerusalem accordingly. *Ahaz* removed the altar which was in the temple, and fixed this in the room of it. Upon this he offered sacrifices, and commanded the high-priest Urijah to use this only. He ordered also the bases to be taken away, and the lavers of brass; the brazen sea, and its supporting oxen; and commanded them to be placed below, on the pavement of the temple.

His misfortunes amended not his practices: (2 Chron. xxvi, 22, 23, &c.) in his greatest affliction he shewed the highest contempt of God; he sacrificed to the Syrian gods, to render them propitious: he broke the vessels of the temple, shut the gates, and erected altars in all parts of Jerusalem, and in all the cities of Judah, to burn incense on them. He died, and was buried in Jerusalem; but not in the sepulchres of the kings of Judah, his predecessors, because of his iniquities.—[Other princes, his predecessors, as Jehoram and Joash, as well as Manasseh and Ammon, two of his successors, for the same reason were treated with the same ignominy; and denied the privilege of being interred among the kings, their predecessors.] Hezekiah his son reigned in his stead; A. M. 3278, ante A. D. 722.

II. AHAS, father of Jehoadan, 1 Chron. viii. 36.

AHAZI, אחיז: *Vide* AHAS.

AHAZIAH, אחיזיה: seizure, possession, or vision of the Lord; from אחז achaz, and יהי jah, the Lord.

I. AHAZIAH, son and successor of *Ahab*, king of Israel. (1 Kings xxii. 40.) He reigned two years, part alone, part with his father *Ahab*, who associated him in the kingdom the year before his death; from A. M. 3105, to 3108. *Ahab* died A. M. 3107, before A. D. 897.

Ahaziah imitated his father's impiety; he worshipped Baal and Astarte, whose rites had been introduced into Israel by Jezebel, his mother. Jehoshaphat, king of Judah having equipped a fleet at Ezion-geber, *Ahaziah* desired that his servants might accompany Jehoshaphat's to Ophir; (2 Chron. xx. 36, 37.) but God, provoked at the alliance of Jehoshaphat with this impious king, shattered the ships by tempestuous winds, and disabled them from prosecuting the voyage.

The Moabites, who had been subject to the kings of Israel since its separation from Judah, revolted after the death of *Ahab*, and *Ahaziah* was unable to reduce them; for about this time, having fallen from the terrace of his house, [*Vide* FRAGMENT, No. XCIX,] he hurt himself considerably, and sent to Ekron, to consult Beelzebub, concerning his indisposition. The prophet Elijah, under divine direction, met these messengers, and said, "Is it because there is no God in Israel that ye go thus to consult Beelzebub, the god of Ekron? Therefore, thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." These people returning, related this incident to *Ahaziah*, who immediately sent a captain, with fifty soldiers, to seize Elijah: this captain, insisting imperiously on his message, was destroyed by [lightning] fire from heaven, as was also another captain. A third being sent, entreated Elijah to preserve his life, and wait on the king. Elijah, therefore, went to *Ahaziah*, to whom he repeated, that he should not recover. Accordingly, he died; and Jehoram his brother reigned in his stead, A. M. 3108; ante A. D. 892 (*Vide* ELIJAH).

II. AHAZIAH, king of Judah, son of Jehoram and Athaliah, succeeded his father A. M. 3119 ante A. D. 885. (2 Kings viii. 24. 2 Chron. xxii. 2.) He was twenty-two years old when he began to reign, and he reigned only one year at Jerusalem. He followed *Ahab's* house, to which he was allied by his mother, and did evil. This prince was likewise called *Jehoa-haz* and *Azariah*. The text of the *Chronicles* imports that he was forty-two years of age when he began to reign, wherein it differs from that of the *Kings*.

Joram,

Joram, king of Israel, attacking Ramoth Gilead, was there dangerously wounded, and carried to Jezreel for cure; *Ahaziah*, his friend and relation, visited him at Jezreel: in the mean time, Jehu, son of Nimshi, whom Joram had left besieging Ramoth, rebelled against him, designing to extirpate the house of Ahab, according to the Lord's commandment. Joram and *Ahaziah*, who knew not his intentions, went to meet him: Jehu shot Joram dead on the spot; *Ahaziah* fled; but Jehu's people overtook him near Ibleam, and mortally wounded him; yet he had strength enough to reach Megiddo, where he died: he was buried with his fathers in the city of *David*. In this manner is this incident related. 2 Kings ix. 21, &c.

But in the Chronicles this story is told somewhat differently. "When Jehu was executing judgment on the house of Ahab, and found the sons of the brethren of *Ahaziah*, he slew them: and he sought *Ahaziah*, and they caught him, (for he was hid in Samaria) and brought him to Jehu;—and when they had slain him, they buried him, because, said they, he is the son of Jehoshaphat." To reconcile these relations, it may be said, that here *Samaria* signifies not the city, but the kingdom. Jehu being informed that *Ahaziah* was still in the territories of *Israel*: i. e. of *Samaria*, sought him—(at *Megiddo*, doubtless) where he ordered him to be brought into his presence, and slain.

AHER, אָהֶר: *the other, the last, he that follows*.

AHER, of Benjamin, 1 Chron. vii. 12.

AHI, אָחִי: *my brother*; from אחֶה *acheh*, a near relation, and the pronoun *my, or mine*: otherwise *my brethren*.—אָח, *a brother*, is joined in composition with many of the following names, and it will be needless to repeat it.

AHI, son of Shomer, of Benjamin, 1 Chron. vii. 34.

AHIAH, אָחִיהָ: *brother of the Lord*; from אחֶה, *a brother*, and הָ *the Lord*.

I. **AHIAH**, son of Shisha, and Solomon's secretary, 1 Kings iv. 2.

II. **AHIAH**, son and successor to the high priest *Ahitub*: his son, *Abimelech* was put to death by Saul. 1 Sam. xxii.

III. **AHIAH**, son of Naaman, of Benjamin, 1 Chron. viii. 7.

AHIAM, אָחִיאָם: *brother of the mother*; from אָם *am* a mother: otherwise *brother of the nation*; from אָם *aom*, a nation.

AHIAM, an officer in David's army, 2 Sam. xxiii. 33.

AHIAN, אָחִינִי: *brother of wine*; from יַיִן *jain*, wine: son of Shemida, 1 Chron. vii. 19.

AHIEZER, אָחִיעֶזֶר: *brother of assistance*;

from עָזַר *azar*, to assist: otherwise, of the court; from עֲזָרָה *azarah*.

AHIEZER, son of Ammishaddai, chief of the tribe of Dan, who came out of Egypt at the head of 72,000 men of his tribe. His offering was the same as that of his fellow chiefs, Numb. vii. 66, 67.

AHIHUD, אָחִיחֻד, 'Aχιδ: *brother of union*; from יָחַד *ichad*, to join, or unite: otherwise, of the point from חָדַד *chad*, sharp-pointed: otherwise, of the riddle, from חֻד *chud*; otherwise, of joy, from חֻדֵּה *chadeuh*, to rejoice.

AHIHUD, son of Naaman, and brother of Ahoah, of Benjamin, 1 Chron. viii. 7.

AHIJAH, אָחִיהָ: *Vide AHIAH*.

AHIJAH, a prophet of the Lord, who dwelt at Shilo: thought to be the person who spoke twice to Solomon from God: (1 Kings vi. 11.) once while he was building the temple, when he promised him divine protection; (Chron. xi. 6.) another time after his irregularities, when he expressed God's indignation with great threatnings. *Ahijah* wrote the history of this prince's life (2 Chron. xi. 29.) Epiphanius, *de vita & morte Prophet. in Ahia*, mentions his warning to Solomon that he would be perverted by women, and God would raise up enemies against him: also, his prediction to Jeroboam, that he would by stratagem usurp a kingdom, and that two heifers should alienate him from the Lord; meaning the two golden calves erected by Jeroboam, at Dan, and at Bethel.

We read, (1 Kings xi. 29.) that Jeroboam, going one day out of Jerusalem, was met by the prophet *Ahijah*, of Shilo. As they were alone in the fields, the prophet took a new cloke, which Jeroboam then wore, [rather *Ahijah* wore the new mantle, and had wrapped himself closely in it. *Vide FRAGMENT*, No. clix.] from off his shoulders, and tearing it in twelve pieces, said, "Take ten pieces for thyself; for thus saith the Lord God of Israel, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." Adding, "Howbeit, I will not take the whole kingdom out of his hands, and I will suffer him to govern for the remainder of his life; but I will take the kingdom out of his son's hands, and will give it unto thee, even ten tribes." This happened A. M. 3020; ante A. D. 984.

This prophecy could not be so secret, but what Solomon got intelligence of it; or, perhaps, Jeroboam might imprudently boast of it; however, Jeroboam was obliged to fly for security into Egypt, where he continued with king Shishak, till the death of Solomon, A. M. 3025, when Jeroboam was placed by the ten tribes on the throne of Israel.

About

About the end of Jeroboam's reign, towards A. M. 3046, *Ahijah*, son of Jeroboam, fell sick: Jeroboam said to his wife, "Change your dress, and disguise yourself, that you may not be known, and go to Shiloh, where the prophet *Ahijah* lives, who first promised that I should reign over this people, and consult him concerning the indisposition of my son." The queen accordingly went to *Ahijah's* house in Shiloh. Now the prophet's eyes were darkened with age; but the Lord said to him, "Behold, the wife of Jeroboam is coming; thus and thus shall you say unto her."

As Jeroboam's wife approached, *Ahijah* heard the sound of her feet, and said, "Come in, thou wife of Jeroboam; why feignest thou thyself to be another? I am sent to thee with heavy tidings. Go, tell Jeroboam, thus saith the Lord, I will bring evil upon the house of Jeroboam; I will cut off all the males of his family, and will utterly extirpate them out of Israel: I will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat, and him that dieth in the field shall the fowls of the air eat, for the Lord hath spoken it. And as for thee, when thy feet enter the city, the child shall die: and Israel shall mourn for him, and bury him; for he, only, of Jeroboam's house, shall come to the grave, because in him there is found some good thing toward the Lord God of Israel." The event was answerable to the prediction. The prophet *Ahijah*, in all probability, did not long survive.

II. *AHIJAH*, son of Baasha, king of Israel, 1 Kings xv. 27. Baasha killed Nadab, son of Jeroboam, and usurped his kingdom, thereby executing the predictions of the prophet *Ahijah*.

III. *AHIJAH*, son of Pelon, a brave officer in David's army.

IV. *AHIJAH*, keeper of the temple-treasury, under David, 1 Chron. xxvi. 20.

V. *AHIJAH*, son of Esrom, of Judah, 1 Chron. ii. 25.

AHIKAM. אֲחִיקָם: *brother that raises up*; from אָמַן *kum*, to raise up.

AHIKAM, son of Shaphan, and father of Gedaliah, sent by Josiah, king of Judah, to Huldah, the prophetess, to consult her concerning the book of the law, found in the temple, A. M. 3380, ante A. D. 624.

AHILUD, אֲחִילֹד, Ἀκὴλῶδ: *a brother born*; from אָחִי *ilod*: or *only brother*; from יָחִיד *ichid*, only. The father of Joshaphat, who was David's secretary, 2 Sam. viii. 16.

AHIMAAZ, אֲחִימָאז: *a brother of the council*, or *my brother is counsellor*; from אָחִי *acha*, a
PART II. Edit. IV.

brother, and אָחִי *ahats*, a counsellor; otherwise, *the beauty of the brother*.

AHIMAAZ, son of Zadok the high priest. He succeeded his father about A. M. 3000, under Solomon. He did David very important service during the war with Absalom (2 Sam. xv. 17, & seq. xvii. 17); for while his father, Zadok, was in Jerusalem with Hushai, the friend of David, Ahimaaz and Jonathan continued a little way without the city, near the fountain Rogel: hither a maid-servant came to tell them the resolutions of Absalom's council; they immediately went away to give the king intelligence; but being discovered by a young lad, who informed Absalom, he sent orders to pursue them. Ahimaaz and Jonathan, fearing to be taken, retired to a man's house of Baharim, in whose court yard was a well, in the sides of which they concealed themselves. Upon the mouth of this well the woman of the house spread a covering, and on the covering, corn, ground, or rather parched. When Absalom's people came, and enquired after Ahimaaz and Jonathan—she answered, "They are over the little water, being in great haste." Deceived by this equivocation, the pursuers passed over a brook at no great distance, but not finding them, returned to Jerusalem. Afterwards, Ahimaaz and Jonathan continued their journey to David.

After the battle against Absalom, wherein that prince was slain, Ahimaaz desired to carry the news to David, and was the first who arrived. The king, hearing of his approach, said, "He is a good man, and bringeth good tidings." Ahimaaz coming near, fell down on his face before the king, and said, "Blessed be the Lord thy God, who hath delivered up the men that lift up their hand against my lord the king." The king said, "Is the young man, Absalom safe?" Ahimaaz, out of prudence, or real ignorance, or unwilling to declare his death, said only, "When Joab sent thy servant to thee, I saw a great tumult, but I knew not what it was." Ahimaaz was succeeded in the high priesthood by Azariah, 1 Chron. vi. 9.

AHIMAN, אֲחִימָן, Ἀχιμαῖν: *a brother prepared*; from מָנָה *manah*, to prepare: otherwise, *brother of the right hand*; from יָמִין *imin*, the right hand; or, *the which*, from the pronoun מֶנּוּ *men*.

AHIMAN, a giant of the race of Anak: who dwelt at Hebron, when the spies visited the land of Canaan. (Numb. xiii. 22.) He was driven from Hebron with his brethren, Sheshai, and Talmi, when Caleb took that city, A. M. 2559, ante A. D. 1445.

AHIMELECH, אֲחִימֶלֶךְ: *my brother is a king*,
L

king, or, the brother of my king; from מֶלֶךְ *melech, a king.*

AHIMELECH, son of Ahitub, and brother of Ahiah, whom he succeeded in the high priesthood. The tabernacle was then at Nob, where *Ahimelech*, with other priests, dwelt. David finding it necessary to retire from Saul, (1 Sam. xxi. 1.) went to Nob, to the high priest *Ahimelech*, to whom he pretended pressing business from the king; and persuaded the priest to give him the shew-bread, recently taken from the sacred table in the holy place, he having no other in his house; also the sword which he had won from Goliath; of which he says, "There is none like that, give it me." Doeg, the Edomite, being at Nob, when David came thither, related to Saul what had passed. Saul immediately sent for *Ahimelech* and the other priests, and said, "Why have you conspired with the son of Jesse against me?" *Ahimelech* answered the king, "Who is so faithful among all thy servants as David, the king's son-in-law, who goeth at thy bidding, and is honourable in thine house? Did I then begin to enquire of God for him?" [*i. e.* Have I not often so enquired for him?]

Saul commanded his guards that were about him to slay the priests; but the king's officers would not. Then Saul commanded Doeg to kill them, who on that day massacred fourscore and five persons. He went afterwards to Nob, and put men, women, children, and cattle, to the sword; but one of *Ahimelech's* sons (*Abiathar*) escaped the carnage, and retired to David, A. M. 2944; ante A. D. 1060.

AHIMOTH, אֲחִימוֹת: *brother of death, or my brother is dead*; otherwise, *the brother of days*: from יוֹם *ium*, יָמִים *imuth* in the plural. Son of Elkanah, 1 Chron. vi. 25.

AHINADAB, אֲחִינָדָב: *voluntary, or liberal brother*; from נָדָב *nadab*, which also signifies *a vow or offering*; otherwise, *of the prince*; from נָדִיב *nadib, a prince.*

AHINADAB, son of Iddo, governor of the district of Mahanaim, beyond Jordan, under Solomon, 1 Kings iv. 14.

AHINOAM, אֲחִינוֹאִם, Ἀχινουάμ: *the beauty and comeliness of the brother*; from נָחַם *naham*: otherwise, *brother of motion.*

I. AHINOAM, daughter of Ahimaaz, and wife to Saul. 1 Sam. xiv. 50.

II. AHINOAM, David's second wife, mother of Amnon: a native of Jezreel, taken by the Amalekites when they plundered Ziklag, but recovered by David. 1 Sam. xxx. 5.

AHIO, אֲחִי, Ἀδελφοί *ahis*: *his brother, his brethren*; from the pronoun הָ, *his.*

AHIO, with his brother Uzzah, was charged with the conduct of the ark, when David re-

moved it from the house of Abinadab to Jerusalem. 1 Chron. xiii. 7. *Vide UZZAH.*

AHION, אֵיּוֹן: *look, eye, fountain*; from עַיִן *ain, or oin*; son of Abi-gibeon and Maachah, 1 Chron. viii. 31.

AHIRA, אֲחִירָא: *brother of iniquity*; from יָרָא *jara, wicked*; otherwise, *brother or companion of the shepherd*; from רוּחַ *rohe*: otherwise, *brother of him that bruises*; from רָעָה, *rahah.*

AHIRA, son of Enan, chief of the tribe of Naphtali. His offering was similar to that of his fellow chiefs (Numb. ii. 29.) He came out of Egypt at the head of 53,400 men of his tribe.

AHISAMACH, אֲחִישָׁמַח, Ἀχισαμαχ: *brother of strength or support*; or, *my brother supports me*; from סָמַךְ *sumak, to sustain*, and אָחָא, *a brother.*

AHISAMACH, father of Aholiab, the famous artificer employed by Moses, in building the tabernacle, A. M. 2514; ante A. D. 1490.

AHISHAHAR, אֲחִישָׁחַר: *brother of the morning, or, of blackness*; from שָׁחַר *shachar*. Son of Bilham, of Benjamin, 1 Chron. vii. 10.

AHISHAR, אֲחִישָׁר: *brother of a prince*; from שָׂר *shar, a prince*: otherwise, *brother of a song*; from שָׁר *shur*, which also signifies *an enemy*: otherwise, *brother of the direction, or brother of right*; from יָשָׁר *yashar, rectitude.*

AHISHAR, high-steward of Solomon's household.

AHITOPHEL, אֲחִיתוֹפֵל: *brother of ruin, or folly*; from תָּפַל *tophel.*

AHITOPHEL, a native of Gillo. The Jews [*Author libri Tradit. Hebr. in lib. Reg. & Paralip. & ita Interp. plerique.*] describe him as grandfather to Bathsheba, wife of Uriah, and afterwards of David, by his son Ammiel, father of Bathsheba: if so, *Ahitophel* must have been very old at the time of Absalom's rebellion, since his grand-daughter, Bathsheba, had been some time married to Uriah, before she became wife to David. Some conjecture, [*Cornel. a Lapide, Tirin, &c.*] that the cause of *Ahitophel's* embracing Absalom's interest so warmly, was revenge for the dishonour David had done to his grand-daughter; however that might be, directly as Absalom was acknowledged king, he sent for *Ahitophel*, whose counsels at that time were received as oracles. Nothing gave David more uneasiness, than hearing that this great statesman was of Absalom's party; and when Hushai, his friend, came to accompany his flight, he intreated him rather to return to Jerusalem, to disappoint the good advice expected from *Ahitophel*.

When Absalom had entered Jerusalem, *Ahitophel* advised him, in the first place, to abuse his father's concubines publicly, whereby all

Israel

Israel might understand, he had rendered his breach with his father absolute and irrevocable. Soon after, *Ahitophel* proposed to take twelve thousand chosen men, and pursue David this very night, and fall upon him while he is weary, and not on his guard." This advice was agreeable to Absalom, and to the chiefs; but Hushai counteracted it.

Ahitophel seeing his counsel rejected, saddled his ass, went to his house at Gillo, hanged himself, and was buried in the sepulchre of his fathers. Foreseeing the event, he determined to avoid that ignominious death he deserved; which David would certainly have inflicted on him, when resettled on the throne. A. M. 2981; ante A. D. 1023.

AHITUB, אֶחֱיָטֹב: *brother of goodness*, or *my brother is fine or good*; from טוב *thub*.

I. AHITUB, son of Phinehas, and grandson to Eli, the high-priest. His father, Phinehas, being slain in that unhappy engagement where-in the ark was taken by the Philistines, *Ahitub* succeeded Eli. (1 Sam. iv. 11) A. M. 2888.

II. AHITUB, son of Amariah, and father of Zaduck, the high-priest (1 Chron. vi. 8). It is not certain whether this *Ahitub* ever exercised the office of high-priest.

AHIUD, אֶחָיֹוד, אַחְיֹוד: *brother of praise*; from יָדָה *jadeh*, to praise.

AHIUD, son of Shelomi, of Asher, appointed by Moses one of the commissioners for dividing the land of Canaan. Numb. xxxiv. 27.

AHLAB, אַחְלָב, Ἀκλαβ: *which is of milk*, or *which is fat*; from חָלָב *chalab*, milk; otherwise *brother of the heart*; from אַחָה *acha*, a brother, a near relation, and לֵבָב, *lebab*, the heart. A city in Asher: its situation is not known (Judg. i. 31).

AHLAI, אַחְלִי, Ὀχλαί: *one that prays*; from חָלָה *chaluh*; otherwise, *one that complains*, from חָלָה *chul*; or חָלָה *chil*: or, *one that waits*; from יָחַל *ichel*: or, *that begins*; from חָלָל *chalal*.

I. AHLAI, son of Sheshan, 1 Chron. xi. 31.

II. AHLAI, a gallant commander in David's army, 1 Chron. xi. 41. [*Zabud*, son of Ahlai, Eng. Trans.]

AHLAI, אַחְלִי, Ὀχλαί: Vulg. *Oholi*, my tent.

AHOBAN, or *Achoban*, אַחֹבָן, אַבָּן: *brother of the son*, or *the son of the brother*; from אַחָה *acha*, a brother, and בֶּן *ben*, a son; otherwise, *of the understanding*; from בִּינָה *binah*: or, *of the building*; from בִּינָה *binin*: otherwise, *secret*; from חָבֵץ *chabuck*; whence חֵבֶץ *chebion*, hidden.

AHOBAN, or *Akban*, son of Abishur and Abihail, 1 Chron. xi. 29.

AHOHE, אַחֹה: *brotherhood*; from אַחָה *achah*; otherwise, *a thorn*; from חֹאךְ *choach*: otherwise, *a hook*; from חָךְ *chach*.

AHOHE, or *Ahoah*, third son of Bela, and

grandson of Benjamin, 1 Chron. viii. 4. His descendants are called *Ahokites*.

AHOHITES, *Achochi*, or *Ahoi*, אַחֹי: of the family of *Ahohe*: *a living brother*; from אַחָה *acha*, a brother, and חַיָּה *chajeh*, living; otherwise, *my thorn*: from the pronoun י, *jod*, mine, and חָךְ *chach*, a thorn.

AHOLAH, or *Acheleh*, אַחֹלָה: *his tabernacle*, *his tent*; from אֶהֱלֵה *ahel*.

AHOLIAB, or *Aeliab*, אַחֹלִיָּאב: *the tent or tabernacle of the father*: from אֶהֱלֵה *ahel*, a tent.

AHOLIAB, son of Ahisamach, of Dan, appointed with Bezaleel, to construct the tabernacle, Exod. xxxv. 34.

AHOLIBAH, or *Aelibeh*, אַחֹלִיבָה: *my tent and my tabernacle*: from אֶהֱלֵה *ahel*, a tent: from the pronoun י, *my*; the preposition ב, *beth*, in; and the pronoun ה, *a*, her.

AHOLIBAH, and *Aholah*, are two feigned or symbolical names adopted by Ezekiel, (chap. xxiii. 4.) to denote the two kingdoms of Judah and Samaria. They are represented as sisters, and of Egyptian extraction. *Aholah* stands for *Samaria*; and *Aholibah* for *Jerusalem*; the first signifies *a tent*: the second, *my tent is in her*. They both prostituted themselves to the Egyptians and Assyrians, in imitating their abominations and idolatries; wherefore, the Lord abandoned them to the power of those very people, for whom they showed such excessive and impure affection. They were carried into captivity, and reduced to the severest servitude. (Vide NAMES.)

AHOLIBAMAH, or *Aelibemeh*, אַחֹלִיבָמָה, Ὀλִיβεμὰς: *my tabernacle is exalted*; from אֶהֱלֵה *ahel*, a tent, and the pronoun י, *my*, and בָּמָה *bamah*, exalted.

AHUMAI, or *Achumi*, אַחֹומִי: *brother of the waters*; from מִים *mim*: otherwise, *the meadow of waters*, a *waterish meadow*; from אַחֻ *achu*, a meadow, and מִים *mim*, waters. Son of Jahath, of Judah. 1 Chron. iv. 2.

AHUZAM, or *Oosam*, or *Achzem*, אַחֹוזָם, Ὀזָאן: *their possession*, *their occupation*; from אַחָז *achaz*: to take, to possess, and the pronoun מ, *am*, their's; otherwise, *their vision*; from חָזָה *chazah*, to see. Son of Naarah, of Judah, 1 Chron. iv. 6.

AHUZAT, or *Achozath*, אַחֹוזָת: *possession*, *occupation*, *vision*; from אַחָז *achaz*: or, *brother of the olive*; from אַחָה *acha*, a brother, and זֵיתֹן *zith*, an olive tree.

AHUZZATH, friend of Abimelech, king of Gerar, who came with him and Pichol, his general, to make an alliance with Isaac (Gen. xxvi. 26). Several interpreters, following the Chaldee and St. Jerom, [*Qu. Hebr. in Gen.*] take *Ahuzzuth* in an appellative sense, for a company of friends which attended Abimelech.

The LXX call him *Ahuzzath*, the *Brideman*. A. M. 2200; ante A. D. 1804.

AI, a city near Bethel, westward (Josh. vii. 2). The LXX call it *Agai*, and Josephus, *Aina*; others, *AIath*. Joshua having detached 3000 men against *AI*, God permitted them to be repulsed, on account of the sin of Achan, who had violated the anathema pronounced against Jericho, by appropriating some of the spoil. A. M. 2553; ante A. D. 1451. After the expiation of this offence, Joshua sent by night 30,000 men to lie in ambush behind *AI*: the next day, early in the morning, he marched against the city, with the remainder of his army. The king of *AI* sallied hastily out of the town with his troops, and attacked the Israelites, who, on the first onset, fled, as if under great terror; by this feint they drew the enemy into the plain. When Joshua saw the whole of them out of the gates, he elevated his shield on the top of a pike, as a signal to the ambuscade; which immediately entered the place, now without defence, and set fire to it. The people of *AI*, perceiving the rising smoke, endeavoured to return, but found those who had set fire to the city in their rear, while Joshua and his army advancing in front, destroyed them all. The king was taken alive, brought to *Joshua*, and was afterwards hanged.

We read chap. viii. 3. "So Joshua arose, and all the people of war, to go up against *AI*; and Joshua chose out 30,000 mighty men of valour, and sent them away by night." There is a manifest contradiction between this verse and the twelfth, where it is said, that "Joshua chose 5000 men, whom he sent to lie in ambush between *Bethel* and *AI*." Dom *Calmet*, [*Comment on Joshua*, viii. 13.] says, that "Masius, [*in Joshua*, viii.] allows but 5000 men for the ambuscade, and 25,000 for the attack of the city, being persuaded, that an army of 600,000 men could only create confusion on this occasion, without either necessity for, or advantage in, such numbers." Masius seems to argue rightly, and to think like a soldier. "But the generality of interpreters," continues *Calmet*, "acknowledge two bodies to be placed in ambuscade, both between *Bethel* and *AI*, one of 25,000, the other of 5000 men."

State it thus: Joshua sent at first 30,000 men, who marched by night, and, to prevent discovery, went behind the eminences of *AI*, where these posted themselves at *Bethel*, taken by *Joshua* for the ambuscade. The officer, the head of them, then detached 5000 men, who lay hid as near as possible to the town, in order to throw themselves into it on the first opportunity.

Dom *Calmet* says, that some interpreters will not allow the Hebrew word *akeb* to signify

an ambuscade; and that literally it denotes the *heel*; if so, then by a metaphor, it must signify *ambuscade*, since the property of an ambuscade is to fall on the enemy behind. It is an expression in daily use with us, that—the enemy is at our heels, that—he is close up with us—at our backs: and it is generally from behind that an ambuscade discovers itself by its attack.

The learned commentator on this place, reports the different opinions of interpreters concerning the nature of the signal used; but he does not render the matter absolutely clear. Some pretend, says he, that the Hebrew כִּידֹן *cidon*, signifies a *shield*; the LXX and *Aquila*, suppose it to mean a javelin all of iron, called *guscos*; but a javelin is too small to serve for a signal, at such a distance, nor is a shield more easily distinguished, though seen.

The Rabbins, though commonly a parcel of dreamers, have yet sometimes good intervals; they believe it was a staff belonging to some of their colours, which Joshua elevated as a signal.—[Most probably, it was one of the *fire-pots*, which are used as ensigns by the eastern caravans, the *smoke* of which would rise to a great height, be easily seen, and signify the fate intended for the city; beside this, as the frame and staff of this instrument was of iron, it answers to the translation of LXX. and *Aquila*, and is, very probably, what they had in contemplation.]

AIAH, or *Oiah*, אֵיָא, or אֵיָא by א *aleph*: *vulture*: according to others, *pie*, or *raven*; from אֵיָא *ajah*: or, *alas!* otherwise, *where is he?*

I. AIAH, mother of Rizpah, who was Saul's concubine. David delivered her children to the Gibeonites, to be hanged before the Lord, 2 Sam. xxi. 8.

II. AIAH. Jerom translates it *vulture*. Bochart believes it signifies the *merlin*; the Syriac renders it *raven*, and the Arabic, *owl*. Our translation, Job xxviii. 7, renders it *vulture*; but Lev. xi. 14, and Deut. xiv. 13, *kite*. It is evidently a species of unclean bird, most probably the *vulture*; so called from its gluttony, or perhaps from its note. The word אֵיָא (Jer. l. 39), though supposed by Bochart to denote *jackalls*, may perhaps be the plural of *Aiah*: and signify *vultures*, their flights, or companies; which in some countries are very numerous. See the articles on NATURAL HISTORY, BIRDS.

III. AJALON, אֵילָן: a *chain*; from אֵלָה *alah*: otherwise, *strength*; or, a *stag*; from אֵיל *ail*.

AJAH, son of Zibeon, of the race of Esau, Gen. xxxvi. 24.

AITH, אֵיתָ: a city, *heap*, *muss*.

[AJALON, אֵילָן, the city of the great stag; or of the great oak; many cities have taken their names from animals; and among others, from

from the *stag*. So the Greeks had their *Elaphusa*, *Elaphite*, *Elaphoneusus*: so, the Germans have their *Hirschau*, *Hirschberg*, *Herschfeld*: and we have our *Hart-ford*, the county town of *Hartfordshire*. Is it "the *Aun*" with the *stag*? See the *MEDALS OF EGYPT*, No. 18.]

AJALON, a city of Dan (Josh. xix. 42) assigned to the Levites of Kohath's family. We find it sometimes named *Elom* or *Ailom*. Eusebius says, that in his time there was shown a place called *Ajalon*, three miles east of Bethel: but this cannot be the *Ajalon* mentioned by Joshua, ch. x. 12, where he speaks to the lunar light to stay in the valley of *Ajalon*; for this did not belong to Dan; and Bethel was too remote from that tribe. St. Jerom notices another *Ajalon* two miles from Shechem, in the way to Jerusalem. He says, [*in Epitaphiæ Paulo*,] that Sta. Paula going from Shechem to Bethoron, saw on her left hand *Ajalon* and *Gibeon*. In 2 Chron. xxviii. 18, *Ajalon* is placed between Bethshemesh and Timnah. There was a city called *Ajalon*, in the tribe of Zebulun, Judges, xii. 12. Thus there were four cities of this name.

(1) In *Dan*, between Timnah and Bethshemesh; probably, that spoken of by Joshua.

(2) *Ajalon*, in Benjamin, east of Bethel. 2 Chron. xi. 10.

(3) *Ajalon*, in Ephraim, not far from Shechem

(4) *Ajalon*, in Zebulun; its situation not known.

[*Vide* FRAGMENT, No. CLIV.]

AICHMALOTARCH, Ἀιχμαλοτάρχης: a Greek term, signifying, *prince of the captivity*, or *chief of the captives*. This was the title, as the Jews pretend, of him who governed that people, during the captivity of Babylon.

They believe these princes, or governors, to have been constantly of the tribe of Judah, and family of David. But they would be very much puzzled to prove the real existence of these *Aichmalotarchs*. According to Basnage (*Hist. des Juifs*, lib. iii. cap. 4) the eastern Jews had their *princes of the captivity*, as the western Jews had their *patriarchs*. The Eastern Jews were those settled in Babylon, in Chaldæa, Assyria, and Persia; while they who dwelt in Judæa, Italy, Egypt, and other parts of the Roman empire, were called Western Jews. There was no *prince of the captivity* before the end of the second century. *Huna* was the first invested with this character, about that time. The office continued till the eleventh century. The *princes of the captivity*, it is said, resided at Babylon; where they were installed with ceremony, held courts of justice, &c.

This magistrate in Babylonia was called, in

the Jewish language, *Rosh-Golah*, i. e. head of the captivity. The Jews of Alexandria had their *Alabarchæ*, and the Jews of Antioch had their *Ethnarchæ*; after this the Jews in most places of their dispersions had their *Patriarchæ*, for the same purpose; and there are in the Imperial laws, edicts concerning them. Prid. Connect. &c. Part ii. B. 4. *Vide* ALABARCHA.

AIR, or *Oin*, ὕψ: a fountain, or an eye.

AIR. The air, or atmosphere, surrounding the earth, is often meant by the word *heaven*; so the birds of the heaven—for the birds of the air. God rained fire and brimstone on Sodom from heaven, i. e. from the air, Gen. xix. 24. "Let fire come down from heaven;" i. e. from the air, 1 Kings, i. 10. Moses menaces Israel with the effects of God's wrath, by destruction with a pestilential air, Deut. xxviii. 22, or, perhaps, with a scorching wind, producing mortal diseases; or with a blast which ruins the corn. 1 Kings, viii. 37. *Vide* WIND.

To "beat the air," to "speak in the air" (1 Cor. ix. 26) are modes of expression used in most languages, signifying—to speak without judgment, or understanding; or to no purpose; to fatigue ourselves, in vain. "The powers of the air," Eph. ii. 2. are probably meant of devils, who exercise their powers principally in the air; exciting winds, storms, and tempests, or other malign influences (*vide* Job i. 9.) to which, perhaps, the apostle may allude; [if it be not rather an accommodation of the Jewish manner of speaking which was current in his days. *Vide* ANGEL.]

AKAN, or *Oken*, ὀκν, ἰσκαμ: tumult, blowing, or gnashing of teeth: otherwise, rampart, outward wall.

AKIBA, a famous Rabbin, who lived about A. D. 130, and was, as it were, the fore-runner of the celebrated impostor Barchochebas. The Jews, who greatly extol him, relate, that *Akiba* was descended from Sisera, the general of Jabin, king of Canaan, (Judg. iv. 7). He spent forty years in the country, employed in keeping the flocks belonging to one *Calva Juna*, a rich citizen of Jerusalem. His master's daughter offered to marry him, if he would quit the life of a shepherd, and apply to study. *Akiba* promised he would, whereupon they were clandestinely married; and he went to the University, where he spent twelve years, with so much reputation, that he came from thence with 12,000 scholars. His wife advised him to return thither; he continued, therefore, twelve years longer there; and his reputation increasing, he brought from thence 24,000 disciples. It may easily be perceived, that this prodigious number of scholars is a *Rabbinical* hyberbole; but they go farther, and tell us, that

that all these scholars died between Easter and Whitsuntide, for not behaving with suitable respect to one another; and they were all buried at the foot of a hill near Tiberias. Basnage, *Hist. des Juifs*, tom. 2. lib. vi. cap. 8.

The Jews say, *Akiba* was a man of so much learning, that he could give a reason for the minutest letter of the law; and that what God had concealed from Moses, he revealed to him. There are a thousand opinions in the *Mishna*, whereof he is thought to be the author, and which are esteemed as so many maxims and decisions.

He was in the height of his reputation, and prince of the Sanhedrin, when Barchochebas appeared, to whom, it is certain, *Akiba* was attached, and to whom he served as harbinger, or fore runner, in the same quality almost as John Baptist was to our Saviour. But these two men were governed by a different spirit from that of our Saviour and John. They kindled a war in Judea, prompted the Jews to rebellion, committed infinite disorders, killed thousands of Christians and Romans, and caused the entire destruction of their country. *Vide* ADRIAN and BARCHOCHEBAS.

After the taking of Bether, *Akiba* was a prisoner, and continued some time in fetters, manifesting so great adherence to the observances of his predecessors, that he chose rather to go without drinking, and to use in washing himself, the water which was allowed him, than to omit that practice. The emperor *Adrian* severely punished his rebellion, and ordered his skin to be torn off with an iron comb. With him, say the Rabbins, vanished the honour of the law. *Mishna in Sota*, 515. They add, that *Judah the Holy*, another celebrated doctor, was born the day that *Akiba* died, i. e. A. D. 135. Bether was taken August 10th, that year.

AKKUB, or *Okub*, אקוב, Ἀκουβ: *footstep*, *heel*: otherwise, *he that supplants, that deceives*; from אקב *hakub*, or *okeb*, which has all these significations.

ALABARCHA, Ἀλαβάρχη. This term is not in Scripture; but Josephus uses it repeatedly to signify the chief of the Jews in Alexandria. *Antiq. lib. viii. cap. 8, 20, xx. cap. 3.* Philo calls this magistrate, ἑταρχης, *Genarches*; in *Flacc. p. 975, d.* Josephus also, in some places, calls him *Ethnarches*. *Antiq. lib. xix. cap. 4.* These terms signify the prince, or chief, of a nation. But the signification of *Alabarcha*, is disputed. Some believe, that this name was given in raillery to the principal magistrate, or head of the Jews at Alexandria, by the Gentiles, who despised the Jews. So *Vales. not in Euseb. lib. ii. cap. 5. Ita & Turneb. lib. xxvii. cap. 25.* Others derive *Alabarcha* from

Alaba, which signifies *ink* to write with; *Alabarcha* would then signify the *chief secretary*, or collector of the customs and duties on cattle carried out of the country. So *Cujac. lib. viii. Obser. cap. 37.*

Fuller, *Miscell. Theologic. lib. iv. cap. 16.* [*Vide Martinii Lexicon*] derives it from the Syriac *Hulaph* (הלפ *loco, via*) and *Arcin* (ארצין or ארצין *Arcon*): the intendant, or the sovereign's delegate: for in places where the Jews were numerous, a principal of their own nation, or some other to whom they might address themselves, in their own affairs, was placed over them. But this last etymology seems no better than the other, says *Calmet*. It is certain, the dignity of *Alabarch* was common in Egypt, as we see in Juvenal; *Sat. 1, v. 129.*

*inter quos musus habere
Necio quos titulos Egyptus aut Alabarches.*

Also the emperors Valens, Gratian, and Theodosius, speak of the customs, or imposts, called *Alabarchia* in Egypt. *Lib. ix. cap. de Vectig. & Commiss. Usurpationem totius licentia summovemus circa vectigal Alabarchia per Egyptum.* Perhaps, originally the title *Alabarcha*, signified the person who had the custom of salt; but was wantonly given to the head, or governor, of the Jews at Alexandria. In this sense the etymology will come from the Greek, *hals*, *halos*, salt, and *Archon*, the chief. [The opinion, if not the derivation, of Fuller, seems to be confirmed by FRAGMENT, No. XXII. relating to the heads of trades, &c. in the East.]

ALABASTER. In Matt. xxvi. 6, 7. we read, that Jesus being at table in Bethany, in the house of Simon, the leper, a woman, (Mary sister of Lazarus, John xii. 3.) poured an *alabaster box* of precious ointment on his head. This *alabaster* was a sort of white marble, wherein precious liquors or unguents were preserved. Pliny says, *lib. xxviii. cap. 8.* that this kind of marble was found in the neighbourhood of Thebes, in Egypt, and about Damascus, in Syria. It was wrought into any form with ease, being neither hard, nor brittle. From the general use of this material, many kinds of vessels to contain liquors, received the name of *alabaster*, though not made of this stone. Some authors think, as Epiphanius, *lib. de Mensur.* that the box here mentioned, was of glass; and this opinion they support by St. Mark's expression, ch. xiv. 3, that "a woman POURED out the perfume upon our Saviour." A vessel of glass was given to Constantine the Great, as that wherein the liquor or perfume had been contained, which was poured on the head of Jesus; says Suidas, in Φωρος. Theodosius ordered it to be removed from the Forum of Constantinople, into a safer place. Some suppose the

the name *alabaster* denotes the form, rather than the matter, of this box. *Alabastrum* may signify a vessel without a handle: it is certain this term expresses generally a box to put perfumes in; [and this was probably in shape like some kinds of our snuff-boxes.]

[Herodotus, *lib. iii. cap. 20.* among the presents sent by Cambyses to the king of Ethiopia, mentions *μυρον αλαβαστρον*. Cicero, *Academ. lib. ii.* speaks of *alabaster plenus unguenti*. As to the expression, *breaking the box*, it merely implies, that the seal upon the box, which closed it, and kept the perfume from evaporating, &c. had never been removed, but was on this occasion broken, *i. e.* FIRST OPENED; implying that, not only was this unguent extremely valuable, but that it was not the remains at the bottom of a vessel, but—the prime, first opening, most fragrant part, which was used in thus perfuming our Lord, as a token of the utmost respect: a fit example for imitation! With the fragrance of such ointment, well might a house (the whole premises, as John says) be filled remarkably.

ALAMELECH, אלמלך: *od is king*; from אל *al*, God, and מלך *melech*, king.

ALAMETH, or Olmeth, אלמית, Ἀλεμὶθ: *secret*; otherwise, *youth, ages*: from אלם *alam*, or *olum*: otherwise, *above death*; from *by ol*, above, and מות *muth*, death. Ninth son of Becher, son of Benjamin, 1 Chron. vii. 8.

ALCIMUS, Ἀλκιμος: *strong, vigorous*.

ALCIMUS, *Jacimus*, or *Joachim*, high priest of the Jews, A. M. 3842, died 3844; ante A. D. 160. He was of the race of the priests, but not of a family of the first rank, nor whose ancestors had enjoyed the high priesthood. *Joseph. Antiq. lib. xx. cap. 8.* Besides, he had been polluted with idolatry, during the persecution of Antiochus Epiphanes (2 Macc. xiv. 3) and he obtained this dignity by very irregular means. He was confirmed in his office, by king Antiochus Eupator, after the death of Menelaus. *Alcimus* did not perform the functions of it till after the death of Judas Maccabæus. Seeing he could not exercise his dignity of high-priest, he no sooner had intelligence that Demetrius, son of Antiochus Epiphanes, had stolen privately away from Rome, and was arrived in Syria, but putting himself at the head of the apostate Jews, who were then at Antioch, he threw himself at the feet of this new king, and besought him to defend them from the violences of Judas Maccabæus, whom he accused as an oppressor of those who supported the king's party, and who had dispersed and driven them out of their country. Intreating him also to send somebody into Judæa, to examine into the mischiefs and disorders committed by Judas Maccabæus, and to chastise his insolence.

Demetrius sent Bacchides thither with an army, and confirming *Alcimus* in his office of high-priest, commanded him to accompany Bacchides; and charged them both with the conduct of this war. As soon as they came into Judæa, they endeavoured to surprise Judas and his brethren, under pretence of treating with them; but they suspected, or discovered the snare, and happily avoided it. Some not so prudent, perished; among others, sixty *As-sideans*, and many scribes and doctors of the law; not imagining that a priest of Aaron's race, was capable of such iniquity. On his swearing, that no injury should be offered to them, they went to him; but as soon as he had them in his power, he gave directions that they should all be murdered. After which perfidy, no one would trust him.

Bacchides having established *Alcimus* by force in Judæa, marched out of Jerusalem, and encamped at Bezeth, on his return into Syria. 1 Macc. vii. 19, 20. From thence he sent and apprehended several who had deserted his party, with others, whom he commanded to be killed; after which, having committed the province to *Alcimus*, and left troops sufficient, he returned to king Demetrius. *Alcimus*, for some time, kept his ground; deserters came over to him in great numbers, with whom he made terrible havoc in the country; but Judas soon recovered the superiority; and *Alcimus* finding himself unable to resist Judas, returned to the king with a present of a gold crown, a palm-tree, and golden branches; which, in all probability, he had taken out of the temple. 1 Macc. xxv. 26, &c. The king sent a new army against Judas, under Nicanor, his old enemy, with particular orders to kill him, disperse his party, and establish *Alcimus* in full possession of his dignity.

Nicanor, who was well acquainted with the bravery of his adversary, proposed a treaty; but *Alcimus*, who thought sufficient care was not taken of his interests, went to the king, and prejudiced him so strongly against this treaty, that he refused to ratify it, and sent Nicanor positive orders to continue the war, till he had killed Judas, or taken him.

Nicanor attempted to secure the person of his enemy at an interview, near Jerusalem; but Judas perceiving treachery, withdrew, and recommenced the war. Nicanor was beat at Capharsalama; and in a second battle he was killed, and his army routed. Demetrius being informed of this, sent again Bacchides and *Alcimus*, with a powerful army, the choice of his troops. Judas had only three thousand men; and this little body was much lessened by terror and desertion, so that he had not above eight hundred

hundred with him; with this small force, he ventured to attack the enemy, and, after prodigies of valour, died, overwhelmed by numbers.

Alcimus and his party now became the strongest. *Alcimus* began to exercise the offices of the high-priesthood, which he had purchased; but attempting to pull down the wall of the inner court, which had been built by the prophets (that probably which separated the altar of burnt-offerings from the priest's court) God punished him by a stroke of the palsy, whereof he died, after enjoying the pontificate three or four years, A. M. 3844. *Joseph. Ant. lib. xii. 47.*

ALEMA, or *Alimis*, 'Αλεμος: *porch*; from אֶלֶם *alem*.

ALEMA, a city in *Gilead*, beyond *Jordan*, 1 Macc. v. 26. *Isaiah* speaks of *Elim*, in *Moab*, Is. xv. 8. *Helmon-Dehlataim*, or *Almon-Dehlataim*, is known to be in the same country: this may, perhaps, be the *Alema*, mentioned in the *Maccabees*.

ALEMETH, or *Olemeth*, אֶלֶמֶת, 'Αλαμωθ: *Vide ALEMA*.

I. *ALEMETH*, son of *Jehoadah*, of *Benjamin*, 1 Chron. viii. 36.

II. *ALEMETH*, a city of *Benjamin*. It joined to *Anathoth*. Both were cities of refuge.

ALEPH (א) the name of the first letter in the Hebrew alphabet, whence the *Alpha* (Α) of the *Syrians* and *Greeks* is derived. This word (as a word) signifies *chief*, *prince*, or *thousand*, expressing, as it were, a leading number.

There are certain psalms, and other parts of scripture, which begin with *Aleph*; and the verses following begin with the following letters of the alphabet in their order: these are called *acrostics*. In the 119th Psalm, the first eight verses all begin with *Aleph* (Α); the eight following all with *Beth* (Β); and in like manner the eight lines of the stanzas following begin each with the same letter. In the 111th Psalm, the first verse, "I will praise the Lord with my whole heart," begins with *Aleph* (Α); the following, "In the assembly of the upright, and in the congregation," begins with *Beth* (Β); and so on, each verse beginning with its proper letter of the alphabet, in its order. In the Lamentations of *Jeremiah*, chapter i. the first strophe only begins with *Aleph* (Α); the second with *Beth* (Β); and so the others. In the third chapter, three verses successively begin with *Aleph* (Α); then three others with *Beth* (Β) &c. We have no other sort of *acrostic* Hebrew verses remaining.

The Jews at this day use their letters as numerical characters; A, *Aleph*, stands for *one*; B, *Beth*, for *two*; G, *Gimel*, for *three*; and so on. But I do not find that this custom is ancient. *Vide HEBREW POINTS, LETTERS, &c.*

ALEXANDER, 'Αλέξανδρος: *one that assists men*; or that *helps stoutly*; or *one that turns away evil*. Such is the signification of this Greek word, which nearly answers to the Hebrew word *Solomon*.

ALEXANDER THE GREAT, son and successor of *Philip*, king of *Macedon*, is denoted in the prophecies of *Daniel* (vii. 6) by a leopard with four wings, signifying his great strength, and the unusual rapidity of his conquests: also (Dan. viii. 4, 5, 6, 7) as a one-horned he-goat, running over the earth so swiftly, as not to touch it; attacking a ram with two horns, overthrowing him, and trampling him under foot, without any being able to rescue him. The he-goat prefigured *Alexander*, the ram prefigured *Darius Codomannus*, the last of the Persian kings. In the statue beheld by *Nebuchadnezzar* in a dream, (Dan. ii. 39) the belly of brass was the emblem of *Alexander*; the legs of iron designed his successors. He was appointed by God to destroy the Persian empire, and to substitute the Grecian monarchy.

Alexander was born at *Pella*, ante A. D. 355. His father was killed at a marriage feast, when *Alexander* was about eighteen.

After he had performed the last duties to his father, *Philip*, he was chosen by the *Greeks* general of their troops going against the *Persians*. He entered *Asia* with an army of 34,000 men, A. M. 2670; ante A. D. 334. He subdued almost all *Asia Minor* in one campaign; he defeated *Orobates*, one of *Darius's* generals; and *Darius* himself, whose army consisted of 400,000 foot, and 100,000 horse, in the narrow passes which lead from *Syria* to *Cilicia*. *Darius* fled, abandoning his camp and baggage, his children, wife, and mother.

After he had subdued *Syria* *Alexander* came to *Tyre*; the *Tyrians* evading his entrance into their city, he besieged it. He wrote at the same time to *Jaddus*, high-priest of the *Jews*, that he expected to be acknowledged by him, and to receive from him those submissions which he had hitherto paid to the king of *Persia*. *Joseph. Antiq. lib. xi. cap. ult.* *Jaddus* refusing, as having sworn fidelity to *Darius*, *Alexander* resolved to march against *Jerusalem*, when he had reduced *Tyre*. That siege lasted long, but at length the city was taken, and sacked; this done, he entered *Palestine*, and reduced it. As he was marching against *Jerusalem*, intending to punish the high-priest, *Jaddus*, fearing his resentment, had recourse to God by prayers and sacrifices; and the Lord in a dream commanded him to open the gates to the conqueror, and, dressed in his pontifical ornaments, attended by the priests in their formalities, at the head of his people, to receive *Alexander* in triumph. *Jaddus*

Jaddus obeyed; and *Alexander* seeing from a distance this company advancing, was struck, and approaching the high-priest, he saluted him first, then adored God, whose name was engraved on a thin plate of gold worn by the high-priest on his forehead: the people in the mean while surrounded *Alexander*, with great acclamations. The kings of Syria who accompanied him, and the great officers about *Alexander*, could not comprehend his conduct; *Parmenio* alone ventured to ask, "Why he, to whom all people prostrated themselves, had prostrated himself before the high-priest of the Jews?" *Alexander* replied, "that he paid this respect to God, not to the high-priest: for," added he, "while I was yet in Macedonia, I saw the God of the Jews, who appeared to me in the same form and dress as this high-priest; he encouraged me to march my army with expedition into Asia, promising under his conduct to render me master of the Persian empire. For this reason, as soon as I perceived this habit, I recollected the vision I had seen, understood that my undertaking was favoured by God, and that under his protection I might expect very soon to obtain the Persian empire, and happily to accomplish all my designs."

Having said thus, he embraced Jaddus, and was conducted into the city. He went directly to the temple, where he offered sacrifices to the Lord, punctually conforming to the directions of the priests, and leaving to the high-priest the honours and functions annexed to his dignity. They showed him the prophecies of Daniel, wherein it is said, that a *Grecian* prince should destroy the *Persian* empire: these he applied to himself; and was thereby confirmed in his opinion, that God had chosen him to execute that great work.

After this, he dismissed the multitude; and the next day, bade them ask what they would of him: the high-priest desired only the liberty of living under his government according to their own laws, with an exemption from tribute every seventh year, because in that year the Jews neither tilled their grounds, nor reaped their products. *Alexander* readily granted this request: and as they besought him to grant the same favour to the Jews beyond the Euphrates, in Babylonia and Media, he promised that privilege, as soon as he had conquered those provinces: after this, having signified, that if any would enlist in his troops, he would receive them; many followed him.

This done, he left Jerusalem, and visited other cities; being every where received with great testimonies of friendship and submission. The *Samaritans*, who dwelt at Sichem, observing how kindly *Alexander* had treated the

PART II. Edit. IV.

Jews, resolved to say, that they also were by religion Jews; for it was their practice, when they saw the affairs of the Jews prosper, to boast, that they were descended from *Manasseh* and *Ephraim*; but when they thought it their interest to say the contrary, they would not fail to affirm, and to swear, that they had no relation to the Jews.

They came therefore with many demonstrations of joy, to meet *Alexander*, as far, almost, as the territories of Jerusalem. *Alexander* commended their zeal; and the *Sichemites* intreated him to visit their temple, and their city: he promised that he would, at his return; and as they petitioned him for an exemption from taxes every seventh year, because they, also, neither tilled nor reaped that year, *Alexander* asked them, if they were Jews? They said, they were *Hebrews*; and by the *Phœnicians*, called *Sichemites*. *Alexander* answered, that he had granted this exemption only to Jews; but, at his return, he would enquire into this affair, and do them justice.

[N. B. In reading the accounts of *Josephus*, we ought always to recollect, that his chief design in his history was to recommend his nation, then captive, to the powers of Rome: and that, in common with his countrymen, he had strong prejudices against every nation but his own, and every sect but his own.]

Alexander having conquered Egypt, and regulated it, gave orders for the continuation of his new city, *Alexandria*, and departed from thence about spring, with the utmost expedition, into the east, in pursuit of *Darius*. (*Quint. Curt. lib. iv. cap. 8. Euseb. Chronic. Cedren.*) Passing through Palestine, he was informed, that the *Samaritans*, in a general insurrection, had killed *Andromachus*, governor of Syria and Palestine, who coming to *Samaria* to regulate some affairs, the inhabitants set fire to his house, and burned him: this was infinitely displeasing to *Alexander*, who loved *Andromachus*: he ordered all who were concerned in his murder to be executed; the rest he banished from *Samaria*, and settled a colony of Macedonians in their room. (*Joseph. lib. ii. contra Appion.*) The *Samaritans* who escaped this calamity, collected in *Sichem* at the foot of Mount Gerizim, which became their capital, as it still continues. And lest the 8,000 men of this nation, who were in his service, and had accompanied him since the siege of *Tyre*, if sent back into their own country, might renew the spirit of rebellion, *Alexander* sent them into Thebais, the most remote (southern) province of Egypt, and there assigned them lands.

We shall not enlarge in reciting *Alexander's* conquests. After he had subdued Asia, and

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opened a way to *India*, with incredible good fortune and rapidity, he gave himself to intemperance: having drunk to excess, he fell sick, and died, after he had obliged "all the world to be quiet before him," 1 Macc. i. 3. Being sensible his end was near, he sent for his court, and declared, "he gave the empire to the most deserving:" yet, it is said, he regulated the succession by a will. 1 Maccabees, chap. i. 7, says, he divided his kingdom among his generals while he was living. It is certain, a partition was made of *Alexander's* dominions, among the four principal officers of his army, and that the empire which he founded in Asia subsisted many ages after him. He died A. M. 3681; ante A. D. 323, at the age of thirty-three, after reigning twelve years, viz. six as king of *Macedon*, and six as monarch of *Asia*. *Justin. lib. xii. Quint. Curt. lib. ii. cap. 7.*

The spurious *Josephus*, or *Josephus Ben Gorion* (vide *JOSEPHUS II.*) relates, that *Alexander* having entered the temple, the high-priest showed him the courts, the treasures, and all the beauties of that holy place, and even the holy of holies itself, the most sacred and innermost part. *Alexander* having admired these things, and blessed the Lord for them, said, "I desire to leave here, a monument of my devotion and respect to the God whom you adore; I will give, therefore, to the artificers, a great quantity of gold, that they may make a statue of me as large as life, and place it between the altar of burnt-offerings and the holy place:" but the high-priest replied, "he might make a better use of the sum he intended to devote to God, by giving it to support the priests, and for the service of the people, who should worship God in his holy place; and that he would erect a more excellent monument in honour of him." "What monument then can that be?" replied *Alexander*: "It is this," says Jaddus; "all the children of the priests that shall be born this year in Jerusalem and all Judæa, shall be called by the name of *Alexander*: these will be so many living monuments, that shall every day revive the memory of your name in the Lord's temple."

The Jews relate, that the Egyptians prosecuted the Hebrews before *Alexander*, to procure the restitution of the gold and silver vessels, &c. which their ancestors had borrowed at the Exodus (Exod. iii. 22). The Egyptians set forth their right in the best manner they could; but when he heard the representations of the Hebrews, and understood that this was a consideration for many years' oppression, labour, and bad usage received from the Egyptians, and for children drowned or exposed;—also, that the evidence rested on the Hebrew wri-

tings, he dismissed the Egyptians in confusion. This law-suit is probably only an invention of the Rablins; [though it is not impossible, the idea might be started before *Alexander* in a merry mood, and might afterwards be reported as fact.] *Abraham Zaceuth. in Sepher. Juchasim. & Gemar. Babylon. ad. tit. Sanhed. cap. 11.*

Some have been of opinion, (See *M. Simon's Dictionary*, under the title *ALEXANDER*,) that it was the high-priest Jaddus who told *Alexander*, that the Gods worshipped by the Heathen, were mortal men deified: but this is conjecture only. The ancients, from whom we learn this particular (taken from a letter of *Alexander* to his mother) have not told us, that he had it from Jaddus, but from *Leo*, a high-priest, who had the care of the *Egyptian* mysteries: [and as this was certainly the fact, it was at once an historical truth, and a complimentary kind of apology for the same madness in *Alexander*, who herein imitated the heroes of ancient days.] *Tertull. de Pallio, cap. 3. Minutius Felix, in Octavio. Cyprian. de vanitate Idolatorum, cap. 1. August. de Civit. Dei, lib. viii. cap. 5; & de consensu Evang. lib. i. cap. 23.*

The name of this conqueror is equally celebrated in the writings of the *Orientalists*, as in those of the Greeks and Romans; but they vary extremely from the accounts which western historians give of him: they call him, *Escander Dulkarnaim*, "double-horned *Alexander*," alluding to the two horns of his empire (or his power) in the east and west. His posterity is yet extant in parts towards India: and his fame is there maintained and cherished. *Bibl. Orient. Escander, p. 317.*

The eastern writers do not agree as to *Alexander's* father and mother: the Mahometans generally relate his origin thus:—*Darab*, king of Persia, made war against Philip, king of Macedonia, and having defeated him, obliged him to retreat to a place, where he blocked him up so closely, that he was forced to sue for peace, to give his daughter in marriage, and to pay an annual tribute of a thousand *beizats*, or golden eggs, each forty drachms in weight. *Darab* having espoused the princess, perceived that her breath was offensive, and resolved to send her back to her father, though she was with child by him: Philip received her; and the son of whom she was delivered, he named, as if he had been his own; and called him *Alexander*.

Darab, at his death, left his kingdom to a son of his own name (*Darius Codomannus*, of the Greeks; *Dara*, in the Persian language, signifies *sovereign*). This prince extended his territories,

territories, settled posts throughout his dominions for giving speedy intelligence, and reigned some years happily: but, as he governed with great pride and severity, he drew on himself the odium of the great men and of the common people, who rebelled against him. The grandees wrote to *Alexander*, inviting him to conquer Persia, which belonged to him, as son and heir to *Darab* the first. *Alexander* desiring to take advantage of these dispositions, refused to pay the thousand *beizats*, or golden eggs; and the king of Persia demanding them, by his ambassador, *Alexander* replied, "The bird which laid these eggs, is flown into the other world."

On this, *Darius* levied a powerful army, to reduce *Alexander*, who, also, raised forces, and marched against *Darius*: after a bloody combat, the victory remained with *Alexander*. *Darius* retiring from the battle, no sooner entered his tent, but two of his chief officers pierced him through the body with their swords, and fled to *Alexander*, who, on notice of what had happened, ran to *Darius*, and placed the expiring monarch on his knees, protesting, that he was no way concerned in his death: *Darius* opening his eyes, desired him to avenge his murder, gave him his daughter *Roxana*, and intreated him to leave the provinces of Persia under the government of natives of the country. Such, according to the eastern people, was the death of *Darius Codomannus*.

Abulfarage, *Said*, son of *Batrik*, and *Josephus Gorionides*, suggest, that *Nectanetus*, king of Egypt, was *Alexander's* father; that, being driven out of his own country by *Artaxerxes Ochus*, he disguised himself as an astrologer, came into Macedonia, and lying with *Olympia*, *Philip's* wife, begat *Alexander*. [Thus *Alexander*, by wishing to be thought the son of *Jupiter*, has entailed lasting shame on his mother, and uncertainty on his own origin: had he been less aspiring in point of descent, he had been more honourably descended.] The same *Abulfarage* says, that *Alexander* defeated thirty kings in battle, and built twelve cities, four whereof he called by his own name. It is related also, that he commanded a bridge of admirable structure to be destroyed, which had been erected by an ancient king of Persia over the *Tigris*: afterwards a bridge of boats was made in the same place, which continued there for a long time. [This is perhaps founded on his burning of *Persepolis*, and the galleries there; or both accounts may be true.]

We read in the first book of *Maccabees*, (chap. i. 6, 7) that *Alexander*, near his end, sent for his principal officers, who had been brought up with him from his youth, and di-

vided his kingdom among them, while he was yet living. [This he might do: or, he might express his foresight of what actually took place after his death:] by this supposition, we reconcile this relation with the Greek and Latin historians, who have mentioned the circumstances of his death, and the manner wherein he disposed of his dominions; which is otherwise a difficulty. In this particular, the eastern historians agree with the historian of the *Maccabees*; they say, he died in the city of *Scheherezour*, (*D'Herbelot. Bibl. Orient.—Long. 82° 20', lat. 34° 30' N.*) in *Assyria* (or, as others, in the *Curdistan*) after having divided his dominions among ninety of his principal captains, the chief of whom was *Ptolemy*, son of *Lague*. *Eskenderous*, otherwise *Aridæus*, his son, or rather, as Greek authors say, his brother, had no share in this succession, being addicted entirely to the study of philosophy, under the direction of *Aristotle*, who had been *Alexander's* preceptor.

Another historian, *Tarikh Montekheb*, informs us, that this prince, a little before his death, divided the provinces of Persia among the sons of those princes whom he had subdued, and dispossessed, they paying fealty, and homage to him, and keeping a stipulated number of troops in his service; but, after the death of *Alexander*, they, who had been tributary, made themselves sovereigns, and are distinguished in the Arabian and Persian histories, by the title of kings of the nations: who form a particular dynasty in the succession of Persian kings.

Josephus ben Gorion, whose history was published in Germany, by *Sebastian Munster*, in the sixteenth century (but much more correctly since) has related the history of *Alexander* the Great, which he learned, he says, from the Egyptian Magi, in so strange a manner, and blended with so many fables, and such gross ignorance, that to repeat them, would too severely try the reader's patience.

The eastern people agree, that *Alexander* built a strong wall, from one of the *Caspian* mountains to another, to prevent the northern hordes, whom they call *Gog* and *Magog* (*Vide Ezek. ch. v*) from penetrating into Persia. This wall was known among the ancients by the name of the *Caspian gates*. *Vide CASPIAN*.

While at *Babylon*, amid his debauches, *Alexander* resolved to rebuild the temple of *Belus*, which *Xerxes* had demolished at his return from Greece. He first ordered the area to be cleared, and observing that the Magi, to whom he had committed this work, proceeded very slowly, he employed ten thousand of his troops about it: they laboured at it during two months

before his death; yet the undertaking remained unfinished. It was designed, that the Jews in his army should take their turn in this work, but they strongly represented, that it was not lawful for them to assist in building an edifice intended for idolatrous worship. Violent means were used to force them; but they continued inflexible. *Alexander* admiring their constancy, discharged them, and sent them home. *Diod. Sicul. lib. xvii. Arrian. lib. vii. Joseph. contra Appion. lib. ii.*

II. *ALEXANDER BALAS*, so called from *Bala*, his mother, was the natural son of Antiochus Epiphanes; and on medals is surnamed *Theopator Evergetes*. Some historians will not allow him to be, even the natural son of Antiochus Epiphanes. Flores, *Epitome Livii. lib. lii.* calls him, an unknown person, and of uncertain extraction. Justin says, *lib. iv.* "that the enemies of Demetrius, king of Syria, suborned a young man, from among the meanest of the people, to declare himself son and heir of Antiochus; and that he, warring with success against the king of Syria, obtained his kingdom." Appian affirms plainly, *Syriac. p. 31.* that *Alexander Balas* pretended to be of the family of the *Seleucida*, without any right to that pretension; and Athenæus says, that he was the supposed son of Antiochus Epiphanes. However, the Roman Senate, the Jews, the Egyptians, and the Syrians, acknowledged him as son and heir of that prince.

Heraclides, of Byzantium, was the person who undertook to seat *Alexander Balas* on the throne of Syria, and to displace Demetrius, who was his particular enemy. He carried *Alexander*, and *Laodicea*, a daughter of Antiochus Epiphanes, to Rome, where he gained many of the senators by presents, persuading them, that *Alexander* was the natural son of Antiochus: when he thought his plan mature, he brought *Alexander* and *Laodicea* into the senate-house:—where they desired assistance from the senate, to recover their father's inheritance, the kingdom of Syria, usurped by Demetrius. Heraclides seconded their petition with a long harangue; and though men of understanding looked on all this as mere farce, yet the party gained by Heraclides, being the most numerous, carried it; and the senate resolved, that *Alexander* and *Laodicea* might endeavour to recover the dominions of their father; that the senate and people would support them, and would furnish them succours: A. M. 3851, ante A. D. 153. Immediately Heraclides conducted *Alexander* and *Laodicea* to Ephesus, and made preparations to carry on the war in earnest against Demetrius.

Alexander Balas went into Syria, and on his

first appearance, Ptolemais, then in custody of some mal-contented of Demetrius's troops, opened to him. Then he wrote to Jonathan Maccabæus, to engage him in his party: (1 Macc. x. 18). At the same time, he sent him a purple robe, and a crown of gold: Jonathan therefore embraced *Alexander's* party, notwithstanding the offers and solicitations of Demetrius. After this, *Alexander* fought Demetrius: the left wing of Demetrius, put to flight *Alexander's* right wing; but the right wing, where Demetrius commanded in person, was obliged to retreat: Demetrius, though deserted by his men, and alone, performed prodigies of valour; at last, unhappily, plunging into mire, he fell from his horse, and was pierced through with arrows, fighting valiantly to the last.

Thus *Alexander Balas* obtained full possession of the kingdom of Syria. When this was accomplished, he considered how to strengthen himself by an alliance with the king of Egypt. He demanded that king's daughter in marriage, and Ptolemy Philometor gave her to him. The two kings met at Ptolemais, where the marriage was concluded (1 Macc. x. 51, & seq.) Jonathan Maccabæus, invited by king *Alexander*, appeared there with great splendour: he brought large presents to *Alexander*, and was very well received by both princes. The king of Syria showed him all marks of honour, clothed him in purple, placed him in the number of his principal friends, and made him his master of horse.

Alexander had not been above two years on the throne, when Demetrius Nicator, eldest son of the former Demetrius Soter, at the head of some troops which he had received from Lasthenes, of Crete, passed into Cilicia. *Alexander* was then in Phœnicia, and instantly as he received the news, he returned to Antioch, that he might order affairs before the arrival of Demetrius.

Demetrius gave the command of his troops to Apollonius, who with very insolent language bid defiance to Jonathan. Jonathan, and his brother Simon, marched against him, and found him near Joppa; the enemy's horse, after sustaining great fatigue all the day, was at last put to flight by Simon's infantry: after which the two brothers took Azotus and Ascalon, and returned laden with spoil to Jerusalem. King *Alexander* informed of this success, advanced Jonathan to new honours, and sent him the buckle of gold which was generally given only to near relations of the king. Moreover, he gave him Accaron, and its territory, as his own property.

While this was transacting, Ptolemy Philometor, father-in-law of *Alexander Balas*, devising

vising how to unite the kingdom of Syria with Egypt, took private measures to destroy both Demetrius Nicator and *Alexander Balas*. He levied a powerful army, and under pretence of assisting his son-in-law, entered Syria, and was received as a friend into all the cities; (*Joseph. Antiq. lib. xiii. cap. 5. Diodor. lib. xxxii. Justin, lib. xxxv. &c.*) after having seized them, he gave out that *Balas* had prepared several ambuscades for him in Ptolemais, with intention to surprize him. Jonathan Maccabæus came to him near Joppa; and though the inhabitants of the country did all they could to render him odious to Ptolemy, by representing the numbers which Jonathan had slain in the preceding war, the temple of Dagon, which he had burnt, and the city of Azotus, which he had destroyed, the king nevertheless received him with great distinction. 1 Macc. xi. 4, 5, 6, 7.

Ptolemy advanced to Antioch, without resistance, assumed the throne of Syria, and put on his head the two diadems of Egypt and Syria.

Balas, who had returned into Cilicia, there gathered a numerous army, with which he marched against Ptolemy and Demetrius Nicator, now confederated against him: he gave them battle on the river *Eneparus*, but was overcome, and saved himself by flight, with five hundred horse that followed him, into Arabia: where Zabdiel, a prince of the Arabians, cut off his head, and sent it to Ptolemy. The history is related to this effect, in the first book of Maccabees: but other historians relate, that *Alexander's* generals considering their own interests and security, treated privately with Demetrius, treacherously killed their master, and sent his head to Ptolemy at Antioch. A. M. 3859, ante A. D. 145. *Polyb. excerptis. Vales. p. 194. Diodor. lib. xxxii. in Bibliot. Photii.*

Alexander Balas left a son very young, called *Antiochus Theos*, whom Tryphon raised to the throne of Syria. *Vide* ANTIOCHUS.

III. ALEXANDER JANNEUS, third son of *John Hircanus*. John Hircanus left three sons (or five, according to Josephus, *de Bello, lib. i. cap. 3.*) He was particularly fond of Antigonus and Aristobulus, but could not endure his third son, *Alexander*, because he had dreamed that he would reign after him; which dream extremely afflicted him, inasmuch as according to the order of nature, it implied the death of his two brothers. Events justified the dream. Antigonus never reigned, and Aristobulus reigned but for a short time. [*He began to reign in 3898, which was the year Hircanus died; and he died in 3899, before A. D. 105.*] After his death, *Salome*, or *Alexandra* his widow, liberated *Alexander*, whom Aristobulus had kept in prison ever since their father's death,

and made him king. *Joseph. Antiq. lib. xiii. cap. 20.*

Alexander being seated on the throne, put to death one of his brothers, who had formed a design on his life, and heaped favours on another, called *Abasalom*, who being contented with a private condition, lived peaceably, and retired from public employments.

Alexander was of a warlike enterprizing genius; when he had regulated his dominions, he marched against Ptolemais: the inhabitants gave him battle, but he repulsed them, and compelled them to shut themselves up in the place; which he closely besieged. They had recourse to Ptolemy Lathyrus, who having been expelled the kingdom of Egypt by his mother, Cleopatra, continued in the isle of Cyprus. Lathyrus promised them assistance, and fitted out a strong fleet: in the mean time, Demænetus, who had great credit in Ptolemais, persuaded the inhabitants it was much more their advantage to carry on the war against the Jews, and run all hazards, than to receive Ptolemy, and thereby throw themselves into inevitable slavery. The people admitted these reasonings, and ordered thanks to be returned to Ptolemy, for his offer of assistance.

Ptolemy was at sea when he received this news; notwithstanding which, he advanced to Sicaminum, over against Ptolemais, where he landed his army, composed of about 30,000, horse and foot. The inhabitants of Ptolemais persisted in refusing to receive him; during which time, deputies from Gaza came to him on the part of Zoilus, tyrant of Dora, and of Strato's tower, desiring his assistance against *Alexander Jannæus*, who wasted their country.

Ptolemy was overjoyed at this opportunity of making an honourable retreat from before Ptolemais: and *Alexander*, not thinking it advisable to hazard an engagement with Ptolemy, withdrew his troops, and privately solicited Cleopatra, Ptolemy's mother, to join his party, professing a desire to live well with her son; and offering him four hundred talents to deliver up Zoilus; with assurances, that he would resign to him the land of which Zoilus was proprietor. Ptolemy soon perceived that *Alexander* deluded him; for which reason, he conducted the war against him with fresh vigour.

He attacked, and took some places in Galilee: *Alexander* gave him battle near Asophus, not far from the Jordan; but Ptolemy killed 30,000 of his men (50,000, if Timagenes, cited in Josephus, *Antiq. lib. xiii. cap. 20, 21*, may be believed.) After this victory, he met with no resistance. His mother, Cleopatra, fearing lest such success should make him too powerful, equipped a large fleet, and sent her son *Alexander*

under into Phœnicia, where he was well received by the people, who forsook Ptolemy's party; but appearing before Ptolemais, he was obliged to lay siege to it; and Cleopatra came to his assistance to hasten the taking of that city.

Alexander Jannæus, as affairs stood, thought it impossible to procure any succour but from Cleopatra: he went therefore to her camp before Ptolemais, carrying great presents, and was received as an unhappy prince, an enemy of Ptolemy, who had no refuge but the queen's protection. Some of Cleopatra's friends persuaded her to seize Judæa; but Ananias, one of her generals, by birth a Jew, demonstrated to her, not only the injustice of such a proceeding, in robbing a prince, her ally, come to throw himself into her arms; but likewise that it would render her odious to all the Jews in the world; who could not but detest such perfidy. Cleopatra, swayed by these reasons, made an alliance with *Alexander Jannæus*, in the city of Scythopolis; thereupon, *Alexander* marched with his troops into Cœlo-Syria, where he took the town of Gadara, after a siege of ten months, and after that *Amathus*, one of the best fortresses in the country, where Theodorus, son of Zeno, had lodged his most valuable property, as in absolute security. This Theodorus falling suddenly on *Alexander's* army, killed 10,000, and plundered his baggage.

That misfortune was unable to shake the courage of th' prince; he besieged Raphia and Anthedon, towns on the Mediterranean, and took them; he attacked Gaza, and ravaged the neighbouring country: but Apollodotus, who commanded in the town, made a sally in the night, fell furiously on *Alexander's* camp, put the Jews into disorder, and had the advantage while night lasted; but when it was day, the Jews discovering who their enemies were (for they thought at first that it was Ptolemy Lathyrus, come to the assistance of Gaza) recovered spirit, and killed near 1000 of the enemy. After a long resistance, having lost their chief, Apollodotus, the town was taken, and sacked, not, however, without great loss to the Jews; for the defenders of Gaza seeing no hope of quarter, sold their lives very dearly.

Alexander returned to Jerusalem, a year after he had begun the siege of Gaza: but at Jerusalem he did not find that peace he expected. *Joseph. Antiq. lib. xiii. cap. 21.* The Jews revolted; and on the feast of tabernacles, while he as high-priest was preparing to sacrifice, according to custom, the people assembled in the temple, had the insolence to throw lemons at him; (for it is usual with the Jews, during this festival, to carry branches of palms and of lemon-trees in their hands, as tokens of joy.) To

these insults, they added reproaches, upbraiding him, that he who had been a captive, was not worthy to go up to the holy altar, and offer solemn sacrifices. Provoked by these affronts, *Alexander* put the seditious to the sword, and killed about 6,000: afterwards, he erected a partition of wood before the altar and the inner temple, to prevent the people from coming so near the altar: and to defend himself in future against such attempts, he took into his pay guards from Pisidia and Cilicia; for, as he was no lover of the Syrians, he would have none of them in his service.

He made war afterwards against the Moabites and Ammonites, and obliged them to pay tribute: he attacked Amathus, the fortress beyond Jordan, before-mentioned, and razed it; Theodorus, son of Zeno, not daring now to encounter him. On another occasion, being at war with Obedas, king of the Arabians, he fell into an ambuscade, near Gadara, beyond Jordan; and being inclosed by a troop of camels, in steep places, he, with difficulty, disengaged himself, and got back to Jerusalem, alone.

Here he found the Jews more animated against him than ever; and after this time he was obliged to make war upon them, during six years: he killed above 50,000. All his endeavours to be reconciled, served only to irritate them more; so that having one day asked them 'what they would have him do to acquire their good will?' they answered unanimously, 'that he had nothing to do but to kill himself:' and they sent deputies to Demetrius Eucærus, to desire succours against their king. [*Demetrius Eucærus was established king of Damascus in 3912. It was not, therefore, till after this year that he came into Judæa.*]

Eucærus coming into Judæa, joined the opposers of *Alexander*, and encamped at Sichem. *Alexander* marched against him with 6,200 foreign troops, and 20,000 Jews, who continued faithful. Eucærus had 3000, and 4,000 foot. The two kings endeavoured mutually to weaken each other; Eucærus, by debauching the foreign troops in *Alexander's* pay, and *Alexander*, by separating from the party of Eucærus those Jews who had joined his army: but neither of them succeeding, they came to a battle, in which victory declared for Eucærus; of the foreign troops belonging to *Alexander*, not one was left; and this prince was forced to fly for shelter to the mountains. *Joseph. Antiq. lib. xiii. cap. 22.*

This misfortune, which, to all appearance, must have ruined his affairs, contributed to his re-establishment. Six thousand Jews, touched with the unhappy condition of their king, joined him; and Demetrius, content with his advantage,

tage, retired into Syria, and left the rebels to oppose their king with their own forces. *Alexander* overcame them in all skirmishes, and having shut up the fiercest of them in Bethom, he forced the town, made them prisoners, and carried them to Jerusalem, where he ordered eight hundred of them to be crucified before him, during a great entertainment which he made for his friends; and before these unhappy wretches had expired, he commanded their wives and children to be murdered in their presence. This was an unheard-of and excessive cruelty; and on this occasion, the people of his own party called him *Thracides*, meaning to say, "as cruel as a *Thracian*." A body of 8,000 mutineers, who still kept the field, terrified with this execution, secured themselves in places strongly situated, and left the king to his dominions.

Antiochus, surnamed Dionysius, having conquered Damascus, resolved to invade Judæa: *Alexander Jannæus*, informed of his design, and unwilling to hazard a battle, ordered the construction of intrenchments, from Antipatris to Joppa, which was the only place through which the enemy could penetrate; and having added a wall to these works, with wooden towers at proper distance, for about a hundred and fifty furlongs, he prevented the enterprize of Antiochus. That prince, having only burnt these wooden towers, thought it convenient to return, and direct his arms against the king of the Arabians; in which war he was killed. *Joseph. Antiq. lib. xiii. cap. 23*; A. M. 3917 or 3918.

After his death, the people of Damascus presented the crown to Aretas; who came into Judæa, attacked *Alexander*, and overcame him near Adida, in the plain of Sephala, east of Gaza and Anthedon; which led to a peace. Aretas returned to Damascus; and *Alexander* besieged *Dia*, or *Dium*, in Arabia, near Pella, in the region of Decapolis; (*Pliny lib. v. cap. 17.*) having taken it, he led his army to Essa, where Zeno had lodged all his most valuable effects. *Jos. Antiq. lib. xiv. cap. 10.* He surrounded the place with a triple wall, and after its capture, marched against Golan and Seleucia: these he took, and became master of the valley of Antiochus, and the fortress of Gamala. He accused Demetrius, who was the proprietor of all these parts, of several crimes; and having taken possession of them, he returned in triumph to Judæa, after an absence of three years. The Jews received him with joy, by reason of his great successes; and under his reign their dominion extended over many cities which he had conquered.

After this, *Alexander* having drunk to excess, laboured under a quartan fever, three whole

years, without, however, intermitting his military exercises; his strength was at last exhausted, and he died in the country of Gerasa, while besieging the castle of Ragaba, beyond the *Jordan* (*Ragaba* is probably the *Argob*, of Bashan, mentioned Deut. iii. 4, 13, 14).

The queen, his wife (*Vide ALEXANDRA*) observing him near his end, and foreseeing all she had to fear, from a mutinous people, not easily governed; and her children not of age to conduct affairs; *Alexander* told her, that to reign in peace, she should first conceal his death from the soldiery, till Ragaba was taken; that, when returned to Jerusalem, she should give the Pharisees some share in the government; that she should send for the principal of them, show them his dead body; tell them they might use it as they pleased, and treat it with all manner of indignities, in revenge for the ill treatment they had received from him; but for the rest, that she would do nothing henceforward in the government, without their advice and participation.

He added, "if you do thus, you may be assured, they will make a very honourable funeral for me, and you will reign in peace, supported by their credit and authority among the people." Having said these words, he expired, aged forty-eight, after a reign of twenty-seven years. A. M. 3926; ante A. D. 78. He left two sons, Hircanus and Aristobulus, who disputed the kingdom and high priesthood, till the time of Herod the Great; their divisions caused the ruin of their family, and were the means of Herod's elevation.

[This admission of the Pharisees into the government, demands the especial notice of the reader: as it accounts, not only for their influence over the minds of the people, but also for their connection with the rulers, and their power as public governors; which appear so remarkably in the History of the Gospels; much beyond what might be expected from a sect merely religious.]

IV. ALEXANDER, son of Aristobulus and Alexandra, and grandson of Alexander Jannæus. After Pompey had taken Jerusalem from Aristobulus, that prince, with Alexander and Antigonus, his sons, and two of his daughters, were carried captives to Rome. Young *Alexander* found means to escape by the way, and returning to Judæa, raised an army of 10,000 foot, and 15,000 horse, with which he performed many gallant actions, and seized the fortresses of *Alexandrium* and *Macherus*, where he designed to fortify himself: but Gabinius, general of the Roman troops, allowed him no leisure for this; he drove him from the mountains, beat him near Jerusalem, killed 3000 of his men, and

and made many prisoners. Gabinius also besieged the fortress of *Alexandrium*, wherein was *Alexandra*, the mother of *Alexander*: she came out of this castle, accommodated matters between her son *Alexander* and Gabinius, on condition that *Alexander* should surrender the castles of *Alexandrium*, *Hircanium*, and *Machærus*, which Gabinius demolished. A. M. 3947.

While Gabinius was employed in Egypt, and while *Sisenna*, who commanded in Judæa, during his absence, was unable to subdue the robbers, which ravaged all parts of the province; *Alexander*, taking advantage of this opportunity, excited fresh commotions, and formed an army considerable enough to terrify the country: wherever he met with Romans, he sacrificed them to his resentment: those who escaped him, fortified themselves on Mount *Gerizim*, where he besieged them: and here Gabinius found him at his return from Egypt. *Joseph. Antiq. lib. xiv. cap. 11.*

Gabinius, apprehensive of engaging the great number of troops with *Alexander*, sent *Antipater* with offers of a general pardon, if they laid down their arms. This had the desired success, many forsook *Alexander*, and retired to their own houses: but with 30,000 still remaining, he resolved to give Gabinius battle: they met at the foot of Mount *Tabor*, where, after a very obstinate action, *Alexander* was overcome, with the loss of 10,000 men: the rest were dispersed.

Alexander began again, under the government of *Crassus*, to embroil affairs; but after the unhappy expedition against the Parthians, *Cassius* obliged him, under conditions, to continue quiet, while he marched to the *Euphrates*, to oppose the passage of the Parthians.

During the wars between *Cæsar* and *Pompey*, *Alexander* and *Aristobulus*, his father, took *Cæsar's* part, who sent *Aristobulus* to Judæa, with two legions, to support his interest there: but *Pompey's* party found means to poison him by the way. Nevertheless, *Alexander*, his son, levied troops to join those of *Aristobulus*: of this *Pompey* having intelligence, he sent directions to *Scipio*, who was then in Syria, to dispatch him: *Alexander* was accordingly apprehended, and carried to *Antioch*, where he was arraigned, and condemned to lose his head. A. M. 3935; ante A. D. 69. *Joseph. Antiq. lib. x. cap. 13, & de Bello Jud. lib. i. cap. 6, 7.*

V. ALEXANDER, son of *Jason*, was sent to Rome, to renew friendship and alliance between the Jews and Romans: he is named in the decree of the senate directed to the Jews, in the ninth year of *Hircanus's* pontificate. A. M. 3935; ante A. D. 69. *Joseph. Antiq. lib. xiv. cap. 16.*

VI. ALEXANDER, son of *Theodorus*, was sent to Rome, by *Hircanus*, to renew his alliance with the senate. He is named in the decree of the senate, addressed to the magistrates of *Ephesus*, made in the consulship of *Dolabella*; which specified that the Jews shall not be forced into military service, because they cannot bear arms on the sabbath-day, nor have, at all times, such provisions in the armies as are authorised by their law. *Joseph. Antiq. lib. xiv. cap. 17.*

VII. ALEXANDER, son of *Herod the Great* and *Mariamne*. His history can hardly be separated from that of *Aristobulus*, his brother, and companion in misfortune. These princes were the handsomest men of their time. After the tragical death of their mother, *Mariamne*, *Herod* sent them to Rome, to be educated near *Augustus*, in the exercises suitable to their quality. *Augustus* did them the honour to allow them an apartment in his palace, intending this mark of his consideration as a compliment to their father *Herod*. *Antiq. lib. xv. cap. 13.* Some time after, *Herod* visited Rome, to pay his court to *Augustus*, and to bring home his sons: *Antiq. lib. xvi. cap. 1.* The people received these princes in Judæa with great joy, in consideration of their beauty, and their descent from the *Asmonæan* race, by their mother's side: but *Salome*, *Herod's* sister, who had been the principal cause of *Mariamne's* death, apprehending, that if ever they possessed authority, they would make her feel the effects of their resentment, she resolved, by her calumnies, to alienate the affections of their father from them.

This she managed with great address, and, at first, discovered no symptoms of ill-will. *Herod* married *Alexander* to *Glaphyra*, daughter of *Archelaus*, king of *Cappadocia*, and *Aristobulus* to *Berenice*, daughter of *Salome*. *Pheroras*, the king's brother, and *Salome*, his sister, conspiring to destroy these young princes, watched all their discourses, and often contrived opportunities of their speaking their thoughts freely and forcibly, concerning the manner wherein *Herod* had put to death their mother, *Mariamne*. *Antiq. lib. xvi. cap. 6.* Whatever they said was immediately reported to the king, in most odious and aggravated terms. *Herod*, who had no distrust of his brother and sister, and who well knew the disposition of his sons, easily credited what was told him of their saying, frankly, "that they would one day revenge their mother's death." To check, in some degree, their lofty spirits, he sent for his eldest son, *Antipater*, to court, whom he had by one *Doris*, who was brought up at a distance from *Jerusalem*; because the quality of his mother was much inferior to that of *Mariamne*. By thus

thus making *Aristobulus* and *Alexander* sensible that it was in his power to prefer another of his sons above them, he thought to render them more circumspect; but the contrary happened; for the presence of Antipater did but exasperate the two princes.

Herod placed great confidence in Antipater; and never suspected any thing he said against his brothers, he so well disguised his thoughts; and even while forming against them accusations of the most heinous nature, he seemed always to excuse and pity them; at last, Herod was so far alienated from his two sons, that he carried them to Rome, to accuse them before Augustus, of designs against his life. A. M. 3993; ante A. D. 11. The young princes defended themselves so well, and affected the spectators so deeply with their tears, that Augustus reconciled them to their father, and sent them back to Judæa, apparently in perfect union with Antipater, who returned with them, and expressed great satisfaction to see them restored to Herod's good graces. When returned to Jerusalem, Herod convened the people in the temple, and publicly declared his intention, that his sons should reign after him; first *Antipater*, then *Alexander*, and then *Aristobulus*.

This declaration further exasperated the two brothers; they broke out into complaints and murmurs: which were immediately reported to Herod; and Pheroras, Salome, and Antipater, omitted nothing that might irritate him against his sons. Pheroras one day told *Alexander*, that Salome had informed him, that Herod was passionately in love with Glaphyra, his wife. *Alexander*, unable to contain himself, went directly to Herod, and declared what Pheroras had told him. Herod, enraged against Pheroras, reproached him bitterly with raising against him so heinous an accusation. Pheroras threw the whole blame on Salome, and Salome, who was present, defended herself vehemently, and protested loudly that it was all false.

Herod had three cunuchs, whom he very much trusted, and employed even in affairs of great importance. These were accused of being corrupted by the money of *Alexander*. The king commanded them to be racked; and the extremity of the torture forced them to confess, "that they had been often solicited by *Alexander* and *Aristobulus*, to abandon Herod, as now of no farther use, and who vainly endeavoured to disguise his age, by having his beard and hair painted: that they would do better to join them, who shortly must ascend the throne, whether their father would or not, and who would then be able to bestow on them the first offices of state: that all was disposed in their

PART II. Edit. IV.

favour: and their friends, and their party, were ready for any undertaking, in asserting their indisputable right to the crown." This was enough to make Herod very uneasy, and suspicious of all persons about his court.

One, however, overcome by pain, confessed, during the relaxation of his torture, that the two brothers had conspired to lay snares for their father, while hunting; and were resolved, should he die, to go instantly to Rome, and beg the kingdom of Augustus. Letters were produced likewise from *Alexander* to *Aristobulus*, wherein he complained that Herod had given fields to *Antipater*, which produced an annual rent of two hundred talents.

Herod thought this intelligence sufficient reason for putting *Alexander* under arrest, and his principal friends to the torture. Many died under their torments, without confessing any thing; and the whole court was full of terror, consternation, and trouble. One who was racked, declared that *Alexander* had written to his friends, desiring they would dispose the emperor to send for him to Rome; and that he had informations of great consequence to offer him against his father, who had preferred the friendship of Mithridates, king of Parthia, to his alliance with the Romans: adding, that this young prince had at Ascalon, poison prepared for his father. Search was made after this poison, but in vain, for none could be found.

Alexander, however, not dejected at this storm; not only denied nothing which had been extorted from his friends by torture, but frankly confessed it; whether designing to confound the credulity and suspicions of his father, or to involve the whole court in perplexities, from which they should be unable to extricate themselves. He got papers presented to the king, wherein he represented that to torment so many persons on his account, was in vain; that in fact, he had laid ambuscades for him; that the principal courtiers were his accomplices: naming, in particular, Pheroras, and his most intimate friends: adding, that *Salome* came secretly to him by night, and, whether he would or no, would lie with him: and that the whole court wished for nothing more than the moment when they might be delivered from that pain in which they were continually kept by his cruelties.

In the mean time, Archelaus, king of Cappadocia, father-in-law of *Alexander*, informed of what passed at Herod's court, came to Jerusalem, proposing to effect, if possible, a reconciliation between Herod and his son-in-law. At first he pretended anger against *Alexander*,

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very much blamed his conduct, and commended that of the king, protesting he was ready to dissolve the marriage between *Alexander* and his daughter, *Glaphyra*, if he could discover that she had any share in the plots of her husband. Herod seeing Archelaus so warmly espouse his passion, began to relent, and re-assume the sentiments of a father towards his child; so that he first began to excuse his son; desiring Archelaus not to carry things to extremes, nor to think of breaking off the marriage of his daughter with *Alexander*.

Archelaus then began to throw the blame on others, and chiefly on *Pheroras*; and the king confessed, that indeed he was the cause of all this mischief. Thus *Alexander*, by the prudent management of Archelaus, was restored to the good graces of his father. Archelaus afterwards reconciled *Pheroras* with Herod.

But this calm did not long continue. One *Eurycles*, a Lacedæmonian, having insinuated himself into Herod's favour, gained also the confidence of *Alexander*; so that this young prince opened his heart freely to him, concerning the grounds of his discontent against his father. *Eurycles* repeated all to the king, who began again to conceive violent suspicions against his sons, to observe them narrowly, and to hearken to every thing said against them. *Alexander* having received among his guards two persons whom Herod had dismissed from his service, the king grew jealous of them, and ordered them to be tortured.

After this, the governor of fort *Alexandrium* was taken into custody; and accused of having promised *Alexander* and *Aristobulus* to receive them into his fortress, and to deliver up the royal treasury which was lodged there. The governor suffered the rack with great resolution, and maintained that nothing was more false than this accusation: but his son coming in, confessed whatever they desired, and even produced letters from *Alexander*, purporting: "As soon as we have executed what we have designed, we shall come to you; therefore be ready to receive us into your castle, according to your promise." Herod having seen these letters, no longer doubted but his sons had prepared an ambush for him. *Alexander* affirmed that he never wrote these letters; but that *Diophantus* had counterfeited his handwriting. Herod was then at Jericho, and having produced before an assembly of the people, those persons whom the violence of torment had forced to accuse his sons, the people stoned them; and had done the same by *Alexander* and *Aristobulus*, if the king had not sent *Pheroras* and *Ptolemy*, to prevent them.

Herod having confined the two princes in

different prisons, commanded them to relate the whole conspiracy in writing. *Alexander* and *Aristobulus* wrote, that indeed they had desired to retire to the king of Cappadocia, but had by no means conspired against their father's life: that they should have been very glad if Tyrannus, one of their accusers, had been examined more strictly; whom the people of Jericho, pushed on by the emissaries of Antipater, had stoned. The king commanded *Alexander* to be brought, fettered as he was, to the princess *Glaphyra*, his wife, to know from her, whether she were not an accomplice with his son in the designs against him. The sight of her husband in so melancholy a condition, drew from her bitter lamentations, and a torrent of tears: she protested that she was guilty of nothing; but, that, indeed, to free herself from the uneasinesses she suffered, she had resolved to retire, with her husband, to the king of Cappadocia, her father, and from thence to Rome. Herod wrote to Archelaus, complaining, that he too was involved in the conspiracy with his sons, without giving him intelligence; at the same time, he wrote to Augustus, accusing his sons of plotting against his life, and of designing to flee out of his dominions.

Augustus answered, that if his sons were convicted of having attempted his life, he might punish them as parricides; but if they were guilty only of a desire to withdraw, he should treat them with gentleness: that he advised to call a council at Berytus, composed of his friends, and of Archelaus, king of Cappadocia, wherein to deliberate, how he should proceed. Herod, in compliance with this advice, convened as many of his friends as he thought proper, at Berytus; but would not invite Archelaus, nor *Alexander* and *Aristobulus*; he left them at Platane, a village of the Sidonians, not far from Berytus, that they might be at hand, if it were necessary for them to appear. *Joseph. Antiq. lib. xvi. cap. 17.*

Herod entered the assembly, which consisted of a hundred and fifty persons, and began to accuse his sons, with great vehemence and passion; he said, "that not only Augustus had made him master of his sons' destiny, but, that the very laws of the Jews declared, that if a son were accused by his parents, and they put their hands upon his head, all present should stone him, and put him to death," (*Deut. xxi. 18, 19, 20.*) yet he was willing to have the opinion of this council, and expected his friends would join him, in giving an example of just severity on unnatural children."

Saturninus, a man of consular dignity, who was at the head of the assembly, was for punishing *Alexander* and *Aristobulus*—but not with

with death. His three sons, who were present, were of the same opinion : but Volumnius pronounced, that they deserved death ; and the majority gave the same advice ; so that their death was resolved on by a plurality of voices. Herod, therefore, carried them to Tyre ; and Nicholas, of Damascus, being just arrived there from Rome, the king asked what his friends thought of his sons ? Nicholas answered, that general opinion was for their imprisonment, till he had at leisure taken his resolution. Herod was long thoughtful : and at last determined to carry them to Cæsarea.

The whole city was in great expectation of what course Herod would take in this juncture. Every one pitied the two princes ; but no one dared to speak plainly. One of Herod's old soldiers, called Tyro, who had a son of the same age with *Alexander*, having ventured on some pretty sharp remonstrances to the king, telling him that the officers, the soldiers, and the people compassionated the young princes ; the king, losing patience, commanded the soldier and his son to be seized, and all whom he had named. Having put the old soldier and his son to the torture, the old man declared, that he had formed a resolution to kill the king, and to expose himself, for the love of *Alexander*, to any sort of punishment. The king, after this, thought of nothing more than of accomplishing his intention of dispatching his sons. He sent them to Sebaste, (otherwise *Samaria*), and ordered them there to be strangled. Their bodies were carried to the castle of *Alexandrium*, where their ancestors, by the mother's side, had generally been buried. Thus died *Alexander* and *Aristobulus*, sons of Herod the Great and Mariamne, A. M. 3999, one year before the birth of J. C. and four before the usual computation of A. D.

[The reader is desired to pay particular attention to this history of the behaviour of Herod to his two sons ; because, it has a strong connection with the gospel histories of the massacre of the infants—for the king who could slay his own sons, would not scruple to slay those of others ; and it suggests clear reasons for the alarm of the whole city, and of the priests, from whom Herod enquired, where the *Messiah* should be born ? also, for the flight of Joseph and Mary into Egypt, and for their fear of returning again into Judea, under the power of his successor, who, as they supposed, might very probably inherit this king's cruel and tyrannical disposition, &c. &c.]

Josephus relates, that Glaphyra, *Alexander's* wife, having been sent back by Herod, to her father, Archelaus, she married, for her second husband, Juba, king of Mauritania ; and that

afterwards she married Archelaus (a son of Herod, by another wife, consequently) brother to *Alexander*, her first husband. One night, her first husband, *Alexander*, appeared to Glaphyra, and reproached her with her little love for him ; since, not content with a second marriage, she had contracted a third, with his brother, *Archelaus*. "For this reason," added he, "I am determined to show you, that my affection is more constant than your's ; and, as a proof that I have not forgotten you, within five days I will take you once more to myself ; and deliver you from the infamy in which you now live." Accordingly, Glaphyra died at the end of five days. *Antiq. lib. xvii. cap. 15.*

VIII. ALEXANDER, a Jewish impostor, of the city of Sidon, who so nearly resembled in person *Alexander*, son of Herod and Mariamne, [No. VII.] that all who had been acquainted with him, were persuaded that this was really *Alexander* himself. *Antiq. lib. xvii. 14.* He gave out, that his brother, *Aristobulus*, and he, had been delivered from death by the kindness of a friend, who had substituted others at the time when they were to have been executed. He came into the isle of Crete, where all the Jews owned him as a son of Herod ; and furnished him with money to provide an equipage, and make a journey to Rome. He landed at Puzzuolo, where the Jews received him with honour ; Herod's friends, and they who had known *Alexander* most intimately, were deceived by his great resemblance to him, so that the Jews of Rome crowded to meet him ; and he entered the city with a train that might become a king.

Augustus was the only person who was not deluded ; the air of this man, and his hands, hardened by labour, discovered to him, that he was an impostor : he first asked him, "what was become of his brother, *Aristobulus* ; and why he did not come to Rome, to share in his fortune ?" He answered, that he was in the isle of Cyprus ; left behind, because they would not both expose themselves to the dangers of the sea ; in order that if any misfortune should befall one of them, the other might be preserved. Augustus took this young man aside, and putting on a serious air, said to him, "If you will declare the truth to me, I promise to dismiss you, without taking away your life. Tell me, then, who you are, and who has engaged you to play the counterfeit in this manner ; for you are not of an age to form an intrigue of this nature of yourself." The young man, unable to persist in his falsehood before the emperor, confessed the whole cheat to him ; and Augustus, not to violate the promise he had made, sent him to the gallies, because he was

a corpulent and robust fellow ; and put to death the person who had persuaded him to act this part. This happened some time after the death of Herod. A. M. 4001 ; of J. C. 1 ; and three years before the vulgar era, or A. D. *Joseph. Antiq. lib. xvii. cap. 14.*

IX. ALEXANDER, son of Phasaël and Salampso, Herod's sister. *Joseph. Antiq. xvii. 7.*

X. ALEXANDER, son of Alexander, the son of Herod, and Glaphyra, daughter to the king of Cappadocia. *Joseph. Antiq. lib. xvii. cap. 17.*

XI. ALEXANDER, son of Tigranes, and grandson of Alexander, who was put to death by Herod. He married Jotape, the daughter of Antiochus, king of Comagena. *Joseph. Antiq. lib. xvii. cap. 7.*

XII. ALEXANDER, a Jew, of Cyrene, was accused by ruffians, before Catullus, governor of that province, and by him put to death, about A. D. 73. *Joseph. de Bello, lib. vii. cap. 38.*

XIII. ALEXANDER, son of Simon, the Cyrenian, and brother of Rufus, who assisted our Saviour in carrying one part of his cross, as he was going to mount Calvary, Mark xv. 21.

XIV. ALEXANDER LYSIMACHUS, *Alabarch* of *Alexandria*, brother to Philo, the Jew. Some believe, that this was the *Alexander* who was in company with the priests, when the apostles were carried before the senate, to give an account of their doctrine, Acts iv. 6. A. D. 34. This *Alexander* was the wealthiest Jew of his time. He made rich presents to the temple. He was the father of *Tiberius Alexander*, who renounced the religion of the Jews, and became a Pagan. *Alexander Lysimachus* had the management of the empress Antonia's affairs. Caligula put him in prison ; and he was not liberated till the reign of Claudius, Caligula's successor. *Joseph. Antiq. lib. xix. 4. xx. 3.*

XV. ALEXANDER, a Jew of Ephesus, who addressed the rabble that clamoured against St. Paul, and endeavoured to appease them : but when he appeared in the assembly, and was known to be a Jew, the Ephesians cried out more vehemently, "*Great is Diana of the Ephesians !*" It is not known whether this *Alexander* were for or against St. Paul ; whether he were then a Jew, or a convert to Christianity. Acts xix. 33. A. D. 57.

XVI. ALEXANDER, an artificer in copper, mentioned by St. Paul, 1 Tim. i. 19, 20. The apostle excommunicated him and Hymenæus, because they had blasphemed against the truth. [I rather think he was not *excommunicated*, but taught by suffering. Vide FRAGMENT, No. CLII. No. 6, "OF SATAN."]

I. ALEXANDRA, otherwise SALOME ; for *Salome*, in Hebrew, signifies much the same as *Alexandra* in Greek. N. B. In the later times

of the Hebrew government, *i. e.* after the Greek conquests, and predominance in Syria, &c. almost all Jews had two names ; one *Greek*, the other *Hebrew*, or *Syriac*. (*vide NAMES*) [*SHELOMEH* שלמה, signifies *pacifica, felix* : Αλεξανδρος, may signify, *one who assists men, or who protects men against the violence of others.*]

Alexandra was first wife to Aristobulus, (sur-named *Philellen*, or "lover of the Greeks,") by whom she had no children. She afterwards married Alexander Jannæus, brother to Aristobulus, her first husband (*vide ALEXANDER JANNÆUS*). She lived twenty-seven years with him ; and when she saw him ready to expire before the castle of Ragaba, she represented to him the sad condition in which she and her children would be left, because of the opposition of the Jews.

Alexander advised her to conceal his death from the soldiers, till Ragaba was taken ; and that when she was returned to Jerusalem, she should conciliate the principal *Pharisees*, and admit them to a share of the government.

Alexandra followed this advice ; and the *Pharisees*, won by these marks of respect, persuaded the people ; and never was any prince buried more pompously than king Alexander Jannæus. This prince left two sons, Hircanus and Aristobulus ; he gave the regency to the queen, *Alexandra*, who governed peaceably and happily ; but, had no more, properly, than the title of queen, the *Pharisees* governing in her name ; notwithstanding, some affairs of consequence she undertook without their direction ; and she kept a good number of soldiers in her pay. *Joseph. Antiq. lib. xiii. cap. 24.*

Under her government, the country enjoyed peace : no enemy from abroad disturbed its tranquillity. The *Pharisees* were the only persons who caused any disturbance, by insisting that the queen should revenge the death of 800 men, who had been crucified by king Alexander Jannæus, and should deliver up those who had promoted that act of inhumanity : they also, first ordered one Diogenes to be dispatched, and after him another ; so that none of *Alexander's* friends could be secure of their lives. At last, the principal persons about the court, and they who had served in the late king's armies, came to the palace, with Aristobulus, her son, at their head, and showing sufficiently by their air, that what had passed had not been agreeable to them, they demanded of the queen, that if no consideration could be obtained for their former services, she would, at least, permit them to retire, and to secure their lives from the *Pharisees*. *Aristobulus* spoke to his mother with great vehemence. The queen not knowing what better to adopt, distributed these
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old officers into the several fortresses of the country; but put none of them into the castles of *Hircanium*, *Alexandrium*, and *Machærus*, whither she had removed every thing valuable.

Some time after, *Alexandra* sent her son, Aristobulus, toward Damascus, with troops, against Ptolemy Mennæus, who very much incommoded that city: but Aristobulus returned, without doing any thing memorable. After this, Tigranes coming to besiege Ptolemais, *Alexandra* sent ambassadors to him, with great presents, desiring him not to undertake any thing against her dominions. Tigranes received the ambassadors favourably, promised to regard the queen's request, and was soon after obliged to return into Armenia, to oppose Lucullus, who was ravaging that country.

At last, queen *Alexandra* falling dangerously ill, Aristobulus, her son, thought it convenient to execute a design he had long formed. He went by night, attended only by one servant, and visited all the castles where his father's friends commanded, in order to make himself master of them, and to prevent the Pharisees from seizing the government. The next day, when it was light, and it was known that Aristobulus was absent, the queen suspected that he was gone upon some enterprize, and was confirmed in her suspicion, when couriers came from various parts to inform her that the fortresses had mostly surrendered, one after another, to Aristobulus.

This news threw her into great consternation; orders were given for seizing the wife and children of Aristobulus, whom he had left at Jerusalem, and they were kept in the fortress adjoining the temple. In the mean time Aristobulus got possession of twenty-two places of strength, and was soon at the head of a great number of troops, which came in voluntarily to serve him. Hircanus, his brother, and the principal persons of the nation, desired the queen to put things into some order; but her indisposition no longer permitted her to act. She died soon after, aged seventy-three, having been nine years regent, A. M. 3935; ante A. D. 69.

II. ALEXANDRA, daughter of Aristobulus, and wife of Philippion, son of Ptolemy Mennæus, prince of Chalcis, a province situated between Libanus and Antilibanus. Ptolemy himself falling in love with *Alexandra*, killed Philippion, and married his widow, *Joseph. Antiq. lib. xiv. cap. 15.*

III. ALEXANDRA, daughter of the high-priest, Hircanus, and wife to Alexander, son of Aristobulus (which Aristobulus was brother to the high-priest, Hircanus, and son of Alexander Jannæus, king of the Jews.) This *Alexandra*

was mother of Mariamne, wife of Herod the Great, and of Aristobulus, who was invested with the high-priesthood, but enjoyed it one year only, being drowned in a bath at Jericho, by procuration of Herod. *Joseph. Antiq. xv. 3.*

Herod having put to death the high-priest, Hircanus, sent for Annanel, a priest, from Babylon, on whom he conferred the high-priesthood. *Alexandra* was so provoked at it, that she wrote to Cleopatra of Egypt, wife, or mistress, of Antony, intreating her to solicit the pontificate from Antony, for her son, Aristobulus, brother to Mariamne, and grandson to Hircanus. *Joseph. Antiq. lib. xv. cap. 2.* Antony having heard much of Mariamne's beauty, and of Aristobulus, desired Herod, by letter, to send Aristobulus to him: Herod excused himself, and, over-powered by the solicitations of his wife, Mariamne, gave the high-priesthood to Aristobulus, his brother-in-law, but got rid of him very soon: in the mean while, he complained mightily of *Alexandra*, and of her addresses to Antony: he commanded her to continue in the palace, and not to intermeddle in affairs: the king had her narrowly observed, so that she could neither do nor say any thing, but what was immediately reported to him.

Alexandra, enraged to see herself thus reduced to captivity, wrote to Cleopatra, and complained of it. Cleopatra advised her, by all means, to withdraw, with her son, Aristobulus, into Egypt; where she would receive them. *Alexandra*, accordingly, provided two biers, or coffins, one for herself, the other for her son: these coffins were to be carried on board a vessel, which waited for them at sea: but one of *Alexandra's* slaves discovered this to Herod, who gave directions for seizing her and her son, at the instant when they were conveying away: however, he did not treat her ill, apprehending the resentment of Cleopatra, and that she might do him some ill office with Mark Antony.

After Herod had procured the death of Aristobulus, *Alexandra's* son, this princess pretended to believe that it was purely accidental; but she waited for an opportunity of revenge. She related to Cleopatra what had passed, and the daily danger of her life: that queen prevailed with Antony to order Herod to appear before him, and clear himself of the crime. Herod went, but so wrought on Antony by his presents, that he declared, Herod being king of the Jews, was accountable to no man for his actions. *Joseph. Antiq. lib. xv. cap. 4.*

In the mean time, a report spread, that Antony had put Herod to death; whereupon, *Alexandra* solicited Joseph, Herod's uncle, who governed in his absence, that she and Mariamne

Mariamne might be carried to the Roman legions, for their personal security, in case of disturbance: but this was not executed, because letters from Herod contradicted the rumour. When that prince returned to Jerusalem, being informed by his sister, Salome, of all that had passed, he ordered *Alexandra* to be closely confined, and put in fetters.

Herod having put to death his wife Mariamne, her mother, *Alexandra*, fearing the same fate, pretended to condemn her daughter's conduct, and when she was led to execution, loaded her with abuse, and would have assaulted her, which the spectators regarded as folly and base-ness, beneath contempt. The grief of Herod, after the death of Mariamne, caused an indisposition, which reduced him very low; and *Alexandra*, thinking him in extremity, solicited the governors of the two forts in Jerusalem, to put them into her hands, and to secure them for Herod's children by Mariamne, to prevent others, if the king should die, from getting possession of them: the governors, who did not love *Alexandra*, gave immediate intelligence to Herod: and he, without delay, gave orders for dispatching her, which were instantly executed. A. M. 3976; ante A. D. 28. *Joseph. Antiq. lib. xv. cap. 11.*

ALEXANDRIA, a celebrated city in Egypt, built by *Alexander the Great*, A. M. 3673; ante A. D. 331, situated between the Mediterranean and the lake Moeris. *Arrian, lib. iii. Strabo, lib. xvii. Pausan. Eliacis.* A village called Rachotis, stood near this port. *Alexandria* is mentioned in the *Latin* version of books of the Old Testament, which were written before *Alexander*: but this name is not in the original Hebrew.

The Arabians say, that *Alexandria* was called *Caisoun*, before *Alexander the Great* rebuilt it. *D'Herbelot. Bibl. Orient. p. 320.* Dinocrates the same architect who rebuilt the temple of Diana, at Ephesus, directed the construction of this new city; but, that it might be carried on with more diligence, *Alexander* appointed Cleomenes, one of his captains, who was of Naucratis, in Egypt, to act as superintendent. Justin calls him founder of *Alexandria*, as having contributed greatly to the improvement of it.

Aridæus, Alexander's brother, was charged with the care of carrying the corpse of that prince from Babylon, where he died, to *Alexandria*. He employed two years in preparations for the funeral pomp, which is described by Diodorus Siculus. There had been a prophecy current, that the place where *Alexander* should be buried, would rise to great prosperity: the governors, therefore, of several towns and pro-

vinces, disputed the honour and advantage of possessing his body. It was proposed to convey it to Aigui, in Macedonia, where, generally, the Macedonian kings were buried; but Egypt prevailed. His body was deposited first at Memphis, and afterwards at *Alexandria*: it is said to have been enclosed in a coffin of gold, and to have been embalmed in honey. *Arrian. Quint. Curt. &c. Justin. lib. xiii. cap. 4. Said Sil. Batrik.*

Alexandria belonged to the Greeks, then to the Romans, then to the Greeks again, till it was taken by the Mahometan Arabians, while Omar III. was caliph. The happy situation of this city, attracted the commerce of the east and west, and soon made it one of the most flourishing cities in the world. When the Arabians took it, there were in it four thousand palaces, four thousand bagnios, forty thousand Jews paying tribute, four hundred squares, and twelve thousand persons who sold herbs and fruits. This city, formerly so rich and powerful, has now little remarkable, beside its ruins. The Egyptians, or *Copts*, call it generally *Rachot*, this being, as we have observed, the name of the old village, on the site of which it was built. *Bibl. Orient. p. 320. Thevenot, P. 1. lib. ii. cap. 1, 2. Vide NO-AMMON and THEBES.*

The Christians, at this day, reverence the churches of *Alexandria*, dedicated to St. Mark and St. Catherine; that of St. Mark, is celebrated for the tomb of that evangelist, whose body was carried away by the Venetians (*vide MARK*). A picture in it, say the *Copts*, who are possessors of this church, was painted by St. Luke: it represents the archangel Michael, at little more than half length, with a sword in his hand.

There are some remains of Cleopatra's magnificent palace; and, without the city, is a pillar, very much admired, the shaft whereof is six fathoms high, all of one piece, of admirable granite. Granite is a very hard stone, composed as it were, of grains, which some pretend, the ancients had the secret of dissolving. It is the largest column any where to be seen; and is usually called *Pompey's pillar*.

After the death of *Alexander the Great*, Ptolemy, surnamed *Soter*, who had been captain of his guards, conveyed his remains to *Alexandria*, and made this city the capital of his kingdom. The Ptolemys, his successors, reigned there 293 years. The Jews had great intercourse with these kings of Egypt; for a list of whom, *vide EGYPT*.

[The commerce of *Alexandria* was very great, especially in corn (for Egypt was considered as the granary of Rome), so that, the centurion

centurion might readily "find a ship of *Alexandria*—corn laden—sailing into Italy." Acts xxvii. 6. Apollon was born at *Alexandria*, Acts xviii. 24.

The *Alexandrian* school of the Jews, and afterwards of the Christians, was long in the highest esteem: and, we have reason to think, that, the Christian school at *Alexandria*, besides producing many eloquent preachers, paid great attention to copying the books of the holy Scriptures: of which we have an instance in that very ancient MS. now extant in the British Museum, known by the name of the *Alexandrian MS.* because written by *Thecla*, a noble virgin of that city.]

Alexandria received the gospel, by the ministry of St. Mark, about A. D. 59, or 60. He suffered martyrdom there toward the year 68, and was succeeded by Anian, whom he had converted in his first voyage to that city. The Jews were very numerous here; they had several fine synagogues, and great privileges. See ALABARCH.

[The *Alexandrian Jews* had likewise a synagogue at Jerusalem, where was an academy for the instruction of their youth in the *Hebrew* language, and the law. The History of the Acts informs us, that the Jews of this synagogue were among the warmest opposers of Stephen. Acts vii. 9.

The Jews relate many marvels concerning this city. That their cathedral here, had a double cloistered court walk: that the number of Jews in this city, was sometimes double the number that came up out of Egypt: that their worship was magnificent: that each trade sat by itself, so that a stranger might address himself to those of his own occupation, and receive assistance from them, &c.

The city of *Alexandria* has been rendered famous by modern events; and no Briton can forget the valour of his countrymen, by whom the French, who under Buonaparte had established themselves in Egypt, were defeated and expelled. The battle of March 21, 1801, was severe and bloody; the English commander in chief, General Abercrombie, was killed; as were no less than five French Generals, and four thousand of their troops. *Alexandria* surrendered to the British arms, under the command of Lord Hutchinson, Sept. 2, 1801, and with it the whole remaining French force.

The trophies taken on that occasion now form part of the curiosities in the British Museum; and among them is an immense sarcophagus, which was long an object of veneration at *Alexandria*; and which has been supposed to be the tomb of *Alexander the Great*. Could that character be determinately attached to it, it

would certainly be, not only extremely curious—which it is; but absolutely invaluable.]

ALEXANDRIUM, a castle built by *Alexander Jannæus*, king of the Jews, on a mountain, near *Corea*. We do not know distinctly, where *Corea* was, but it was the principal city of Judæa, on the side of Samaria, in the direction of Jericho, towards the frontiers of Ephraim and Benjamin. Gabinius demolished this castle, but Herod rebuilt it: the princes of *Alexander Jannæus's* family were mostly buried here. Hither, Herod ordered the bodies of his sons, Alexander and Aristobulus, to be carried, who had been put to death at Sebaste (otherwise Samaria.) *Joseph. Antiq. lib. xiii. cap. 24; xvi. cap. 2; xiv. cap. 6. 10.—de Bello, lib. v. cap. 4. Antiq. lib. xiv. cap. 6. 10. 27. xvi. ult.*

ALEXAS, third husband of Salome, sister to Herod the Great. To *Alexas* and Salome Herod sent orders for executing, as soon as he expired, those Jews whom he had confined in the Hippodrome, at Jericho; that all Judæa, being afflicted at the death of so many persons of quality, might appear, at least, to mourn for their king: but *Alexas*, instead of obeying such cruel orders, set them all at liberty, directly as the king's eyes were closed; whereby he procured the esteem and friendship of the Jews. A. M. 4000; ante A. D. 5. *Joseph. Antiq. lib. xvii. cap. 10.*

ALLAN, הלל, 'אלסאן: *leaves*; from הלל *halah*, or *oleh*: otherwise, *exalted*; from הלל *helion*, or *olion*: eldest son of Shobal, son of Seir, 1 Chron. i. 40.

ALLEGORY, is a figurative discourse, which employs terms appropriate to one thing, by which to signify another: it is a metaphor prolonged and pursued: for example; when the prophets represent the Jews under the *allegory* of a vine, planted, cultivated, watered, by the hand of God, but which, instead of producing good fruit, brings forth sour grapes; and so of others.

[The same, when the apostle compares the two covenants of Sinai and the gospel; or Jerusalem that "now is;" and the Heavenly Jerusalem; "which things," says he, "may be allegorized." As this was common among the Jews, in writing to Jews, he adopts their custom; in which having been deeply learned, he could, no doubt, have greatly enlarged: but then, where had been the power of the cross of Christ; the genuine unsophisticated doctrines of the gospel?]

Allegories are frequent in Scripture, as well as metaphors, parables, similitudes, and comparisons. The Jews, says St. Jeron. and, in general, the people of Syria and Palestine, were fond of this sort of figurative discourse, and

and used it in almost every thing they said; so is all the East. One principal business of a commentator is, to distinguish between the *allegorical* and literal meaning of passages, and to reduce the *allegorical* to the literal sense. The ancient Jews, as the *Therapeutæ*, the Book of Wisdom, Josephus, and Philo (and, in imitation of them, many of the Fathers) turned even the historical passages of Scripture into *allegories*; places where the literal sense is most clear. These *allegorical* explanations may edify, perhaps, but they are good for little: they cannot justly be produced as proofs of any thing; unless where Christ, or his apostles, have so applied them. *Vide* SENSE OF SCRIPTURE. *Hieronym.* in *Matth.* xviii. *Philo de Vita contemplativa*, p. 901. *Wisd.* xviii. 24, & *alibi sæpius.* *Joseph. Præmio, in lib. Antiq. ad finem.* *Photius, Cod.* 105.

The ancient philosophers and poets also used to deliver doctrines, and to explain things *allegorically*: Pythagoras instructed his disciples in this symbolical manner, believing it to be the most proper method of explaining religious doctrines, and a help to memory. Euclid, of Megara, did, indeed, forbid the use of *allegories* and emblems, as fit only to render plain things obscure: and Socrates taught in a manner the most natural and simple, excepting those ironies which he sometimes interspersed in his discourses; but the philosophers, for the most part, were excessively fond of *allegories*, and mystical theology; and the Christian writers of the early ages, in this particular, too much resembled them.

ALLELUIA, or HALLELU-JAH, הלל-יהוה: *praise the Lord*; or, *praise to the Lord*: compounded of הלל *hallelu*, *praise ye*, and יהוה *jah*, *the Lord*.

ALLELUIA. This word occurs at the beginning, or at the end, of many Psalms. *Vide* St. Jerom, or the Author printed under his name, on *Psal.* cv. *Alleluia* was sung on solemn days of rejoicing; "And all her streets (i. e. of Jerusalem) shall sing *alleluia*," says Tobit, speaking of the rebuilding of Jerusalem. (Tob. xiii. 18). St. John, in the Revelations, says (chap. xix. 1, 3, 4, 6) "I heard a great voice of much people in heaven, who cried, *alleluia*; and the four living creatures fell down, and worshipped God; saying, *alleluia*."

This expression of joy and praise was transferred from the synagogue to the church. At the funeral of Fabiola, "several psalms were sung with loud *alleluias*," says Jerom, in *Obit. Fabiolæ*; and, in *Epitaphio Paulæ*, "the monks of Palestine, were awakened at their midnight watchings, with the singing of *alleluias*." It is still occasionally used in devotional psalmody.

[An expression in sound very similar to this, seems to have been used by many nations, who can hardly be supposed to have borrowed it from the Jews. Is it impossible, that this is one of the most ancient expressions of devotion? From the Greeks using εἰλεν η, as a solemn beginning and ending of their hymns to Apollo, it should seem, that they knew it: it is said also, to have been heard among the Indians in America: and *Alla, alla*—as the name of God, is used in great part of the East: also in composition. What might be the primitive stock which has furnished such spreading branches?]

ALLON, ὄλον, Ὀηλών: *an oak*; from ὄλον *alla*: otherwise, *strong*; from ὄλον *el*, or *ail*;—son of Jedaiah, of Simeon, 1 Chron. iv. 37.

II. A city of Napthali, Josh. xix. 33.

ALLOPIYLI, Ἀλλόφυλοι: a Greek term, which signifies, properly, *strangers*; but the Hebrew term to which it corresponds, is generally taken, in the Old Testament, to signify the *Philistines*.

ALLUSH, or Ollush, ὄλυσ, Ἀλυσ: *paste*, or *dough*; from ὄλυσ *lush*, to knead.

ALLUSH, or *Abush*. The Israelites being in the wilderness of Shur, departed from Dophkah to *Allush*, and from thence to Rephidim, Num. xxxiii. 13. In Judith (chap. i. 9, Gr.) *Chellus*, or *Chalus*, and *Kades*, are set down as pretty near each other. Eusebius and Jerom, fix *Allush*, in Idumæa, about Gabala, i. e. about Petra, the capital of Arabia Petrea; for, according to them, the Gabaleue is near Petra. *Euseb. & Hieron. in Onomastico, voce Idumæa, & in Masaris, & in Allud vel Allus.*

Allush is called likewise *Eluza*, or *Chaluza*: in the Accounts of the Empire, it is situated in the third Palestine; and is placed by Ptolemy, among the cities of Idumæa. The Jerusalem Targum on Genes's xxv. 18, and on Exodus, xvi. 22, translates the desert of Seir, by *Allush*.

[Perhaps this word may be derived from *lesh*, or *leshen*, a tongue; in which case, it would indicate a tongue of land, or a cape, as it imports a tongue of sea, or a bay, Josh. xv. 2. 5. Whence, probably, it implies, that the Israelites traversed the Arabian coast of the Red Sea, to its most southernmost cape, or point, now *Ras Mahommed*; before they turned towards Mount Sinai. In the Talmud, it denotes a crowd of men, gathered from different tribes, but bound together by common pact, or agreement.]

ALMAH, or Otmeh, ὀλמח. This Hebrew word signifies properly a *virgin*; the authors of the books of the Maccabees, and Ecclesiasticus, speaking of the young unmarried women, give them the epithets, *kept in*—*secluded*—*hidden*, to distinguish them from married women, who occasionally appear in public. St. Jerom preserves

preserves a distinction between *bethula*, a young woman, and *almah*, a virgin, in that, the latter is one who never has been seen by men. This is its proper signification, in the Punic, or Phœnician language, which, as is well known, is the same as the Hebrew. In this sense, it occurs in the famous passage of Isaiah, vii. 14: "Behold, a virgin (*almah*) shall conceive, and bear a son." The Hebrew has no term that more properly signifies a virgin, than *almah*; but it must be confessed, without lessening, however, the certainty or application of Isaiah's prophecy, that sometimes, by mistake, for instance, a young woman, whether truly a virgin or not, is called *almah*. In like manner, in Latin, the name of *virgo* is sometimes given to a young woman, who has not retained, strictly speaking, her virginity. Jerom, in his Comment on Isaiah, vii. 14, remarks, that the prophet, declined using the word *bethula*, which signifies a young woman, or young person, but employed the term *almah*, which denotes a virgin, never seen by man. *Ergo Alma non solum puella, sed cum Ἐκράσι virgo abscondita & secreta qua nunquam virorum patuerit aspectibus.* This is the proper import of the word *almah*; which is derived from a root that signifies—to conceal. It is very well known, that young women, in the East, do not appear in public, but are shut up in their houses, and their mothers' apartments, like nuns. *Vide Philon. lib. contra Flac. & de special. leg.* The Chaldee Paraphrast, and the Septuagint, translate *almah*—virgin, ἡ παρθένος; Akiba, the famous Rabbin, a great enemy to Christ and Christians, who lived in the second century, understands it thus: the apostles and evangelists, and the Jews of our Saviour's time, explained it thus, and expected a *Messiah* born of a virgin; and, farther, Mahomet and his followers, acknowledge the virginity of the mother of our Lord. [Rab. Akiba, in Genar.]

ADDITION, No. I.

Such are the remarks of Dom CALMET; which I think it not improper to enforce, by recalling the attention of the reader to the derivation of the word *almah*;—as *hidden, secret, concealed*: and the rather, because some places in which it occurs, have been greatly misapprehended. Sometimes, to *almah* is added, "which had not known man." In Joel i. 8. in our translation, "Lament like a virgin for her husband;"—it is not *almah* in the original.—*Almah* occurs seven times in S.S.; in five, it is agreed, by Jews as well as Christians, that it imports a true virgin: the sixth (Prov. xxx. 19) we mean to consider; for if this be properly understood, then the Jewish objections against the seventh (Isaiah, vii. 14) fall to the ground.

PART III. Edit. IV.

There be three things too wonderful for me,
Yea, four, which I comprehend not:

- 1, The way (or trace) of an eagle in the air;
- 2, The way (or trace) of a serpent on a rock
- 3, The way (or trace) of a ship out at sea;
- 4, The way (or trace) of a man with a virgin.

LIKE to all which, is
5, The behaviour of an adulterous woman,
Who wipeth her mouth, and saith,
"I have done no wickedness."

Let us analyse the import of these similes, and see how they apply to the dissolute character consequent on prostitution:

1, An eagle in the air, leaves no trace of its passage; the air is too thin to retain any indication of it:

2, A serpent on a rock, glides along, leaving no impression on its surface; the rock is too hard to suffer any such impression:

3, A ship at sea, leaves no furrow on the waves; the waves are too yielding to maintain the track:

Like to these insensibles, these non-impressibles, an adulteress is so abandoned by habit, that instead of suffering remorse, she commits a great crime, which leaves no trace of its guilt on her conscience; she considers it as a mere nothing, or rather as innocent: no harm whatever.

These comparisons evidently agree with the subjects compared to them; in what, then, consists, so as to be illustrated by these comparisons, the non-impression of a young man with a maid?—This may be either (1) *personal*, or (2) *mental*.

We have no need to recur to the immediate *personal* connection of the sexes; nor to any thing relating to the strict tokens of virginity; which, having lost (while undetected) a young woman might still be considered as *almah*—for this is not true, strictly taken;—though such is the sense adopted by eminent commentators.

But, in referring this to mental non-impression, we intend to propose an easier, yet stricter sense, in alluding to a fact, of which Solomon could not but have seen many instances, which might well excite his wonder. Perhaps the import of the simile is this:—Where young women are kept closely shut up, the sexes have little or no opportunity of intercourse: there are no means, whereby a young man may engage the affections of a young woman, his designed consort; but she can only acquiesce in the choice made for her by her parents or friends: she is given by them; she does not give herself;—and I have often reflected, with surprise, when I considered, with what little regret, the spouse proposed to a virgin, has been abandoned by her, and by those who had the disposal of her, in favour of another party: she (*almah*) has transferred, as it were, (or, for the sake of what is called a better bargain, has been transferred,) her connection,

connection, her person, with so little difficulty, to successive suitors, that, however she might seem to have encouraged the first, and even to have adopted him as her husband elect, he appears,

1, To have left no more *track* in her mind, than an eagle leaves in the air;

2, To have made no more *impression* on her heart, than a serpent makes on the obdurate rock;

3, To have left no more *effect* on her affections, than a ship leaves on the buoyant waves;

4, To have raised no more *compunction* in her mind, than arises in that of the adulteress, or prostitute, who for lucre yields herself to several men.

This comparison, then, may refer, not to the person, but to the mind (the affections) of *almah*: since not only, if thus taken, are the other comparisons, at least equally proper; but the allusion to the adulteress is infinitely more striking and appropriate. And if this interpretation be admitted, which according to the general nature of the Proverbs, is drawn from actual observation, from the ordinary customs of the East, in the time of Solomon, as well as in the present day; then *almah*, here also, keeps its true and proper import; and the argument of the Jews, against its being so taken in Isaiah, is obviated; since there will then be no passage, in which *almah* can be construed to mean other than a pure virgin.

For instances of such *easy* alienation, I shall merely hint at *Samson's* wife, who was given to one of his bridemen; and to *David's*, who was given to *Adriel*: but many others might be noticed: a hundred such occur in Josephus, and the reader cannot fail of remarking them in many articles of this work.

I believe, if Solomon were living now, he would no less wonder at the coquetry, and jilting, which he might find, where young women are much more free to choose their partners for life, than they are in the East: the idea, according to which we have interpreted this verse, is the subject of familiar remark, and occurs but too frequently; though we must hope not so frequently as those incidents to which such versatility is compared.

ADDITION, NO. II.

As the passage Isaiah vii. 14, is of great moment to the Christian dispensation, it seems not improper, to endeavour to set it in its true light.

It deserves notice, (1) That this prophecy is given by God himself; freely, and voluntarily, as chosen by him: we may therefore be certain, there is somewhat included in it, which, to understand, will reward, as well as justify, enquiry.

(2) That the prophet Isaiah, had already a young child (aged under two years,) in his arms; whom he took, by divine direction, and who was, undoubtedly, to subserve some purpose in this transaction, (3) That a considerable part of this prophecy was fulfilled within the space of two, or less than three years, from the time when it was given. (4) That this prophecy was not given to Ahaz solely; but to the *House of David*: so that, however it might assure that king, for the time being, it concerned other branches of David's house; and nothing, that I perceive, hinders them from appropriating it to themselves for comfort and support, &c. in any time or place.

Now, the nature of, and the conduct usual in, significative prophecies, naturally divides them into two parts: (1) the sign given; (2) the event predicted. So, in the case of Hezekiah; the going back of the shadow, was the sign given; the lengthening of his life, was the event predicted: So Samuel gave several signs to Saul; in which, the receiving of bread, the meeting of the prophets, were signs given, to confirm his belief, in the certainty of the event, foretold to him—which was, his possession of the kingdom.

In like manner, the son of Isaiah, was a sign to Ahaz; "Before a child, such as this, can distinguish between good and evil, in the article of his diet, liking one thing, and disliking another (which is one of the most early habits of children) the land of Israel shall be liberated from its destroyers." Such is the first sign, or first part of the general sign; and its application to Ahaz, seems to be (1) to assure him of *speedy* deliverance; (2) that the *house of David* should not fail; (3) that there should again be prosperous times, in which butter and honey should be plentiful; (4) it insinuates a delicate rebuke to Ahaz:—why worship false gods, when such glorious things are expected from your own family, and your own descendants? of which, this promise reminds him.

There seems also to be a *second* sign, or a second part of this sign, given by the prophet, viz. the actual begetting of a child: for the prophet takes two witnesses, to record—What? That, at this time, the prophecy was given—that, at this time, it was written and dated—and that he, at this time, having immediate access to the prophetess, she conceived. Before the child thus conceived, could pronounce the words usually first spoken by children, (*dadu, mama*) the king of Assyria should plunder Damascus.

Now, if the whole of this transaction had no reference beyond Ahaz—supposing what was spoken of Shearjashub, the prophet's son, in his arms, might be some comfort to him, of what use

use could be the child to be begotten, or any thing said, or done, respecting him?—why so much preparation for what *might* follow—what, if it did follow, was, in the ordinary course of nature, at some distance from the birth; and at a still greater distance from the period in which the child should be capable of speech?—of what (*instant*) importance was all this to a king, about to be besieged in his capital; and seeking to provide water for the city, which expected an attack; which city was the only remains of his kingdom, not overwhelmed by the enemy? But this birth of a child, might very well serve as a second sign, or a second part to that sign already given to lighten his immediate distress; as it looked somewhat more distant, though not much, and as it carried his expectations somewhat farther, though not very far: while at the same time, it was in its very nature, a confirmation of the prophecy respecting *Emmanuel*; *e. gr.*—If the prophetess continued barren—then the *sign* must fail; and such a thing might be:—If the interval between this prophecy and the birth of a child by this prophetess, was very long, as several years, or even as two years; it would affect the prophecy accordingly. Had the issue been a daughter instead of a son, then the prophecy would be falsified:—and what could be more contingent, in respect of Isaiah?—Had the child died in the birth, or soon after, before it could name its father or mother, where had been the prophecy then? But, if the child, being a son, was born according to the time of nature, reckoned from the day of the date, witnessed by *Uriah* and *Jeberechiah*, and the conditions therein mentioned; if it lived to a certain age, &c.; then, from this specific accomplishment, might be fairly inferred, that there was something more than ordinary in this affair; and it might very well serve for the *sign* of a future event, however distant that event might be. And such is the language of the prophet—"the Lord himself shall give you a sign"—not the full termination, the absolute, and final accomplishment, of the prophecy: but the *sign*, the earnest, of its complete fulfilment, at the period appointed in the divine counsels.

The inference is obvious: if the *sign* of the event be fulfilled, the event itself shall be fulfilled in its time—it is true, the event is wonderful; but then the sign that prefigures it, is extraordinary: the event is, doubtless, *above* the course of nature; but then the sign is not strictly a customary procedure of nature, though not contrary to it. In short it seems, probable, that Isaiah, in some degree, imitated the faith of Abraham, (Rom. iv. 19) and depended for the accomplishment of this prediction (by his personal instrumentality) on the same Divine

power as had commissioned him to utter this prophecy.

N. B. The division of chap. vii. from chap. viii. seems to obscure this transaction, by separating what has a mutual reference.

There is a question or two remaining, on the circumstances of this prophecy, which, though they do not affect its application, yet afford matter of speculative enquiry at least: (1) The name of the person to whom Isaiah approached, is translated "*prophetess*;" and it is usually said, because she was the prophet's wife: but, if so, this is the only place in which the word has this sense, though it is applied several times to women. (2) She might not be, and probably was not, the *only* wife of Isaiah, who had already a *young* child. (3) May it be a proper name given on this occasion?—*I went unto Nebiah* (הַנְּבִיָּא הַנְּבִיָּא *Nebiah*,—THE *Nebiah*) and she conceived. (4) The signification of *Nebiah* is, that of a person who explains, who illustrates, or interprets, the will or sentiments of another; so Abraham was the *Nebiah* of God (Gen. xx. 7.); Aaron was the *Nebiah* of Moses (Exod. vii. 1); the musicians or singers of David (1 Chron. xxv. 1, 2, 3,) are called his *Nebiahs*, &c.: may we take the word in this sense here? since such is its proper import, *q. d.* the indicator—*INDICATRIX*: *i. e.* she by whom the truth or falsehood of this prophecy was to be indicated; and this person might probably, from thence receive the name of *Hannebiah*. (5) Was she a virgin, when Isaiah approached to her?—also, was what *Uriah* and *Jeberechiah* witnessed in the *GREAT roll* (perhaps to contain more writing than usual) among other things, of the nature of a marriage contract?—in which case, Isaiah must have been *previously betrothed* to this virgin; as otherwise he could not have had instant communication with her.

On the whole, may the history of this second sign, stand thus? Isaiah having been betrothed to A. B. is directed by God to give an instance of his confidence in divine providence, protection, support, &c. by completing his marriage with her directly; on the principle, that no person, in such distressing times, would think of marriage, and *further* incumbrances of a family, &c. except one who was willing to run all hazards in compliance with, and dependence on Divine direction. [Something like this occurs in the case of Jeremiah, who purchases a field, in the midst of war and desolation, and pays the full price for it; as a sign that fields should be bought in peaceable times, after the desolations of his country should be over.] Of his faith and of the predictions, &c. connected with it, Isaiah takes the most incontrovertible witnesses; then consummating the marriage, his new wife con-

ceives, and in due time, has a son, whence she obtains the name of *Hannebiah*?

If my memory serves me rightly, *Rezin*, one of the two kings which now oppressed Israel, was slain before the year was out;—to him refers the first child; i. e. that in Isaiah's arms—"Before *THIS* child can speak plain," &c. The other king, *Pekah*, was slain, before three years, perhaps before two years, were *fully* expired;—to him refers the second child—"Before *THAT* child, now to be conceived, can like or dislike his diet—not milk from the breast, but diet for a child somewhat older," &c.

In referring this prophecy to *Jesus*, as the *Messiah*, observe—(1) He was predicted, by many prophets. (2) The time of his birth was pre-dated, viz. by *DANIEL*. (3) He was born of a virgin. (4) Of a virgin *betrothed*, though not married. (5) The age of Isaiah, who was far advanced in life (as all antiquity represents *Joseph* to have been). N. B. Isaiah had prophesied thirty or forty years, at this time. (6) *Jesus* was the only person, who, in any tolerable sense, could be called *IMMANUEL*, "*God with us*," which name was not, in any degree, fulfilled in the prophet's son. What kind of person this "God with us" was to be, appears from the following discourses; all of which have reference to him, to the end of chap. xii. all of which seem to have been written by the prophet at various intervals, about this time; and, as the accomplishment of his prophecy, in his own son, though gradual and private for a time, could not but have occasioned many observations and rumours in the neighbourhood, and among the public, these discourses seem well adapted to direct the attention of the pious Israelites to a much more remarkable fulfilment of its principal import, to be expected at a distant period. *Vide* ANNUNCIATION, EMMANUEL, MARY, JESUS, &c.

The parallel between *Isaiah* and *Joseph*, in respect to (1) their age, (2) their property, (3) their previous family, (4) the trouble of the times, (5) the youth of their consorts, (6) their dependence on Divine interference for support and protection; might perhaps be much closer than we are aware of.

ALMODAD, אֱלֹמָדָד: *measure of God* (*vide* ELMADUN); otherwise, *court of the well-beloved*; from אֱלָם *alam*, a court, and דָּד *dud*, beloved.

ALMON, or Olmun, עֶלְמֹן: the same as *Alameth*.—A city of Benjamin, Josh. xxi. 18; probably, the *Alameth*, given to Aaron's family, 1 Chron. vi. 60.

ALMON-DIBLATHAIM, עֶלְמוֹן-דִּבְלָתַיִם: compounded of *almon*, or אֱלָם *alam*, *secrecy*, *youth*, *in age*, or *contempt*; and *diblathaim*, or דִּבְלָתַיִם *tabul*, *figs*, or a *lump of figs*.

ALMOND-TREE, שקד *shaked*, from a root which signifies to *watch*; for, in fact, the almond-tree is one of the first trees that blossoms in the spring, and, as it were, awakes, while most are asleep, by reason of winter. This tree is often mentioned in scripture. The Lord intending to express to Jeremiah (i. 11.) the vigilance of his wrath against his people, showed him the branch of an almond-tree: where the duplicity of meaning in the word *shaked*, is difficult to express in translation. "What seest thou? He answers, I see the rod of

a watcher . . . } . . I will watch over
an almond tree } my word to fulfil it."
The almond-tree, in Judæa, blossoms in January, and by March has fruit.

Aaron's rod, which bore blossoms and fruit in the wilderness (Numb. xvii 8.) was of the *almond tree*. Ecclesiastes xiii. 5. expressing metaphorically the whiteness of an old man's hair, says, "*the almond-tree shall flourish*." The blossoms of this tree are white.

ALMUGIM, אֱלֻמִּיִּם, 2 Chron. xi. 7. אֱלֻמִּיִּם *Algumim*. LXX. Ἐύλα πύκνισα. Vulg. *Ligna pinea*. 1 Kings x. 11. LXX. Ἐύλα πελεκητα, *Ligna dolata*: wrought wood.

ALMUGIM, a kind of wood. Vulg. *tigna thyina*. The Rabbins generally render it *coral*; others, *ebony*, or *pine*: it certainly is not coral, for coral is not proper to make musical instruments, nor to be used in rails, or in a staircase, to which uses the Scripture tells us, the wood *almugim* was put. The pine-tree is too common in Judæa, and the neighbouring country, to search for it as far as *Ophir*. The wood *thyinum*, is that of the citron-tree, known to the ancients, and much esteemed for its odour, and beauty. It came from Mauritania. *Plin. lib. xiii. cap. 16*.

We are of opinion that by *almugim*, or *algumim*, or simply *gummim*, taking *al* for an article, may be understood oily and gummy wood, particularly the tree which produces *gum Arabic*. It is said *gum Ammoniac* proceeds from a tree resembling that which bears *myrrh*; and *gum Arabic*, comes from the black *acacia*, which we take to be the same as the *Shittim* wood, frequently mentioned by Moses; if so, Solomon's *Almugim* and Moses's *Shittim*, would be the same wood. *Vide* SHITTIM.

[The *thyon-tree*, says Theophrastus, grows in Africa, near the temple of Jupiter Ammon: it resembles the cypress; it was highly esteemed among the Heathen, for doors and images, because it would not rot. Josephus compares it to that of the fig-tree, white and shining. As it came from Ophir, its name is probably not Hebrew, and it may be generic to several sorts.]

ALOES, an Indian tree, that grows about eight

eight or ten feet high; at the head of it is a large bunch of leaves, thick and indented, broad at bottom, but narrowing toward the point, and about four feet in length; the blossom is red, intermixed with yellow, and double like a pink; from this blossom comes fruit, round like a large pea, white and red; the juice of these leaves is drawn by cutting them with a knife; and afterwards it is received in bottles.

The Eastern geographers tell us, *Bibl. Orient.* p. 913, that the wood of *aloes*, the smell whereof is exquisite, is found only in those provinces of *India* which are comprehended in the first climate; that the most excellent, is that which grows in the isle of *Senf*, situated in the Indian sea, towards China: others are of opinion, that the wood of *aloes*, produced in the isle of *Comar*, or at cape *Comorin*, is the best, and that it was of this kind a certain king of *India* made a present, weighing ten quintals, to *Nouschirvan*; which when applied to the fire, melted, and burned like wax. This wood is brought from the islands of *Sumatra* and *Ceylon*.

The Hebrew אהלים *ahalim*, probably signifies *aloe-trees*. The Vulgate reads, *ut tabernacula quæ fecit Dominus*, "as tents which the Lord hath spread;" but the Hebrew may be translated: "As *ahalim* trees which the Lord hath planted," [in our translation, "lign-aloes:"] the LXX and Jerom, sometimes translate *ahalim* *stacte*, or *aloe*; but as the *aloe-tree* is not common in Arabia, or the neighbouring countries, the Rabbins translate *ahalim*—*santal*. The *aloes* of Syria, Rhodes, and Candia, called *Aspalathus*, is a shrub full of thorns; the wood is used by perfumers, after they have taken off the bark, to give consistency to their perfumes.

[The true *Aloe*-tree, probably, is native, much further east than Candia or Judæa: it is found in China and Siam. The Siamese Ambassadors to the Court of France, in 1686, brought a present of this wood from their Sovereign; and were the first to communicate any consistent account of the tree. It is said to be about the height and form of the Olive-tree; the trunk is of three colours, and contains three sorts of wood: the heart, or finest part, is called *tambac*, or *calambac*; it is used to perfume dresses and apartments; and is worth more than its weight in gold: it is esteemed a sovereign cordial against fainting fits, and other nervous disorders. From this account of it, the reader will perceive the rarity and value of this perfume, implied in the notice taken of it by the spouse in the Canticles; and the boast of the prostitute. The *Santal* wood approaches to many of its properties; and is applied to similar uses, as a perfume, at sacrifices, &c.]

II. *ALOES*, a plant or herb; the leaves are

about two inches thick, prickly, and *chamfered*; in the middle rises a stem, the flower yields a white kernel, extremely light, and almost round. These *aloes* are not uncommon among us. It has been said, that one kind of *aloes* flowers but once in a hundred years, and that, as its flower opens, it makes a great noise: [there have been several seen blowing in the gardens at, and round London, without making any noise. As the flowers have six stamina, and one style, Linnaeus ranges this plant in his sixth class, called *hexandria monogynia*. Our knowledge of it is obtained not so much from Oriental specimens, as from American: which could not be known to the Ancients. The Cape of Good Hope furnishes many kinds.]

From this plant is extracted the drug called *aloes*, which is a very bitter liquor, used in embalming, to prevent the putrefaction of the dead body. Nicodemus bought about a hundred pounds of myrrh and *aloes*, to embalm the body of *Jesus Christ*, (John, xix. 39.) In Proverbs, (vii. 17) the debauched woman says, she had perfumed her bed with myrrh, *aloes*, and cinnamon; and the spouse in the Canticles (iv. 14) says, that myrrh, *aloes*, and all manner of perfumes, are found in the garden of her beloved. The Hebrew reads *ahalim*; most understand by it, either the *aloes*-plant, or the *aloes*-tree.

ALPHA (A) is the first letter of the Greek alphabet, derived from (x) *Aleph*, the first of the Hebrew alphabet. In the Greek alphabet, *Alpha* stands for one, or the first, vide A. Martial, in imitation of the Greeks, who used to distinguish the rank of people by letters, says:

Quod ALPHA dixi, Codre, penulorum,
Te nuper, aliqua, cum jocarer in chanta
Si forte bilem movit hic tibi versus,
Dicas lucebit PLTA me togatorum.

Epig. l. v. Ep. 26.

ALPHABET. Vide HEBREW LETTERS.

ALPHÆUS, Ἀλφαῖος *a thousand*; from the Hebrew אֶלֶף *aleph*, *a chief*.

I. ALPHÆUS, father of St. James Minor, Matt. x. 3; Luke vi. 15. *Alpheus* was the husband of *Mary*, believed to have been sister to the Holy Virgin; for which reason, James is called the Lord's brother; but the term, brother, is too general in its application, to fix their relation; though the fact is probable. Many are of opinion, that *Cleophas*, mentioned Luke xxiv. 18, is the same as *Alpheus*: *Alpheus* being his Greek name, and *Cleophas*, his Hebrew, or Syriac name, according to the custom of this province, (or of the time) where men often had two names; by one of which they were known to their friends and countrymen, by the other to the Romans, or strangers. Vide NAMES. Vide Bolland. ix. April. p. 811.

II. ALPHÆUS,

II. ALPHEUS, father of Levi, or Matthew, whom Jesus took to be an apostle and evangelist.

ALTAR. Sacrifices are nearly as antient as worship, *altars* are of nearly equal antiquity: Scripture speaks of *altars*, erected by the patriarchs, without describing their form, or their matter. The *altar* which Jacob set up at Beth-el, was the stone which had served him for a pillow; Gideon sacrificed on the rock before his house. The first *altars* which God commanded Moses to raise, were of earth, or rough stones, (Exod. xx. 24, 25); and the Lord declared, that if iron were used in constructing them, they would become impure, Exod. xxv. 1, 2, 3, &c.

The *altar* which Moses enjoined Joshua to build on Mount Ebal, was to be of unpolished stones (Deut. xxvii. 5: Josh. viii. 31); and, it is very probable, that such were those built by Samuel, Saul, and David. The *altar* which Solomon erected in the temple, was of brass, but filled, it is believed, with rough stones, 2 Chron. iv. 1, 2, 3. It was twenty cubits long, twenty wide, and ten high. That built at Jerusalem, by Zerubbabel, after the return from Babylon, was of rough stones: as was that of the Maccabees. Josephus says, *De Bello*, lib. vi. cap. 14. that the *altar* which in his time was in the temple, was of rough stones, fifteen cubits high, forty long, and forty wide.

The *Altars* in the temple were as follow, (for their form, uses, &c. *vide* the Dissertations accompanying the Plates, or the article TEMPLE):

I. *Altar of Incense.*

II. *Altar of Burnt-offerings.*

III. The Table of Shew-bread: improperly called an *altar*.

ALTAR at Athens, inscribed Ἀγνωστω θεῷ, "to the unknown God." St. Paul being come from Thessalonica to Athens,—as he discoursed on the resurrection of the dead, some of the philosophers brought him before the judges of the Areopagus; where he uses this expression, (Acts xvii. 22, 23.) "Ye men of Athens, I perceive that in all things, ye are (too theistical) over fond of gods: for, as I passed by, and beheld your sacred instruments, I found an *altar*, with this inscription—"to the unknown god;" him, therefore, whom ye worship, as "unknown,"—him declare (represent, announce) I unto you."

The question is, what was this *altar*, thus consecrated to the "unknown" god? St. Jerom relates, that it was inscribed "to the gods of Asia, Europe, and Africa; to the unknown, and strange gods;" and that the apostle uses the singular form, because his design was only to demonstrate to the Athenians, that they adored an unknown God. Hieronym. in *Ep. ad Tit.* cap. 1.

Others believe, (*Grot. Voss. Beza in Act. xv. 11. Casaub. ad Laert. Selden. de Synod. lib. iii. cap. 13. Hammond. alii.*) that St. Paul speaks of *altars* extant in several places of Attica, without any inscription, erected after a solemn expiation for the country, by the philosopher Epimenides. Diogen. Laert. lib. i, in *Epimenide*.

Others conceive this altar was one mentioned by Pausanias and Philostratus, *Attic. lib. vi. cap. 2*, who speak of Ἀγνωστων θεῶν βωμοὶ ἱδρυταί, altars at Athens, consecrated "to the unknown gods." There were probably several altars, each inscribed, "to the unknown god;" for which reason, they mention them in the plural. Lucian, in the Dialogue attributed to him, entitled, *Philopatris*, swears—"by the UNKNOWN GOD, at Athens." He adds, "Being come to Athens, and finding there the UNKNOWN GOD, we worshipped him, and gave thanks to him, with hands lifted up to heaven."

Peter Comestor, author of the *Historia Scholastica*, relates that Dionysius, the Areopagite, observing, while he was at Alexandria, the eclipse, which, contrary to nature, happened at the death of our Saviour, from thence concluded, that some *unknown God* suffered; and not being then in a situation to learn more of the matter, he erected, at his return to Athens, this altar, "to the unknown god," which gave occasion to St. Paul's discourse at the Areopagus.

Theophylact says, after a battle, which the Athenians had lost, a spectre appeared, and told them, that he was the cause of their misfortune, from his dislike of their celebrating games in honour of all the other gods, and none to him: after this, he disappeared, without declaring his name. The Athenians, to repair their fault, erected an altar "to the unknown god."

Others say, that during the war between the Persians and Greeks, the latter sent Philippides to desire succour of the Lacedæmonians: on Mount Parthenius, the god *Pan* appeared to him, and complained, that he was the only god to whom they did not pay adoration; but he promised them his assistance, provided they admitted him among their gods: they did so, and erected an altar to him; and lest there should be any other god dissatisfied also, they built an altar "to the unknown god."

Ecumenius reports this matter something differently: he says, the Athenians being seized with a burning distemper, which would not allow them to endure any thing on their bodies, addressed themselves in vain, to all the gods honoured in their city: as they received no relief from hence, they bethought themselves of erecting an altar "to the unknown god," apprehending, that some strange deity had smitten them in his indignation; and to this unknown god, they attributed the cure of their disease. Each

Each of these opinions has its difficulties. The altar, intitled, "To the gods of *Asia, Europe, and Africa*, to the unknown and strange gods," is not, in all probability, that mentioned by St. Paul: the Areopagites would never have understood this altar by the bare name of the "*Unknown God*." The histories related by Theophylact, Eecumenius, &c. have no warrant from antiquity: it is therefore probable enough, that the Athenians, a people extremely superstitious, apprehensive that they had forgotten some divinity, and had omitted to worship him, erected altars in some part of their city, inscribed "to the unknown god;" whence St. Paul took occasion to preach first *Jehovah*, and then *Jesus*, to them: as a God, with respect to them, truly *unknown*, yet, in some sort, adored by them without their knowing him.

These are St. Chrysostom's thoughts on the matter, founded on what we have above mentioned, from Philostratus, Pausanias, and Lucian. *Chrysost. in Acta.*

St. Austin doubts not but the Athenians, under the name of the *Unknown God*, adored the true God.

ADDITION.

Some have thought, that the God of the Jews was the object of this altar, he being a powerful God, but not fully known, as the Jews never used his name in speech, but substituted "the *Lord*" for "*Jehovah*." But, unless this were a public altar, the senate could hardly be said to worship its object: and it might stand in some public place (the apostle saw it "*as he passed by*") erected, as it were, by the senate and people of Athens; and therefore it alluded to some public incident of former ages.

The following is Dr. Doddridge's note on this passage:—"The express testimony of Lucian (*Philopat. ad fin.*) sufficiently proves, that there was such an inscription at Athens; and shows, how unnecessary, as well as unwarrantable, it was in Jerom to suppose, that the apostle, to serve his own purpose, gives this turn to an inscription, which bore on its front, a plurality of deities. Whence this important phenomenon arose, or to what it particularly referred, it is more difficult to say. Witsius (*Melet. p. 85.*) with Heinsius (*in loc.*) understands it of *Jehovah*, whose name, not being pronounced by the Jews themselves, might give occasion to this appellation; and to this sense, Mr. Biscoe inclines (*Boyle's Lect. chap. viii. § 12. pag. 322, 325.*) Dr. Welwood (pref. to the Banquet of *Xenophon*, p. 18, 19) supposes that Socrates reared this altar, to express his devotion to the one living and true God, of whom the Athenians had no notion; and whose incomprehensible

being, he insinuated by this inscription, to be far beyond the reach of their understanding, or his own. And in this I should joyfully acquiesce, could I find one ancient testimony in confirmation of the fact: as it is, to omit other conjectures, I must give the preference to that which Beza and Dr. Hammond have mentioned, and which Mr. Hallet (*Disc. on Script. vol. i. p. 307, 308*) has laboured at large to confirm and illustrate; though I think none of these learned writers has set it in its most natural and advantageous light. Diogenes Laertius, in his life of Epimenides (*vide lib. i. p. 29, C.* with the notes of J. Casaubon and Menagius) assures us, that in the time of that philosopher (about 600 years before Christ) there was a terrible pestilence at *Athens*; in order to avert which, when none of the deities to whom they sacrificed appeared able or willing to help them, Epimenides advised them to bring some sheep to the Areopagus, and letting them loose from thence, to follow them till they lay down, and then to sacrifice them (as I suppose the words *τω προσηκοντι Θεω* signify) to the god, near whose temple or altar they then were. Now it seems probable, that *Athens*, not being then so full of these monuments of superstition as afterwards, these sheep lay down in places where none of them were near; and so occasioned the rearing what the historian calls *anonymous altars*, or altars, each of which had the inscription *αγνωστο Θεω*, to the unknown God; meaning thereby, the deity who had sent the plague, whoever he were, one of which altars, at least, however, it might have been repaired, remained till *Paul's* time, and long after. Now as the God whom *Paul* preached as Lord of all, was indeed the deity who sent and removed this pestilence, the apostle might, with great propriety, tell the *Athenians*, he declared to them him whom, without knowing him, they worshipped; as I think the concluding words of the 28th verse, may most decently be rendered.]

[Dr. Lardner has an Article on this subject, which may be consulted with advantage; it is in the new edition, in quarto, in vol. iv. p. 174.]

ALVA, or *Alua*, or *Obveh*, *ἄλῃ*, *Γάλα*: his ascension or elevation; as is believed from *by ala*, ascension, and the pronoun *he*, his: otherwise, *prevarication*, from *חללה* *halila*.

ALVAH: the name of the wood which God showed Moses, that with it he might sweeten the waters of Marah (*Exod. xv. 25*) as called, by the Mahometans, who maintain, that Moses had received a piece of it, by succession from the patriarchs, Noah having kept it in the ark, and delivered it to his posterity. *D'Herbelot, Bibl. Orient. p. 105, col. i. & p. 1022. col. i.* [by this they should seem to mean the true religion.]

The

The word *alua* has some relation to *aloes*, which is a very bitter wood; and some interpreters have hinted, that *Moses* took a very bitter sort of wood, on purpose, that the power of God might be the more remarkable, in sweetening these waters. *Josaphus* says, that this legislator used the wood which he found by chance, lying at his feet.

[“*El-vah*, says *Mr. Bruce*, (*Trav. vol. ii. 470*) is a large village, or town, thick-planted with palm trees, the *Oasis Parva* of the ancients, the last inhabited place to the west, that is under the jurisdiction of Egypt—it yields *senna* and *coliquintida*. The Arabs call *El-vah*, a shrub or tree, not unlike our hawthorn, either in form or flower. It was of this wood, they say, that *Moses’s* rod was made, when he sweetened the waters of *Marah*. With a rod of this wood too, say they, *Kaleb Ibn el Waalid*, the great destroyer of Christians, sweetened these waters at *El-vah*, once bitter, and gave it the name from this miracle. A number of very fine springs burst from the earth at *El-vah*, which renders this small spot verdant and beautiful, though surrounded with dreary deserts on every quarter; it is situated like an island, in the midst of the ocean.”]

[If my memory serves me rightly, our colonists who first peopled some parts of *America*, corrected the qualities of the water they found there, by infusing in it branches of *sassafras*; and it is understood, that the first inducement of the *Chinese* to the general use of tea, was to correct the water of their rivers: it follows, that some kinds of wood have such a quality; and, therefore, it may be, that God directed *Moses* to the very wood proper for his purpose: but then, it must be owned, that the water of these parts continues bad to this day, and is so greatly in want of something to improve it, that had such a discovery been communicated by *Moses*, it could hardly have been lost. *M. Niebuhr*, when upon the spot where this miracle was performed, enquired after wood capable of this effect; but could gain no information of any such. It will not, however, from hence follow, that *Moses* used a bitter wood; or even any ordinary wood; but, as Providence usually works by the proper and fit means to accomplish its ends, probably, the wood used by *Moses*, was, in some degree, at least, corrective of that quality which abounded in the waters; though, perhaps, it might itself have other qualities equally bad, but of a different kind (wherefore it has been lost) adapted, perhaps, to neutralise the water, and so to render it potable.

That other water also stands in need of correction, and that such correction is applied to it, appears from a custom in *Egypt*, in respect to

the water of the *Nile*; a custom which being of great antiquity, might have been familiar to *Moses*.

“The water of the *Nile* is always somewhat muddy; but by rubbing with bitter almonds, prepared in a particular manner, the earthen jars in which it is kept, this water is rendered clear, light, and salutary.” *Niebuhr’s Travels*, vol. i. p. 71. Did these bitter almonds suggest the idea of bitter wood?

ALVAN, or *Owen*, אֱוֶן, *Towam*: the same as *Alva*. *Shobal’s* eldest son; of the race of *Esau*, second prince of *Edom*, Gen. xxxvi. 23.

AMAD, or *Omod*, אֲמֹד, the people of testimony; from אָמַח *omeh*, or *ummah*, and נָדָה *hed*, testimony; or of the prey, and of eternity: otherwise, of passage; from נָדָה *hadah*, or *odeh*. A city belonging to *Asher*, Josh. xix. 26.

AMAL, or *Omel*, אָמַל, labour and iniquity. The fourth son of *Hemel*, 1 Chron. vii. 35.

AMALEK, or *Omelek*, אֲמֶלֶק: a people that licks up, or, that takes away all; from אָמַח *om*, or *am*, a people, and לָקַח *lakak*, to lick up, to take away all: otherwise, a people that strikes, or that uses till; from חָמַל *hamal*, or *omel*.

AMALEK, son of *Eliphaz* and *Timna*, his concubine, and grandson to *Esau*. He succeeded *Gatam* in the government of *Edom*, south of *Judah*, Gen. xxxvi. 12, 16; 1 Chron. i. 36.

Amalek was father of the *Amalekites*, a powerful people which dwelt in *Arabia Petraea*, between the *Dead Sea* and the *Red Sea*, or between *Havilah* and *Shur* (1 Sam. xv. 7) perhaps, in moving troops. We cannot assign the particular place of their habitation; and it does not appear that they had cities; though one is mentioned, 1 Sam. xv. 5. They lived generally in wandering parties, in caves, or in tents.

The *Israelites* had scarcely passed the *Red Sea*, when the *Amalekites* attacked them in the desert of *Rephidim*, and slew those who through fatigue or weakness, lagged behind. *Moses*, by God’s command, directed *Joshua* to repel this assault; to record this act of inhumanity in a book, to perpetuate its remembrance, for future vengeance. *Joshua* attacked the *Amalekites*, and defeated them, while *Moses* was on the mountain, and, with *Aaron* and *Hur* in his company, held up his lifted hands to heaven, A. M. 2518; ante J. C. 1487.

The *Benedictine* commentator cites *Philo*, who says, “the king of the *Amalekites* apprehending lest the *Israelites* might ravage his territories, resolved to prevent them; and putting himself at the head of his troops, he marched to oppose their passage, designing if they shewed an inclination to resist him, to attack them with all his forces.” I should have been pleased, if the sacred writer had informed us in this place, what was

was the number and nature of *Amalek's* forces. The book of *Judith* (iv. 13, 14.) in few words, describes the army of the *Amalekites*, as "a formidable one, composed of many horse, and a great number of chariots, the soldiers whereof were furnished with good weapons, and abounding with confidence in their own strength." [This citation is from the *Vulgate*; for there is no mention of it in the *Greek*, nor is it inserted in our English translation.]

According to the Scripture mode of expression, Moses needed all the virtue of his rod and his prayers, to defeat so dreadful an enemy; if God had not interfered on behalf of his people, the battle had been lost; the number, valour, and advantage of *Amalek's* arms, had given them the victory. Moreover,—

Victory, which God gives or withholds at his pleasure, had certainly favoured the *Amalekites*, if Aaron and Hur, who accompanied Moses on the mount, remote from danger, had not supported the extended arms and hands of that legislator. The mystery of this I leave to commentators. The battle lasted till the approach of night; for Scripture says, Exod. xvii. 12. "the hands of Moses were steady till the going down of the sun." As the success of this action was the pure work of God, he said to Moses, "write this for a memorial in a book."

Under the Judges (Judg. vi. 3) we see the *Amalekites* united with the *Midianites* and *Moabites*, to oppress Israel, (Judg. iii. 13) but Ehud delivered Israel from Eglon, and Gideon delivered them from Midian and Amalek.

Many years after, the Lord directed Samuel to say, to Saul, "Thus saith the Lord of Hosts, I remember what *Amalek* did to Israel, how he laid wait for him in the way when he came up from Egypt: now go and smite *Amalek*, and utterly destroy all."

Saul marched therefore against the *Amalekites*, advanced to their capital, defeated and drove them from *Havilah* (towards the lower part of the Euphrates) to *Shur* (towards the Red Sea) destroying the people: but he spared the best of the cattle and moveables; thereby violating the command of God.

Nevertheless some fugitives escaped: for though the *Amalekites* appear but little more in history, yet, some years after Saul's slaughter of them, a troop of *Amalekites* pillaged Ziklag, then belonging to David, where he had left his wife and his property. David returning, pursued, overtook, and dispersed them, and recovered all the booty which they had carried off, 1 Sam. xxx. 1, 2, &c.

The Arabians maintain, that *Amalek* was a son of Ham, and grandson of Noah; that he was the father of *Ad*, and grandfather of *Schedad*.

PART III. Edit. IV.

This opinion is not to be rejected: it is not easy to conceive how *Amalek*, as a people, if only the posterity of the son of Eliphaz, and grandson of Esau, could be so powerful and numerous as this tribe was, when the Israelites departed out of Egypt. Besides, Moses relates (Gen. xiv. 7) that in Abraham's time, the five confederate kings invaded *Amalek's* country, about Kadesh; as likewise that of the *Amorites*, at Hazezon-tamar.

Moses also, Numb. xxiv. 20. relates, that Balaam observing from a distance the land of *Amalek*, said, in his prophetic style, "*Amalek* is the first (the head, the original) of the nations, but his end shall be, that he perish for ever." This certainly cannot agree with the *Amalekites*, if they were so modern; for the generation then living was but the third from *Amalek* himself, as appears by the following comparative genealogy.

Esau,	Jacob,
Eliphaz,	Levi,
Amalek,	Koath,
—	Anram,
—	Aaron.

Moses never reproaches the *Amalekites* with attacking the Israelites, *their brethren*; an aggravating circumstance, which he would not have omitted if they had been descended from Esau, and, by that descent, brethren to the Israelites. Lastly, we see the *Amalekites* almost always joined in Scripture with the *Canaanites* and *Philistines*, and never with the *Edomites*; and when Saul destroyed *Amalek*, the *Edomites* neither assisted nor avenged them. It is therefore probable, that the *Amalekites*, so often mentioned in Sacred History, were a people descended from *Canaan*, and very different from the descendants of *Amalek*, the grandson of Esau, who, perhaps, might be but a small tribe, and not conspicuous at the time; if indeed they ever rose to much importance.

The Arabians relate of the *Amalek* destroyed by Saul, that he was the father of an ancient tribe in Arabia; which contained only *Arabians* called *pure*, the remains of which were mingled with the posterity of Jocktan and Adnan, and so became *Mosarabes* or *Mostaarabes*, i. e. *mixed-Arabians*, i. e. blended with foreigners. They believe that Goliath, who was overcome by David, was king of the *Amalekites*, and that the giants who inhabited Palestine in Joshua's time, were of the same race: part of which retired into Africa, while Joshua was living; and settled on the coasts of Barbary; which account has many circumstances very credible.

The son of *Amalek* was *Ad*, a celebrated prince among the Arabians, *Bibl. Orient.* p. 51. *Ad*. He began stately buildings, and a city, his

own residence, and that of the giants in his time. Some make him the son of *Uz*, and grandson of *Aram*, the son of *Shem*. The Mahometans say, *Ad* was father of an *Arabian* tribe, called *Adites*, who were exterminated, for not hearkening to the patriarch *Eber*, who preached the unity of God to them. *Ad* had two sons *Schedad* and *Schedid*. This is what the Arabians relate of the *Amalekites*.

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[We should on this article carefully distinguish the people called *Amalekites*, *Gen. xv. 7*. from the tribe exterminated, or expatriated, by *Saul*, *1 Sam. xxx. 1. xiv. 48. xxxvii. 8*, in consequence of the anathema, *Exod. xvii. 14*: and apparently both these should be distinguished from the descendants of *Eliphaz* and *Timnah*, *Gen. xxxvi. 12*.

Balaam says, *Numb. xxiv. 20*. *Amalek* was the first, or chief, of the nations—i. e. around the country within his view or ken: this agrees with the derivation from *Melek*, the king, or ruler; *q. "king's people."*

The Arab writers often mention and glory in their descent from *Amalek*; their historians, poets, commentators on the poets, and genealogists, all boast of this; and down to the very days of *Mahomet*, many families traced their descent from this progenitor, and prided themselves on the distinction.

Probably the different tribes bearing this name might, in a geographical view, be thus arranged:

1. *Amalek*, the ancient, *Gen. xiv. 7*, where the phrase is remarkable, "*all the country of the Amalekites*," which implies a great extent. This

people we may place near the *Jordau*. *Numb. xxiv. 20*.

2. A tribe in the region east of *Egypt*: between *Egypt* and *Canaan*. *Exod. xvii. 8. 1 Sam. xiv. &c.*

3. The descendants of *Eliphaz*.

It was against the second of these that *Moses* and *Joshua* fought, *Exod. xvii. 8—13*, against which tribe perpetual hostility was to be maintained, *ver. 16. 1 Sam. xv*.

It was also, most probably, to the ancient *Amalekites*, No. 1. that *Balaam* alluded, *Numb. xxiv. 20*, as having been "*head of the peoples*:" for the descendants of *Esau*, were very far from answering to this title; in fact, they were but just appearing as a tribe, or family. Even at this day, the Arabs distinguish between families of pure Arab blood, and those of mixed descent; but they include the posterity of *Ishmael* among those of mixed descent, while they reckon the *Amalekites* by parentage as of pure blood. The posterity of *Esau*, therefore, could hardly claim privilege above that of *Ishmael*, either by antiquity, or by importance. Neither is it any way likely, that the *Amalekites* of *Esau's* family should extend their settlements to where we find those *Amalekites* (No. 2.) which attacked *Israel*, at the very borders of *Egypt*, and on the shores of the *Red Sea*. Instead of *Maachatai*, *Deut. iii. 14. Josh. xii. 4, 5. xiii. 11. 13.* the LXX read the *kings of the Amalekites*, which implies that this people had occupied very extensive territories. The same countries seem to be alluded to by *David*, *Psal. lxxxiii. 7*; he had already mentioned *Edom*, the *Ishmaelites*, *Moab*, &c. yet distinct from these he mentions *Gebel*, *Ammon*, and *Amalek*, consequently, this *Amalek* was not of the descent of *Esau*, or of *Ishmael*.

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D'Herbelot tells us, that the *Mussulmen* give the name of *Amalekites* to those giants which inhabited *Palestine*, when the *Israelites* attacked it: they suppose that some of these even fled to *Barbary*, and this agrees with the opinion of those who mention inscriptions found in *Barbary*, importing that the people who wrote them, fled from *Canaan*, from the face of *Joshua*, son of *Nun*, the robber. *Vide Procop. de Bello Vandal. and Reland, Pal. p. 82.]*

AMALEK, a mountain in the land of *Ephraim*,
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on which stood the town of Pirathan, where Abdon, son of Hillel, judge of Israel, was buried, Judg. xii. 14, 15; A. M. 2848, ante A. D. 1156.

AMAN, אָמָן: *their mother, or their fear*; from אָמַי *aim, fear*: otherwise, *a cubit*; from אָמָה *ammeh*; and from the affix מָמָם *mem*, *their's*. A city of Judah, Josh. xv. 26.

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I. AMANA, a mountain, mentioned Cant. iv. 8. Some are of opinion, that this is mount *Amanus*, in Cilicia. St. Jerom, (*Epist. ad Dardanum*, & *ad Ezek. vii.* Item *ad Ezek. xx.*) and the Rabbins, (*in Gemar. Jerosol. Schevush*) describe the land of Israel as extending northward to this mountain; and Solomon's dominion did extend so far. Mount *Amanus*, with its connections, separates Syria from Cilicia, and reaches from the Mediterranean to the Euphrates.

II. AMANA, a mountain, beyond Jordan, in the tribe of Manasseh, three leagues from lake Moron; three leagues in circumference at the bottom, where are five vineyards; but its top is always covered with snow, for which reason, the Arabians give it the name of *Gibel Sheik*; i. e. the *Old Man's Mountain*, because the top of it is all white. Some think this to be the mount *Amana*, to which the spouse alludes in the Canticles. Eugene Roger, *Terre Sainte*, lib. i. cap. 20. I do not observe, that either Josephus, St. Jerom, or Eusebius, had any knowledge of this mountain: at least they say nothing of it, under the name of *Amana*.

[Probably "the steady or established mountain,"—or, in the other sense, "the mountain which nourishes, and constantly maintains its inhabitants." In reference to a river, "the constant stream," as distinguished from those which run only at some periods: or, "the fostering beneficent stream," i. e. free from injurious particles, or qualities, by which some waters prove detrimental. *Vide* ABANA.]

AMARIAH, אֲמָרְיָהוּ, or אֲמָרִיָּהוּ: *the Lord says*; from אָמַר *amar*, *to speak*, and יָהּ *jah*, *the Lord*: otherwise, *elevation*; from אָמַר *raam*: otherwise, *the Lamb of God*; from אֲמָרָה *ammera*, in Chaldee, *a lamb*, and יָהּ *jah*, *the Lord*.

I. AMARIAH, eldest son of Meraioth, and father of the high-priest Abitub. *Amariah* was high-priest in the time of the Judges. We are not able to fix the years of his pontificate. His name occurs, 1 Chron. vi. 7, 11. And if he actually did exercise this office, he should be placed, as I think, *before* Eli, who was succeeded by Abitub, who, in the Chronicles, is put *after* *Amariah*, ver. 7.

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AMASA, or Omesha, אֲמָסָה: *a forgiving people*: from אָמַם *am*, *a people*, and from אָמַשׁ *nesha*, *to pardon*, or *to rise up*: otherwise, *the burden of the people*; from אָמַשׁ *nasha*, *to carry*.

I. AMASA, son of Jether and Abigail, David's sister. Absalom, during his rebellion against David, placed his cousin, *Amasa*, at the head of his troops (2 Sam. xvii. 25). *Amasa* engaged Joab, general of David's army, but was worsted; A. M. 2981. After the defeat of Absalom's party, David, from hatred to Joab, who had killed Absalom, offered *Amasa* his pardon, and the command of his army, in the room of Joab, whose insolence rendered him insupportable (2 Sam. xix. 13, & *seq.*) On the revolt of Sheba, son of Bichri, David ordered *Amasa* to assemble all Judah against Sheba; but *Amasa* not forming his army against the time prescribed, David directed Abishai to pursue Sheba, with what soldiers he then had about his person. Joab, with his people accompanied him; and these troops were scarcely got so far as the great stone in Gibeon, before *Amasa* joined them with his forces. Then said Joab to *Amasa*, "Art thou in health, my brother?" and took him by the beard with the right hand to kiss him. But *Amasa* not observing the sword which was in Joab's hand, the latter smote him with it. Such was the end of *Amasa*, David's nephew, A. M. 2981; ante A. D. 1023. [*Vide* FRAGMENT, No. XCIII.]

II. AMASA, son of Hadlai, opposed the admission of such captives as were taken from the kingdom of Judah, in the reign of Ahaz, into Samaria, 2 Chron. xxviii. 12.

AMASAI, or Omeshi, אֲמָסַי: *the present of the people*; from אָמַם *am*, *people*, and שִׁי *shi*, *a present*: otherwise, *with a present*; from the preposition אָמַם *om*, *with*, and שִׁי *shi*, *a present*.

I. AMASAI, son of Elkanah, 1 Chron. vi. 25.

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III. AMARIAH, grandfather to the prop he Zephaniah, and father of Gedaliah, Zeph. i. 1.

AMASA, or *Omesha*, אֲמָשָׁא; *a forgiving people*: from אָמַ am, *a people*, and from נָשָׂה *nesha, to pardon, or to rise up*: otherwise, *the burden of the people*; from נָשָׂה *nasha, to carry*.

I. AMASA, son of Jether and Abigail, David's sister. Absalom, during his rebellion against David, placed his cousin, *Amasa*, at the head of his troops (2 Sam. xvii. 25). *Amasa* engaged Joab, general of David's army, but was worsted; A. M. 2981. After the defeat of Absalom's party, David, from hatred to Joab, who had killed Absalom, offered *Amasa* his pardon, and the command of his army, in the room of Joab, whose insolence rendered him insupportable (2 Sam. xix. 13, & seq.) On the revolt of Sheba, son of Bichri, David ordered *Amasa* to assemble all Judah against Sheba; but *Amasa* not forming his army against the time prescribed, David directed Abishai to pursue Sheba, with what soldiers he then had about his person. Joab, with his people accompanied him; and these troops were scarcely got so far as the great stone in Gibeon, before *Amasa* joined them with his forces. Then said Joab to *Amasa*, "Art thou in health, my brother?" and took him by the beard with the right hand to kiss him. But *Amasa* not observing the sword which was in Joab's hand, the latter smote him with it. Such was the end of *Amasa*, David's nephew, A. M. 2981; ante A. D. 1023. [*Vide* FRAGMENT, No. XCIII.]

II. AMASA, son of Hadlai, opposed the admission of such captives as were taken from the kingdom of Judah, in the reign of Ahaz, into Samaria, 2 Chron. xxviii. 12.

AMASAI, or *Omesai*, אֲמָסַי; *the present of the people*; from אָמַ am, *people*, and שֵׁי *shi, a present*: otherwise, *with a present*; from the preposition עִי *om, with*, and שֵׁי *shi, a present*.

I. AMASAI, son of Elkanah, 1 Chron. vi. 25.

II. AMASAI, the same perhaps already mentioned: a Levite, who joined David with thirty gallant men, while in the desert, flying from Saul. David went to meet them, and said, "If ye be come peaceably to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it." Then said *Amasai*, "Thine are we, David, and on thy side, thou son of Jesse: peace be unto thee, and peace be to thine helpers." David, therefore, received them; and gave them a command in his troops. 1 Chron. xii. 17.

AMASHAI, or *Omeshai*, אֲמָשַׁי; *oppression of the people*; from אָמַ am, *the people*; and שָׁשֶׁה *shaseh, to plunder, to oppress*.

AMASIS, king of Egypt. Notwithstanding the name of this prince does not occur in the text of Scripture, he is nevertheless celebrated in Sacred History. Scripture speaks of Necho, who killed Josiah, king of Judah, in the battle of Megiddo, 2 Kings, xxiii. 29; Jer. xli. 2. Necho was succeeded by Psammis, Psammis by Apries (in Jeremiah called *Hophra*) and Hophra, by Amasis, who lived in Egypt at the time when Cyrus reigned in Babylon. He governed forty-four years; loved and respected by his subjects: from A. M. 3435 to 3472. He died in the time of Cambyses, ante A. D. 525.

AMATH, or *Emath*, a city of Syria; the same with *Emesa* on the Orontes. Vide **EMATH**; and **AMATHEANS**.

AMATHA, a town near Gadara, where were hot baths. Gabinius established one of the five seats of justice at *Amatha*. The word *hamath* חמַת, signifies *hot waters*; whence so many towns in Palestine were called *Amath*, *Amathus*, or *Emmaus*. Euseb. Onomast. Joseph. de Bell. lib. i. cap. 6.

AMATHUS, a city beyond Jordan, Eusebius places it twenty-one miles from Pella, southwards. Euseb. Onomastic. in 'Αθαμ. Alexander Jannæus took and destroyed it. Joseph. Antiq. lib. xiii. cap. 21. Some are of opinion, that Gabinius fixed one of the five seats of justice in this city: Others think, it was at *Amatha*, on this side Jordan. Reland conjectures, that *Amathus* and *Ramoth-gilead* are the same. Joseph. Antiq. lib. xiv. cap. 10, &c de Bell. lib. i. cap. 6.

AMATHEANS, or Chemeti, חֶמֶתִי, 'Auaḥi: a vessel, a bottle; from חֶמֶת *chemeth*: otherwise, a wall; from חֶמֶה *chomeh*: otherwise, heat, or anger; from חָמַם *chamam*.

AMATHEANS, descendants of *Amath*, a son of Canaan. We are of opinion, that they dwelt at *Emath*, or *Amath*, or *Emesa*, in Syria, on the river Orontes. Vide **AMATH**.

AMAZIAH, אֲמַזְיָה: the strength of the Lord; from חֶמֶץ *hamatz*, or *ometz*, strength, and יָהּ *jah*, the Lord.

I. AMAZIAH, eighth king of Judah (2 Chr. xxiv. 27; xxv. 1, 2, 3, &c.) son to Joash; succeeded his father A. M. 3165; ante A. D. 839. He was twenty-five years of age when he began to reign, and reigned twenty-nine years at Jerusalem. He did good in the sight of the Lord, but not with a perfect heart. When settled in his kingdom, he put to death the murderers of his father, but not their children; because it is written in the law, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." Deut. xxiv. 16.

In the muster which he made of his people, he found 300,000 men able to bear arms. He hired, besides, 100,000 men of Israel; for which he paid the king of Israel a hundred talents (about 34,000*l. English*). His design was to employ these troops against Edom, which had revolted from Judah, in the reign of Joram, about fifty-four years before, 2 Kings viii. 20.

But a prophet of the Lord came to him, and said, "O king, let not the army of Israel, go with thee; for the Lord is not with Israel." *Amaziah*, hereupon, sent back those troops; and they returned, strongly irritated against *Amaziah*. They dispersed themselves over the cities of Judah, from Bethoron to Samaria, killed 3000 men, and carried off a great booty, to make themselves amends for that they had expected from Edom.

Amaziah, with his own forces, gave battle to the Edomites, in the *Valley of Salt*. [This valley is generally placed south of the Dead Sea; but we think rather, that it was in Idumæa, between *Palmyra*, and *Bozra*. Vide *le Bruyn's Voyage*.] killed 10,000 Edomites, and took 10,000 more, who had saved themselves, in all probability, on a rock, where they were assaulted, and from whence they were thrown headlong, and thereby dashed to pieces. [In 2 Kings, xiv. 7. it is said "*Amaziah* took *Petra*, and gave it the name of *Jectael*." Some think he took *Petra*, the capital of *Arabia Petræa*; others are of opinion, that he only took the rock to which these ten thousand Edomites had retreated.] *Amaziah* having thus punished Edom, and taken their gods prisoners, adored them as his own deities. This provoked the Lord, who, by a prophet, remonstrated to him, "Why hast thou sought after the gods of a people, which could not deliver their own people out of thine hand?" *Amaziah* answered him, "Art thou made of the king's counsel? Forbear; why shouldst thou be smitten?" Then the prophet forebore, and said, "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel."

God, therefore, permitted *Amaziah* to be so blinded, as to believe himself invincible. He sent to defy the king of Israel, saying, "Come, let us look one another in the face." The motive of this challenge was, probably, to oblige Joash, king of Israel, to repair the ravages which his troops had committed on their return, homewards. Joash answered him, by the fable of the cedar of Lebanon, and the thistle trod down by a beast.

Amaziah, deaf to these reasonings, advanced to Bethshemesh, but was defeated and himself taken there, by Joash, who carried him to Jerusalem:

Jerusalem: where Joash ordered the demolition of 400 cubits of the city wall; carried to Samaria all the gold and silver; the rich vessels of the house of God; the treasures of the royal palace; and the sons of those among his own people, who had been hostages there.

Amaziah reigned after this, fifteen or sixteen years at Jerusalem; but returned not to the Lord with all his heart; who therefore punished him, by a conspiracy formed against him at Jerusalem. He endeavoured to escape to Lachish; but was assassinated. He was brought back on horses, and buried with his ancestors, in the city of David. A. M. 3194; ante A. D. 810. Uziah, or Azariah, his son, about sixteen years of age, succeeded him.

II. AMAZIAH, priest to the golden calves at Bethel. The prophet Amos, having predicted the destruction of the high places, consecrated to idols, however holy they might be thought by Israel; also, that the house of Jeroboam should be extirpated by the sword; Amaziah, priest of Bethel, sent to Jeroboam, complaining of Amos, and at length procured his banishment. *Vide* Amos.

Amos prophesied under Jeroboam II. at which time the kings of Israel kept their court at Samaria; but they had, in all probability, a palace at Bethel, where they worshipped. About A. M. 3215; ante A. D. 789.

AMBIVIVUS (MARCUS) succeeded Coponius in the government of Judæa: *Annius Rufus* was his successor, A. D. 13. Joseph. *Antiq. lib. xviii. cap. 3.*

AMBUSHES, *Ambuscades*, אֲרֻב כְּאֵד *Invidia*. These words are not always taken in their strict signification. They sometimes signify, an attack on a man who has no distrust of such a thing; attacking any one behind, concealing one's self in some particular place with design to surprise any one. *Vide* Judges, ch. ix. Abimelech, who lay lurking with his people in the heights of Sichem, to rob and ill treat those who passed that way, came and attacked the city of Sichem with his troops, divided into three bodies: according to the Hebrew, "They prepared ambuscades against Sichem in four heads, or companies." Ver. 43. Abimelech being informed that the Sichemites were marched, took his army and divided it into three bodies, and LAID WAIT for them in the field." Sam. xxii. 8, 13, Saul complains, that David laid ambuscades for him. Nothing could be worse grounded than this accusation, if we understand the word strictly: but he might say, though unjustly, that David was his secret enemy. 2. Chron. xx. 22. it is said, God turned the ambushes laid by the enemies of Israel upon themselves; i. e. their endeavours, their malice, their arms,

he turned against themselves; for the enemies there mentioned, came not in private, or by stratagem; they marched openly in arms against Israel.

AMELEC, or EMELEK, מֶלֶךְ: *the king, or the counsellor*; from מֶלֶךְ *melec, a king.*

AMELEK, father of that Joash who received orders from king Ahab to keep the prophet Micaiah in his custody, 2 Chron. xviii. 25. [*q. Joash son of Amelek*: Eng. trans. "*Joash the king's son.*"]

AMEN, אָמֵן, in Hebrew, signifies, *true, faithful, certain*. It is used likewise in affirmation; and was often thus used by our Saviour: *Amen, Amen*, verily, verily. It is understood as expressing a wish, *Amen!* so be it! or an affirmation, *Amen*, yes: I believe it. Numh. v. 22. she shall answer, *Amen! Amen!* Deut. xxvii. 15, 16, 17, &c. all the people shall answer, *Amen! Amen!* 1 Cor. xiv. 16; "How shall he who occupieth the place of the unlearned, say *amen!* at thy giving of thanks? seeing he understandeth not what thou sayest." "The promises of God are *amen* in Christ;" i. e. certain, confirmed, GRANTED (2 Cor. i. 20). The Hebrews end the five books of Psalms, according to their distribution of them, with *Amen, Amen*; which the Septuagint translate *genoito, genoito*; and the Latins, *fiat, fiat*. The gospels, &c. are ended with AMEN. The Greek, Latin, and other churches, preserve this word in their prayers, as well as *alleluia* and *hosanna*. At the conclusion of the public prayers, the people anciently answered with a loud voice, *Amen!* And Jerom says, (*Præfat. in lib. ii. Epist. ad Galat.*) that, at Rome, when the people answered, *Amen!* the sound was like a clap of thunder, *in similitudinem celestis tonitru* *Amen reboat*. The Jews assert, that the gates of heaven are opened to him who answers *Amen!* with all his might.

[It is remarkable, that in the New Testament, our Lord is the only person who uses *amen* at the beginning of his discourse, in affirmation. It is remarkable also, that in *John's* Gospel he is represented as using it doubled, *Amen, amen*; "Verily, verily." Did he actually use it in this duplicate form? Probably, it was his custom, being the Hebrew manner; a Hebraism, in fact; but this may support the remark, that the Holy Spirit has not thought fit, *always*, to give us the very expression our Lord did use; for, if our Lord did thus accustom himself to this use of *amen*, then the other gospels, which omit the duplication, vary from his mode, in this instance; and if he did not thus accustom himself, then *John* has varied from his mode. But it should be remembered, that neither has Divine providence thought fit to preserve any relation
of

of our Lord's deportment, of his precepts, expressions, &c. in the very language he did use (the Syriac); so that, in fact, except here and there in the original gospels themselves, we hear him, in this sense, speaking by the medium of a translation; which may well be supposed to require some allowances in the power, order, or construction of words. This, perhaps, should be well considered, before *too great* stress is laid on verbal criticism; though verbal criticism is not, therefore, to be either blamed or despised; but is of great use in its due application. *Vide BIBLE.*]

[*Amen* is applied as a title to our Lord: "THE AMEN; the true and faithful witness," Rev. iii. 14. Is a kind of fondness for this term peculiar to John? he recollecting, with much pleasure, after many years' interval, his Divine master's manner of using this term.]

AMERUTHA, a town of Upper Galilee, which Josephus fortified against the Romans: probably the same as *Meroth*, which terminates Upper Galilee westward. Perhaps, *Mearah of the Sidonians*, Joshua xiii. 4. Joseph. in *Vita Sua*, p. 1013. *Antiq. lib. iii. cap. 2.*

AMETHYST, a precious stone, the ninth in order on the High Priest's breast-plate. Its colour resembles that of new wine, and reflects a violet. The Hebrew אַחַלְמָה *achalma*, by the Septuagint and Vulgate thus translated, may signify *sleep*. The Chaldee, Onkelos, and the Syriac, translate it *eenegla*, or *the eye of a calf*. The name of Issachar was engraven on this stone. It occurs, Rev. xxi. 20. Some say the *amethyst* resembles wine mixed with water.

AMI. אֲמִי: *my nations*: otherwise, *my mother*; from אָמַם *amem*: otherwise, *my cubit*, from אָמַם *amem*: otherwise *fear*.

AMI, chief of a family, which returned from Babylon, Ezra ii. 57, 58.

AMINADAB, אֲמִינָדָב, *my people is liberal*; from אָמ *am*, a people, and נָדָב *nadab*, gracious, liberal: or prince of the people: otherwise, a people that vows.

I. AMINADAB, of Judah, son of Aram, and father of Naason and Elisheba, wife of Aaron, the high-priest. Exod. vi. 23.

II. AMINADAB. The chariots of *Aminadab* are mentioned Cant. vi. 12. as being extremely light. "Or ever I was aware, my soul made me like the chariots of *Aminadab*." He was, very probably, a celebrated charioteer, whose horses were singularly swift. [The Vulgate reads *Anima mea conturbavit me propter quadrigas Aminadab*; and our Septuagint, ἁγυρά Αμινάδαβ: but the Vatican edition reads εἰς ἄρμα λαοῦ ἡγμένον; which sense the Hebrew will admit of, by dividing one word into two, AMI-NADAB, "the chariots of a willing (or vo-

lunteer) people;" i. e. very ready and prompt. See FRAGMENTS, No. 409, on SOLOMON'S SONG.

III. AMINADAB, son of Koath, a brother of Korah, 1 Chron. vi. 22.

IV. AMINADAB, or ABINADAB, son of king Saul, killed with him in the battle of Gilboa. A. M. 2949; ante J. C. 1051; 1 Sam. xxxi. 2. 1 Chron. viii. 33. x. 2.

V. AMINADAB, or ABINADAB, a Levite inhabitant of Kirjath-jearim, with whom the sacred ark was deposited, after it was brought back from the Philistines, 1 Sam. vii. 1. *Joseph. Antiq. lib. vi. cap. ii.* He dwelt at Gibeah, (i. e. in the highest part of the city) of Kirjath-jearim. Eleazar, his son, was consecrated, or peculiarly appointed, to the office of keeping the ark. It is not certain, whether *Aminadab* were at that time living. The ark remained at Kirjath-jearim seventy-one years, from A. M. 2888 to 2959. David brought it from thence to Jerusalem (2 Sam. vi. 1, 2, 3); but being alarmed at the death of Uzzah, he dared not to bring it into his own house, but lodged it at Obededom's, where it continued some months.

AMITAI, or AMATHI, אֲמִתַּי; *true, faithful*; from אָמַת *ameth*: otherwise, a cubit; otherwise, a servant: from אָמַם *ammeh*; otherwise, one that is afraid.

AMITAI, father to the prophet Jonah, Jonah i. 1. and 2 Kings, xiv. 25.

AMIZABAD, or Omizebed, עֲמִיזָבָד; *the portion of my people*; from אָמ *am*, a people, and זָבָד *zabad*, a portion or dominion.

AMIZABAD, son of Benaiah, who was a principal officer in David's armies. His son, *Amizabad*, commanded a troop under him, 1 Chron. xxvii. 6.

AMMANITES, or AMMONITES, or OMUNI, עַמּוֹנִי: *my people*.

AMMAN, AMMANITES (*vide* AMMON, AMMONITES). The capital of the *Ammonites*, called in Scripture, *Rabbath Ammon*, and in profane authors, *Philadelphia*, is likewise sometimes called *Amman*; and the country of the *Ammanites* is called *Ammanitis*.

[AMANA, in the Jewish writers, is the same as Mount Hor; a mount in the northern boundary of the land. In the Jerusalem Targum, Mount Hor is called Mount *Manus*; Jonathan writes it *Umanis*. Inwards from *Amanah* was within the land, beyond *Amanah* was without the land: according to the opinions of the Talmudists.

AMMA, *Hidden, or concealed together, covert, or his people, or with her.* Josh. xix.

Probably, "the hidden one:" in which it agrees with *Tammuz*: or ALMON, which see. I presume, it rather refers to an individual, than to many concealed together.

AMMA,

AMMA, Aqueduct. Rather, *a parting way*; or, where two roads diverged. A hill. 2 Sam. ii. 24. It might, however, be called "*Mother Hill*;" as we have *Mam Tor*, in our own country.—Otherwise written

AMMAH, the hill of *two ways*, i. e. where two ways turned off, so that people had their choice of either.]

AMMIEL, or *Omial*, עמאל: *the people of God*; from עַם *am*, a people, and אֱל *al*, God; or *my people belongs to God*.

I. **AMMIEL**, son of Gemal, of *Dan*, one of the twelve sent to examine the land of Canaan, Numb. xiii. 12.

II. **AMMIEL**, native of Lodebar, a city of Simeon. *Ammiel* was father of Machir, and of *Bathsheba*, who married Uriah, but was seduced by David. 1 Chron. iii. 5. 2 Sam. ix. 4, 5.

III. **AMMIEL**, son of Obededom, a Levite, made porter of the temple under David, 1 Chron. xxvi. 5.

AMMIHUD, עמיהוד, אַמְּהוּד: *people of praise*; from עַם *am*, a people; and הוּד *hud*, praise: or, *praise is with me*; from the preposition עִם *om*, with, and the pronoun י' *jod*, me.

I. **AMMIHUD**, son of Ephraim, and father of Elishama, Numb. i. 10. 1 Chron. vii. 26.

II. **AMMIHUD**, of Simeon, father of *Shemuel*, or *Samuel*, a very different person from the prophet *Samuel*, Numb. xxxiv. 20.

III. **AMMIHUD**, of Naphthali, father of *Pedabel*, Numb. xxxiv. 28.

IV. **AMMIHUD**, father of *Talmi*, king of *Geshur*, 2 Sam. xiii. 37.

AMMISHADDAI, עמישדאי: *people of the Almighty*; from עַם *am*, people, and שֵׁדַּי *shaddai* all-mighty: or, *the Almighty is with me*; from the preposition עִם *om*, with, and the pronoun י' *i*, me: otherwise, *one that ravages with me*: from שָׂדַי *shod*, to ravage.

AMMISHADDAI, father of *Ahiezer*, of *Dan*, Numb. i. 12; x. 25.

[**AMMAUM**, an *object People*, or *people in obscurity*. 1 Macc. ix.

As this name is doubled, it should seem to denote intensity, "the people of peoples."—But it is uncertain, whether, or if at all, when, the ancient deity *Aun*, was described in the west, under the variation *Aum*, which he still retains among the Hindoos. If we might refer this name to that deity, this appellation would import "the people of *Aum*," or *On*. As the term *Aun* imports, "the great generator," and the term *Om*, or *Aum*, imports, "the origin of all things," the ideas are not unlike. I would further apply this hint to explain the intention of the daughter of Lot, who called her son *Ben-ammi*, usually rendered, "the son of my people,"

this is impossible; he might be their father, but not their son; but if we take *aum* in the sense of generator, source of life, then this name is extremely applicable, importing ancestor, "the son of my own parent;" in English, "ancestor's son," or "grandfather's son;" which aptly describes the descent of this child from his father, yet his grandfather, who should have been one degree further removed in blood.]

AMMON, or *Omoon*, עַמּוֹן: *Ben-ammi* is interpreted by the Vulgate, *the son of my people*: בֶּן-עַמִּי, *ben ami*; from בֶּן *ben*, a son, י' *jod*, my, and עַם *am*, a people.

AMMON, עַמּוֹן, *his people*; from עַם *am*, a people, and the pronoun וֹן *oon*, his.

I. **AMMON**, or *No-Ammon*, or *Ammon-No*, a city of Egypt. The Chaldee and the Vulgate, generally take this city for *Alexandria*. They, doubtless, were not ignorant, that *Alexandria* is much more modern than *Jeremiah*, *Ezekiel*, and *Nahum*, who speak of *No-Ammon*; but they might believe that this city had stood at, or near, where *Alexandria* stands, which, nevertheless, does not appear by history; only the town of *Rachotis* is mentioned, as being on the sea-coast near that place.

The prophets describe *No-Ammon*, as situated "among the rivers; that it had the waters round about it, whose rampart was the sea, and her wall was from the sea; and that it was extremely populous," which has induced some to think, that *No-Ammon* is *Diospolis*, or the city of *Jupiter*, situated in the Delta, on an arm of the Nile, between *Busiris* south, and *Mendes* north, not very distant from the Mediterranean. There were such lakes about it, as might well be called *seas*, in the style of the Hebrews. [Beside this, the Egyptians and Greeks called the Nile, ocean. *Diodorus Siculus*, lib. i. cap. 10. Hence the report, that they should say their ocean surrounded the earth; i. e. the Nile visited all the land of Egypt. I doubt not, however, but that this allusion was primarily derived from the deluge: like to which, the Nile overflowed Egypt yearly.] *Vide* NILE.

The ruin of this city, distinctly foretold and described, by the prophets, happened under *Esarhaddon* and *Nebuchadnezzar*, and, perhaps, was completed under *Sennacherib*, kings of Assyria. But we must confess ingenuously, that *Thebes*, the capital of Upper Egypt, may be understood to have been *No-Ammon*, [and this is a prevailing opinion. *Vide* the following Article.]

II. **AMMON** or *Hammon*, or *Hamaun*, or *Jupiter-Ammon*, a celebrated god of the Egyptians, was probably, a deification of *Ham*, whose posterity peopled Africa, and who was the father of *Mizraim*, the founder of the Egyptian polity and power.

Ammon

Ammon had a famous temple in Africa, where he was adored under the symbolic figure of a ram; for the Egyptians represented their gods under the forms of certain animals. The famous temple of *Jupiter Ammon*, was situated in a delicious spot, in the midst of a frightful desert, (the *Oasis*). Here was an oracle of great fame, which Alexander the Great consulted, at the risque of his life. This oracle, however, as well as others, fell insensibly into oblivion. In Strabo's time, it was not in the repute it had been. In Plutarch's time, it enjoyed scarcely any regard; and in the reign of Theodosius, according to Prudentius, it was no longer mentioned.

[*Ammon* had at Thebes, the capital of Upper Egypt, a most magnificent temple, mentioned by Herodotus and Diodorus Siculus (as above) and by Artapanus, *Euseb. Prep. Evan. lib. ix. cap. 27*. Its ruins are yet visible, and justify the ancient accounts of their extent and grandeur: from Diodorus we learn, that the city called *Thebes* (probably from some remembrance of *Thebah*, the ark) was also called *Diospolis*, the city of *Jupiter*; i. e. of *Ham*. The prophet Nahum, calls it by its Egyptian name (נֹחַ-אֲמֹן) *No-Ammon*, the habitation of *Ammon*; or, according to fourteen copies collated by Dr. Kennicott (נֹחַ) *Nueh*; elsewhere it is called (נָוִי) *Nau*. This article affords matter for reflection; and, on the whole, I think we ought here to remark, (1) that *No, Nueh, Nau*, all which variations occur in the name of this town, may have some reference to the patriarch *Noah*: (2) that *Thebes* may have reference to the ark, *Thebah*: (3) that *Ammon* has also a reference to *Ham*, the progenitor of the nations addicted to his worship: (4) that *Ammon* was the *Jupiter* of the Greeks; and thus we see in what sense he was, as he is often called, 'father of gods and men;' and what was the origin and the nature of that commemorative idolatry which overspread these countries.

It has been queried, whether *Ammon* were not an Egyptian compound, HAM-ON; i. e. *Ham*, the sun: *On* being the Egyptian name for that luminary, afterwards idolatrously referred to *Ham*. Moreover, in perfect coincidence with what is above stated, *Aun* may be taken for the generative power, as in Gen. xlix. 3, and therefore may here allude to the paternity of *Ham*, q. "Ham the progenitor." In Josh. vii. 2, we find a temple dedicated to *On*, or *Aun*; *Beth-Aven*, in our translation. Vide HAM, NOAH, THEBES, ARK, &c.]

Scripture says nothing of this false deity, in particular; but speaks of *Ham*, and of the city of *Ammon*, or *No-Ammon*, which was principally devoted to him, and which was very distant from the oracle just mentioned, of *Jupiter Am-*

mon, in the desert. *Ammon*, the God of the Egyptians, was the *Jupiter* of the Greeks (*Herod. lib. ii. cap. 42*; *Diod. Sic. lib. i.*) for which reason, the Greeks call that city which the Egyptians name *No-Ammon* (the rest, or habitation of *Ammon*) *Diospolis*, or the city of *Jupiter*; but, in after-ages, the Egyptian and Greek names were united, and this deity was called *Jupiter-Hammon*.] See an extended enquiry on the subject of *No-AMMON* among the Plates.

III. AMMON, or *Ben-Ammi*, son of Lot, by his younger daughter. Gen. xix. 34, 38; A. M. 2107; ante A. D. 1897. His abode was east of the Dead Sea and Jordan, in the mountains of Gilead. He was the father of the *Ammonites*, a famous people, always at enmity with Israel.

[AMMONITES were, no doubt, the sons of *Ben Ammi*, descendant of Lot; but, as the name appears to be afterwards differently written, it seems to intend "a great people," or perhaps, many different peoples, tribes, intermixed into one body politic.]

AMMONITES, אֲמֹנִי otherwise, MEONITES, מְעֹנִי, 2 Chron. xxvi. 8; from מָעַן *mahon*, afflicted; or who fail, from מָעַן *oni*: otherwise, who answer, from אָנָה *anah*, he answered.

[*Ammonites*, peoples. 1 Kings, xi. 1. This name has a feminine termination, and is written full.

Ammonites, a people. 2 Chron. xxiv. 1. also, ver. 26. This name resembles the foregoing, but is not written full.]

AMMONITES, a people descended from *Ammon*, son of Lot; called sometimes *Ammanites*. They destroyed the giants *Zamzummim*, and seized their country, Deut. ii. 19, 20, 21. God forbade Moses and Israel from attacking the *Ammonites*, because he did not intend to give their land to the Hebrews. Nevertheless, as before Israel entered *Canaan*, the *Amorites* had conquered great part of the countries belonging to the *Ammonites* and *Moabites*, Moses took this from the *Amorites*, and divided it between the tribes of Gad and Reuben. Long after this, in the time of Jephthah (Judg. xi. 13) the *Ammonites* declared war against Israel, pretending that Israel detained the country which had been their's before the *Amorites* possessed it. Jephthah replied, that this territory being acquired by Israel in a just war, from the *Amorites*, who had long enjoyed it by right of conquest, he was under no obligation to restore it. The *Ammonites* persevered; but Jephthah defeated them.

The *Ammonites* and *Moabites* generally united in attacking Israel. After the death of Othniel, the *Ammonites* and *Amalekites* joined with Eglon, king of Moab, to oppress them. Some years after, about A. M. 2799, the *Ammonites* greatly

greatly oppressed the Israelites beyond Jordan; but, in 2817, God raised up Jephthah to deliver them. In the beginning of Saul's reign, A. M. 2909, ante A. D. 1195, Nahash, king of the *Ammonites*, having attacked Jabesh-Gilead, reduced it to a capitulation, 1 Sam. xi. 1. Nahash offered no other conditions, than their submitting to have every man his right eye plucked out, as a reproach on Israel; but Saul coming seasonably to their aid, delivered the people from this intended barbarity. Vide FRAGMENT, No. CXXI.

David had been a friend of the king of *Ammon*; after his death he sent compliments of condolence to Hanun, his son and successor; who, regarding these ambassadors as spies, treated them in a very affronting manner. David avenged the affront, subdued the *Ammonites*, the *Moabites*, and the *Syrians*, their allies. *Ammon* and *Moab* continued under the government of David and Solomon, and, after the separation of the ten tribes, were subject to the kings of Israel, till the death of Ahab, 2 Kings, i. 1; A. M. 3107: ante. A. D. 897.

Jehoram, son of Ahab, and successor of Ahaziah, defeated the *Moabites*, A. M. 3109, 2 Kings, iii. 4, 5, 6, &c. But it does not appear, that this victory reduced them to his obedience. At the same time the *Ammonites*, *Moabites*, and other people, made an irruption on Judah, but were routed by Jehoshaphat, 2 Chron. xx. 1, 2, & seq.

The prophet Isaiah, xv. xvi. threatens the *Moabites* with a misfortune which was to happen three years after his prediction; this probably had reference to the war of Salmanassar against them, about A. M. 3277; ante. A. D. 727.

After the tribes of Reuben, Gad, and the half tribe of Manasseh were carried captive by Tiglath-Pileser, A. M. 3264, ante. A. D. 740, the *Ammonites* and *Moabites* took possession of the cities belonging to those tribes. Jeremiah reproaches them for it, Jer. xlix. 1. The ambassadors of the *Ammonites* were among those to whom that prophet presented the cup of the Lord's fury, whom he directed to make bonds and yokes for themselves, to submit to *Nebuchadnezzar*; threatening them, if they did not, with captivity and slavery, Jer. xxvii. 2, 3, 4.

The prophet Ezekiel, chap. xxv. 4, 10, denounces their entire destruction, and tells them, God would give them up to the people of the East, who should set their palaces in their country, so that the *Ammonites* should be no more mentioned among nations; and this as a punishment for insulting the Israelites on their calamities, and on the destruction of their temple by the Chaldeans. We believe, that these misfortunes happened to them in the fifth year after the taking of Jerusalem, when *Nebuchadnezzar* invaded all the people around Judæa. A. M.

PART III. Edit. IV.

3420, or 3421; ante A. D. 583. Joseph. *Antiq.*

It is probable, that Cyrus gave the *Ammonites* and *Moabites*, liberty to return into their own country, whence they had been removed by *Nebuchadnezzar*; for we see them, in their former settlement, exposed to those revolutions which included the people of Syria and Palestine; and subject, sometimes to the kings of Egypt, and sometimes to the kings of Syria.

Antiochus the Great took Rabbath, or Philadelphia, their capital, demolished the walls, and put a garrison into it, A. M. 3806. Polyb. lib. v. During the persecutions of Antiochus Epiphanes, the *Ammonites* manifested their hatred to the Jews, and exercised great cruelties against such as dwelt among them, 1 Macc. v. 6—45. Joseph. *Antiq. lib. xii. cap. 12.* Justin Martyr says, *Dialog. cum Tryphone*, p. 272, that in his time there were many *Ammonites* remaining; but Origen, in *Job*, assures us, that in his days, they were only known under the general name of *Arabians*. Thus was the prediction of Ezekiel accomplished.

AMMONIUS, general of Alexander Balas's troops, was accused by Ptolemy Philometor of a design to poison him; but it is believed, this was only a pretence used by Philometor for dethroning his son-in-law, Alexander Balas, and taking his kingdom. He, therefore, attacked Balas, defeated him, took his daughter, Cleopatra, from him, and gave her to Demetrius Nicator, Joseph. *Antiq. lib. xiii. cap. 7.* He says, that Alexander refusing to deliver up *Ammonius* to Philometor, he concluded Balas to be his accomplice, and the principal author of those secret plots which *Ammonius* had formed against him. To revenge himself, he marched against Antioch, whose inhabitants were greatly dissatisfied with *Ammonius*, by the vexations they suffered under him. *Ammonius* endeavoured to escape by disguising himself in a woman's dress; but he was apprehended and put to death, A. M. 3859; ante. A. D. 145.

AMNON, אֲמֹנֹן otherwise, אֲמִינֹן *Aminon*, 2 Sam. xiii. 20: *faithful and true*; from אָמֵן *amen*: otherwise, *foster-father*, or *tutor*; from אִמּוֹן *amon*: otherwise, *son of the mother*; from אִמָּא *amam*, *mother*, and בֵּן *nin*, *a son*.

I. AMNON, the eldest son of David, by Abinoan, his second wife. [This prince affords an unhappy instance of the guilt of unrestrained passion; but as some particulars have been represented in a light worse than they really were (though bad enough) we shall endeavour to describe them truly. It is commonly said, that *Amnon* conceived a violent, and unlawful, incestuous passion for his sister TAMAR; but it should be remembered, that *Tamar*, though uterine sister to Absalom, is mentioned, 1 Chron.

iii. 9.—as “the concubine’s children’s sister;” and not as the daughter of David; being born before her mother was connected with the king; consequently, though honoured as the king’s daughter, (as she really was his daughter-in-law) by courtesy, she was no real kin by blood to Amnon, and therefore, might have been married to him; according to her expression: “Speak to the king, for he will not withhold me from thee.”]

Amnon, having conceived a violent passion for Tamar, daughter of Absalom’s mother became ill; which being observed by the subtle Jonadab, son of Shimeah, David’s brother, he enquired the cause. Amnon discovered to him his passion. Jonadab advised him to counterfeit extreme sickness, and when the king his father, visited him, to say, “I pray thee, let my sister Tamar come and dress me food in my sight, that I may see it, and eat it at her hand.” Amnon followed this advice, and the king easily granted his request: Tamar came to the apartment where Amnon lay, “made cakes in his sight, baked them, and poured them out before him.”

Amnon would eat nothing; but calling his sister into the most private part of the chamber, and obeying only the dictates of his passion, he, by violence, abused her; after which crime, notwithstanding her remonstrances, his aversion from her became more excessive than his love had been towards her. He would have forced her to leave the room, and she delaying, he called one of his servants, and ordered him to turn her out. Her brother, Absalom, meeting her in the street, in tears, lamenting, and her head covered with ashes, soothed her, and advised her to be silent. David, when informed of what had passed, was extremely vexed: but as he tenderly loved Amnon, who was his eldest son, he refrained from punishing him.

Absalom kept his resentment for this indignity close during two years; but at length contrived an opportunity to avenge it. He invited the king, his father, and all his brothers, to an entertainment at Baal-hazor, at his sheep-shearing feast. The king declined; but permitted him to take with him the princes, his sons, and particularly Amnon. Absalom directed his servants, that when they saw Amnon elevated with wine, on a signal given, they should kill him, to avenge the criminal and violent treatment of which he had been guilty to Tamar;—a terrible lesson to dissolute appetite! thus Amnon was cut off, in the midst of his hilarity, at his brother Absalom’s house, A. M. 2974; ante A. D. 1030.

II. AMNON, son of Shimon, 1 Chron. iv. 20.

AMOK, or Omook, מֹמֶק: valley, or depth;

from אֹמֶק *amah*, a valley.—A priest, one who returned from Babylon, Neh. xii. 7, 20.

AMON, אֹמֶן: faithful, true, &c. [or artificer, or nurse-like. Some think extensive, or very much spread. 1. Kings, xxii. 26. 2 Chron. xviii. 25. This name is written *Hamon*, Ezek. xxx. 15. but *Amon*, Jer. lii 15. Some suppose it means nursing.

Perhaps this name is compounded of *Am*, a mother, and *Aun*, a prolific power. Amun is indeed the same as the Greek and Egyptian Jupiter Ammon: but Jupiter is another name for Aun; one is, “father of gods and men;” the other is the universal generator, or generatrix; for there is no difference of sexes among the deities; Venus is masculine as well as feminine: and, accordingly, is sometimes represented with a beard: Apollo too is seen on medals in the dress of Venus: and in some medals has the breasts of the female together with the parts of the male sex. Venus armed was also worshipped by the Greeks, and we see her wield the bow of Apollo, the double pointed staff of Pluto, or the triple pointed staff of Neptune; while at the same time she holds the apple which marks her own character. I conclude therefore, that the true character of Jupiter Ammon, referred to the origin of mankind: and the ram’s horns on his head, which distinguish him, imply the same as the bull’s horns on the head of Isis, or the bull’s head on the human body. The retention of the *v* in the Hebrew name, corroborates this idea. Vide AMNON.]

I. AMON, governor of Samaria, kept the prophet Micaiah in custody, by king Ahab’s order, 1 Kings xxii. 26.

II. AMON, fourteenth king of Judah, son of Manasseh and Meshullemeth daughter of Haruz, of Jotbah. He began to reign, A. M. 3363; ante A. D. 641, at the age of twenty-two, and reigned only two years at Jerusalem. He did evil in the sight of the Lord, as his father Manasseh had done, 2 Kings, xxi. 19, 20, 21. He forsook JEHOVAH, and worshipped idols. His servants conspired against him, and slew him in his own house; but the people killed all the conspirators, and established his son Josiah on his throne. He was buried in the garden of Uzzah.

[AMONA, numbering, or preparing, or his multitude, or tumult: Syriac, truth. Ezek. xxxix. 16. Possibly, from another derivation, “heat of Aun;” or rather, “the Aun of the solar flame,” or fire: which points directly at Apollo, or the Sun, as the image intended. There is another root of like formation, from which it may import “Aun, the defender,” or guardian. This idea we find very frequently on

on medals, and *Jupiter Conservator* (or *Soter*) appears as protector of the Roman emperors in numerous instances. But, taken as from the root intended above, this name may import "the delineator;" he who produces similitudes, or representations on correct principles, and this may describe Apollo, as the god of limners and painters; those who practice the arts of design. *Vide* AMTHAR and ANAHARATH.]

AMORRITE, or AMORRHÆUS, אַמֹּרִי, *Amorrai*: *bitter*; from מָרַר *marar*: otherwise a *rebel*; from מָרַר *mareh*: otherwise, a *babbler*, or *prater*; from אָמַר *amar*.

AMORITES, people descended from *Amorrhæus*, the fourth son of Canaan. They first peopled the mountains west of the Dead Sea. They had likewise establishments east of the sea, between the brooks Jabbok and Arnon, whence they forced the *Ammonites* and *Moabites*, Josh. v. 1; Numb. xiii. 29; xxi. 29. Moses wrested this country from their kings, Sihon, and Og, A. M. 2553; *ante* A. D. 1451.

The prophet Amos (ii. 9) speaks of their gigantic stature and valour. He compares their height to the cedar; their strength to the oak. The name, *Amorite*, is often taken in Scripture for Canaanite in general. The lands which the Amorites possessed on this side Jordan, were given to the tribe of Judah, and those beyond the Jordan, to the tribes of Reuben and Gad.

Among the Arabians, some have derived their name, *Amorites*, from the city of *Gomorrhah*, one of those which perished by fire from heaven: but *Gomorrhah*, or *Hammorah*, Gen. x. 10, (עִמֹּרַי *Gomorrhah*, אַמֹּרִי *Amorrhæus*) is written otherwise than *Emor*, father of the *Amorites*: so that it is unlikely that either the *Amorites*, or *Emor* their father, founded *Gomorrhah*, and called it after their name.

[1. A people in Mount Lebanon, east of Phenicia.

2. Another people in Mount Gilead, between the rivers Jabbok and Arnon.

3. Another people which inhabited the mountain of Paran, between Sinai and Kadesh Barnea. Gen. xv.

As all these places are mountains, I rather incline to adopt the idea of *branching* or *spreading*, as mountains do; which is the direct import of the Hebrew root: meaning "the people which reside in the *branches*" of Mount Lebanon, or Mount Gilead, or Mount Paran. As the mountains were of great extent, and branched out into various divisions, this notion is by no means unnatural; and it describes these people not by their families, but by their residence.]

AMOS, אַמֹּץ, with (א) *aleph*: *strong, robust*; from אָמַץ *amatz*.

AMOS, אָמֹץ, with (ץ) *ain*, *Omoos*: *loading, weighty*; from אָמַץ *omas*.

1. AMOS, the fourth of the *minor prophets*, was, it is said, of the little town of Tekoah, in Judah, four leagues south of Jerusalem. There is no proof, however, that he was a native of this place, except his retirement hither, when driven from Bethel: it is most probable, he was born in the territories of Israel, to which his mission was principally directed.

We find *Amos* prophecy in Bethel, where the golden calves were erected, under Jeroboam II. about A. M. 3215; *ante* A. D. 789. Amaziah, high-priest of Bethel, accused him before king Jeroboam, saying, '*Amos* hath conspired against thee, in the midst of the house of Israel; the land is not able to bear all his words; for thus *Amos* saith, "Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land." Amaziah said therefore unto *Amos*, "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophecy there; but prophecy not again any more at Bethel, for it is the king's chapel, and it is the king's court." Amos, vii. 10, 11, &c.

Amos answered Amaziah, "I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophecy unto my people Israel. Now, therefore, hear thou the word of the Lord; thou sayest, prophecy not against Israel, and drop not thy word against the house of Isaac. Therefore, thus saith the Lord, thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land." The prophet then retired into the kingdom of Judah, and dwelt in Tekoah, where he continued to prophecy. [To understand the expression in the foregoing quotation "a dresser of sycamore fruit,"—it should be known, that the sycamore is a sort of fig-tree common in Egypt and Palestine, whose fruit does not ripen till it is pricked with iron nails. After it was thus pricked, it would ripen in three days. See Pliny, *lib.* xiii. *cap.* 7. Theophr. & Dioscorid. See likewise Theodoret on Amos vii.] *Vide* FRAGMENT, No. LXVII.

Amos complains in many places of the violence offered him, to oblige him to silence; and bitterly exclaims against the disorders of Israel. He began to prophecy the second year before the earthquake, in the reign of king Uzziah (Amos, i. 1.) which Josephus, (with most commentators) refers to that prince's usurpation of

the priest's office, when he attempted to offer incense. [The Rabbins, and Procopius of Gaza, are of opinion that this happened in the twenty-fifth year of Uzziah, A. M. 3219; but this cannot be: for Jotham, son of Uzziah, born A. M. 3221, was of age to govern, i. e. between fifteen and twenty years of age, when his father undertook to offer incense, and was struck with a leprosy. See Usher. A. M. 3221.]

The first prophecies of Amos, in order of time, are those of the 7th chapter: the others he pronounced in Tekoah, whither he retired. His two first chapters are against Damascus, the Philistines, Tyrians, Edomites, Ammonites, Moabites, Judah, and Israel. The evils he threatens, refers to the invasions of Salmanezer, Tiglath-pilesser, Sennacherib, and Nebuchadnezzar.

He foretold the misfortunes of the kingdom of Israel, after the death of Jeroboam II. who was then living: the death of king Zechariah; the invasion of Israel by Pul and Tiglath-pilesser, kings of Assyria: the captivity of the ten tribes, and their return. He uses sharp invectives against the sins of Israel, their effeminacy, avarice, and harshness to the poor; the splendor of their buildings, and the delicacy of their tables. He reproves Israel for going to Bethel, Dan, Gilgal, and Beersheba, which were the most famous pilgrimages of the country; and for swearing by the gods of those places.

The time and manner of his death are not known. Some old authors relate, (*Cyrril. Præfat. in Amos.*) that Amaziah, priest of Bethel, provoked by the discourses of this prophet, to silence him, had his teeth broke; others say, that Hosea, or Uzziah, son of Amaziah, struck him with a stake on the temples, and almost killed him; that in this condition he was carried to Tekoah, where he died, and was buried with his fathers: on the contrary, it is our opinion, that he prophesied at Tekoah long after his expulsion by Amaziah: and the prophet not complaining of ill treatment received from Uzziah, his silence is probable evidence, that he suffered nothing from him. Epiphanius, *de vita Prophet.* cap. 12. Isidorus, *de vita & morte SS.* cap. 43. Dorotheus, *Synops.* cap. 2, *Chronic. Pascal.* p. 147.

There is nothing sublime in the style of Amos. Jerom, *Prolog. exposit. in Amos.* applies to him the words of Paul, "rude in speech though not in knowledge," 2 Cor. xi. 6. As every one chooses to speak of his own art, as being most familiar to him, Amos generally selects his comparisons from rustic life, wherein he had been brought up. St. Austin observes, *de Doctr. Christ.* lib. iv. cap. 7. that there is a certain kind of eloquence in the sacred writers, directed by the Spirit of Wisdom, and so adapted to the

nature of the things they treat of, that even those who accuse their writings of rusticity and unpoliteness, could not choose a style more suitable, were they themselves to have spoken on the same subjects, to the same persons, and in the same circumstances.

[It should also be remarked,—that as God had his prophets in Judah, where he was professedly worshipped, so he had in Israel, though that country and kingdom was depraved:—that as he had Isaiah in a royal court, and of the royal blood, so he had Amos, who was a herdman, who could speak with advantage to the lower classes of people, could warn and admonish them with no less usefulness, and perhaps with more acceptance, than if he had been of superior rank. This should seem to be certain of Israel; and, perhaps, may be applied to the same descriptions of persons in Moab, and other nations, to whom this prophet might send his prophecies, and to whom his style of language might be peculiarly adapted.]

II. Amos, father of the prophet Isaiah, was, it is said, son of king Joash, and brother to Amaziah. The Rabbins pretend, that Amos, Isaiah's father, was a prophet, as well as his son, according to a rule among them, that when the father of a prophet is called in Scripture by his name, it is an indication, that he also had the gift of prophecy. *Ex Hebr. vide Isai xxxvii. 21; xxxviii. 1; Clem. Alex. lib. i. Stromat.* St. Austin conjectured, *de Civit. Dei, lib. xviii. cap. 27.* that the prophet Amos, the fourth among the minor prophets, was the father of Isaiah: but the names of these two persons are written differently, (אִמּוֹץ אֹמֵץ, father of Isaiah: אֹמֵץ אֹמֵץ, the prophet Amos). Besides, Amos, Isaiah's father, was, as well as Isaiah himself, of Jerusalem, and of much superior quality to the prophet Amos. Some are of opinion, that the man of God who spake to king Amaziah, and obliged him to send back the hundred thousand men of Israel, whom he had purchased to march against the Edomites, (2 Chron. xxv. 7, 8) was Amos, the father of Isaiah, and brother to king Amaziah. But this opinion is supported by no proofs. *Vide ISAIAS.*

III. Amos, son of Nahum, and father of Matathias, in the genealogy of our Saviour, Luke iii. 25.

[AMOSA, the yoke, or contrivance, or leaven, compression. Josh. xviii. 26. Moza, a city of Benjamin.

Possibly, the squeezed place; *q. d.* a little pent up, compressed, narrow town, &c. or taken actively, possibly "the squeezer;" as of the juice of grapes, by Bacchus. Simon thinks, "sufficient" that to which nothing is lacking.]

AMPHIPOLIS, Ἀμφίπολις: a city encompassed

ed by the sea; from the Greek ἀμφι, to surround, and πόλις, a city.

AMPHIPOLIS, a city between Macedonia and Thrace, but dependant on Macedonia: mentioned Acts xvii. 1. Paul and Silas being delivered out of prison, left Philippi, went to Thessalonica, and passed through *Amphipolis*. This city had the name likewise of *Chrysopolis*, or *Christopolis*. See the Plates of MEDALS.

[*Amphipolis* was originally reckoned to Thrace, but under the Macedonian empire, it was included in Macedonia. Before the expedition of Xerxes into Greece, it was called the *nine ways*, says Thucydides, lib. iv. The Athenians took it, and called it *Amphipolis*, because it was every where surrounded by the river Strymon: but Suidas says, because this place was entirely surrounded with habitations. Philip, son of Amyrtus, king of Macedon, having received various injuries from the inhabitants, assaulted and took the town by means of his battering engines. In the division of Macedonia by Paulus Emilius, it was made the chief city of the first region of Macedonia; and a metropolis.]

AMPHORA, is a Latin word, often taken in the Vulgate in an appellative sense for a *pitcher*, or vessel to hold wine or water: *e. gr.* Luke xxii. 10, "There shall a man meet you bearing a pitcher of water," (κεράμιον, *Gr.*) *amphoram aquæ portans*: at other times it is taken for a certain measure; Dan. xiv. 3. *Apoc.* "There were spent every day on the idol Bel, six vessels of wine," *vini amphoræ sex*. The *amphora* is not a Hebrew measure, and this place is not extant in Hebrew.

The *Roman amphora* contained two *urna*, equal to 48 *sestarii*, or 80 pounds, at twelve ounces to the pound: but the *Attic or Athenian amphora*, contained three *urna*, or 120 pounds, at twelve ounces each; but which make only 90, at sixteen ounces to the pound. [The *amphora*, in Dr. Arbuthnot's account of it, contained seven English gallons and one wine pint; the *urna* three gallons, four wine pints and a half; the *sextarius* one wine pint.

AMPLIAS, Ἀμπλιας: a Latin word, signifying large, extensive.

AMPLIAS, mentioned by St. Paul, Rom. xvi. 8. as one whom he particularly loved. It is not certainly known who he was, nor his life. The Greeks say, he was ordained bishop of *Odysopolis* in *Mæsia*, by St. Andrew; was an apostolical person, at least one of the seventy-two disciples, and a martyr. They observe his festival October 31.

AMRAM, עמרם, Ἀμβραμ: *exalted people*; from עַם *am*, a people, and רָם *rum*, or רַם *ram*, *lifted up*: otherwise, *their sheaves*, or *handfuls of corn*; from עמר *omer*, and the affix מם *mem*,

theirs: otherwise, *with the most high*; from the preposition עַם *om*, *with*, and רָם *ram*, or רַם *ram*, *high, exalted*.

AMRAM, עמרם *an ass*; from עמרם *chamor*, or *chemer*.

I. **AMRAM**, son of Kohath, of Levi, married Jochebed, by whom he had Aaron, Miriam, and Moses. He died in Egypt, aged 137, Exod. vi. 20.

II. **AMRAM** son of Bani, one who after the return from Babylon, separated from his wife, married contrary to the law, Ezra, x. 34.

AMRAMITES, עמרמי, Ἀμραμι: from the same.

AMRAPHEL, עמרפל, אמרפל: *one that speaks of hidden things*; from עמר *amar*, *to speak*; and פל *phala*, *secret, mysterious*: otherwise, *one that speaks of judgment*; from פלל *pillel*, *to judge*: otherwise, *of ruin*; from פלח *paluch*.

AMRAPHEL, king of Shinar confederated with Chedorlaomer, king of Elam, and two other kings, to make war against the kings of Sodom, Gomorrah, and the three neighbouring cities, which they plundered, and carried off many captives, among whom was Lot, Abraham's nephew; but Abraham pursued them, retook Lot, and recovered the spoil. Gen. xiv. A. M. 2092; ante A. D. 1912.

AMTHAR, דמות, Ἀμαθαρ: *form, figure*; from דמות *thoar*: otherwise, *he that curses death*; from דמות *avar*, *to curse*; and דמות *meth*, or *moth*, *death*.

[This is a different reading from that followed in our translation: it appears to be the place called RIMMON METHOAR.

The first sense seems the most probable: "the town at the allotment," or place marked out; or the town, whose proportions, streets, principal edifices, &c. were regularly laid down by a plan: no very common occurrence in the east.

Or perhaps, the deity worshipped here was like Minerva, or Apollo, the patron of art and skill; so that he was the author or encourager of skill in limning, portraiture, or design: for the word *tar* signifies, to delineate, draw, mark out, or depict. Vide ANAHARATH. This is supposing that *Amthar* be the true reading: which we do not affirm.]

AMULETS, or *Preservatives*, were usually certain characters, ligaments, stones, or metals, engraved or adorned with stars, &c. to which was attributed a power of preserving the wearer from mischief, from witchcraft, and from diseases. Some are of opinion, that Laban's *Tera-phim* (Gen. xxxi. 19) carried off by Rachel; also the ear-rings which Jacob hid under an oak, Gen. xxxv. 4. were *preservatives* or *amulets*. Vide TALISMANS.

AMZI, עמצי, Ἀμασι: *strong, robust*; from עמץ *amatz*,

amatz. Son of Zechariah, and father to Peliliah, Neh. xi. 12.

ANAB, or *Oneb*, ענב: *grapes*, or, *bunch of grapes*: otherwise, *naked, bond*; from ענן *hanad*: [Syriac, a *knot*.]

[Perhaps conjunction, *combination*, the connection of settlers; settlers united into one town, as grapes are united into one bunch: but some think it imports the place of the bunch of grapes, i. e. where grapes were abundant. Perhaps it may only refer to *connection*, whether of settlers, or of the sexes.]

ANAB, a city in the mountains of Judah, Josh. xi. 21. St. Jerom believes it to be the same with *Beth-anaba*, eight miles east of Diospolis: Eusebius places *Betho-anab* four miles from Diospolis. Epiphanius speaks of a city or village called *Anahlata*, in the diocese of Jerusalem, towards Bethel, Epiph. *Epist. ad Joan. Ierosol.* but, perhaps, neither of these is the *Anab* mentioned by Joshua, which, with Hebron and Debir, he seems to place more to the south of Judah.

ANAGLYPHA, Ἀνάγλυφα, *Celata*, signifies figures in *relievo*, or embossed, *Opera signi*, as Virgil speaks, *Aeneid*, v. 267.; or in *asperitatem excisa*, as Pliny terms them, are what we call *Anaglyphs*. Pliny, *lib. xxxiii. cap. 11.*

But the passage (1 Kings, vi. 32) where this word occurs in LXX, signifies, beside, palm-trees, cherubim, and blown lilies all round the wall, within the sanctuary. Solomon carved these in *basso relievo*, on the doors of the sanctuary.

ANAGOGICAL. This is one of the four senses in which Scripture may be interpreted, viz. the literal, allegorical, anagogical, and tropological. The *anagogical* sense is, when the text is explained with a regard to the end, which *Christians* should have in view, i. e. eternal life: for example, the Rest of the sabbath, in the *anagogical* sense, corresponds to the repose of everlasting blessedness.

ANAH, ענה, *Evav*: *one who answers*, or *who sings responsively*; from ענה *ana*, to answer, to sing: otherwise, *poor* or *afflicted*; from עני *oni*.

ANAH, son of Zibeon, the Hivite, and father of Aholibamah, Esau's wife, Genes. xxxvi. 24. while feeding asses in the desert, he discovered "springs of warm water." Thus Jerom translates the Hebrew, מָצָא מַתְּחִילִים, "he found the *jemim*;" the Syriac says, "a fountain." The LXX, and others, preserve the term, he found *jamim*, or the *jamim*: others, he discovered the manner of producing mules (i. e. by union of a horse and an ass) but Scripture never calls mules *jamim*, nor are such creatures hinted at in Scripture, till after the time of David. It is most likely, that *Anah* found, i. e. attacked,

surprized, a people called *Jemim*, in the wilderness, where he was feeding asses. The Samaritan reads, 'the *Emim*;' whom Moses mentions as a people, Gen. xiv. 5, also, Deut. ii. 10, "The *Emim* dwelt therein in time past, a people great and many, and tall as the *Anakim*." These *Emim* dwelt in the neighbourhood of Seir, where *Anah* fed his asses. The Hebrew term מָצָא, *maja*, which signifies to find, is taken often for—the sudden attacking, or surprizing, of an enemy.

Some have thought, but without proof, that *Anah* was exalted to divine honours, and is named, 2 Kings, xix. 13, where it is said, the Sepharvaim adored *Henah*, or *Anah*, and *Ivah*. Vide Isaiah, xxxvii. 13. [It has lately been conjectured, that from *Henah*, derive the *Heneti*—who were famous for breeding mules; and whose posterity were afterwards called, *Veneti* (quasi *Ve-Heneti*): whence the *Venetians*; whose doge still [lately] retains the *Phrygian* bonnet, as his crown of state.]

ANAHARATH, ענחרת, *dryness, inflammation*; from ענן *charar*: otherwise, *anger*, from ערה *chareh*: otherwise, *neighing*: according to the Syriac suffocation. A city of Issachar, Josh. xix. 19.

[Some think a *roaring groan*; as of wild beasts, &c. Perhaps, *Aun*, the progenitor, *charat* sculpture: i. e. either the sculptured figure of *Aun*, or *Aun* the inventor of sculpture, and representation: the object of the first image; or the maker of the first image. Possibly this title agrees with the sense of Amthar. Vide AMTHAR and AMONA.]

ANAK, or *Onac*, ענק: *a collar*, or *ornament*. Some derive from hence the Greek word ἀναξ, *anax*, a king.

ANAK, ANAKIM, famous giants in Palestine. *Anak*, father of the *Anakim*, was son of Arba, who gave name to Kirjath-Arba, or Hebron. *Anak* had three sons, Sheshai, Ahiman, and Talmai, whose descendants were terrible for their fierceness and stature: the Hebrew spies reported, that in comparison to those monstrous men, they themselves were but grass-hoppers. Some have thought, that the name *Phenician*, given to the Canaanites, and particularly to the Sidonians, was originally from *Bene-Anak*, sons of *Anak*.

Caleb, assisted by the tribe of Judah, took Kirjath-Arba, and destroyed the *Anakim*, A. M. 2559. Josh. xv. 14; Judges, i. 20.

ANAKIM, ענקים: from the same.

ANAMIM, עינים *Avequein*: *a fountain*, or *eye*; from עין *ain*, and מים *mim*, *waters*: otherwise *answer*, *song*, *affliction*; from ענה *ana*, &c. [Gen. x. 13. The Samaritan reads *Ainamin*: it is observable, that Saadias, in his Arabic version,

version, renders the *Alexandrians*. Jonathan, the Jerusalem Targum, and the Chaldee interpreter on Chronicles, reads *Marithai*, as if they had in idea the lake Mareotis.

That the people intended should be placed in or near Egypt, appears unquestionable; but in what part of that country it is difficult to determine. Some suppose the name implies "many flocks," or riches: but it is more probably patronymic.]

ANANIM, second son of Mizraim. He peopled the Mareotis, if we may rely on the paraphrast Jonathan, son of Uzziel; but rather, the Pentapolis of Cyrene, according to the paraphrast of Jerusalem. Bochart was of opinion, that these *Ananim* dwelt in the countries around the temple of Jupiter Ammon, and in the Nasamonitis. We believe the *Amanians* and *Garamantes* to be descended from *Ananim*. The Hebrew *Ger*, or *Gar*, signifies a passenger or traveller. The name of *Gar-amantes* may be derived from *Ger-ananim*: their capital is called *Garamania*, in Solinus.

ANAMMELECH, אנמלך; *answer*, or *song of the king or council*; from ענה *anah*, *answer*, and מלך *melek*, *of the king, or of council*, according to the Chaldee etymology; or, *the king*.

ANAMMELECH. It is said, 2 Kings, xvii. 31, that the inhabitants of Sepharvaim, sent from beyond the Euphrates to settle in Samaria, burned their children in honour of *Anammelech* and *Adrammelech*. [We have hinted that *Adrammelech* signified the sun, or splendid king, and *Anammelech* the moon, or gentle king; but this name may be composed of ענן *onan*, *a cloud*, and מלך *melek*, *king*. "The king of clouds," is no less a proper poetical epithet for the moon, than "regent of night," as one of our own poets calls that planet; but, perhaps, the distinguishing symbol of this idol was a cloud of gold, or, &c. annexed to its statue: this is conjecture only, as no such adjunct appears to its representation.] *Vide* ADRAMMELECH. *Vide* Plate of BAAL, and FRAGMENT. No. CVIII, and MEDALS, plate of PARTHIA.

ANAN, or *Onen*, ענן; *cloud*; otherwise, *sooth-saying, the art of divination*.

ANANI, or *Oneni*, ענני; *my augury, my cloud*. Seventh son of Elienai, 1 Chron. iii. 24.

ANANIAS, or *Onenieh*, ענניה; *cloud of the Lord*; from ענן *anan*, and יה *jah*.

I. ANANIAS. In the Apocryphal history of Tobit, when the angel Raphael offers himself to bear Tobias company to Rages, he calls himself Azarias, son of *Ananias the Great*: Tobit answered, that he was then, of an illustrious extraction, Tobit v. 12.

II. ANANIAS, or *Ananiah*, of Benjamin, returned from the Babylonish captivity, built part of the walls of Jerusalem, Nehem. xi. 32.

III. ANANIAS, a Jewish merchant, who converted Izates, son of Monobazes, king of the Adiabeniens, to Judaism. Joseph. *Antiq. lib. xx. cap. 1*.

Orosius, *lib. vii. cap. 6*. insists, that *Ananias* was a Christian, and that Izates was converted to Christianity by him. *Vide* ADIABENE. This conversion happened about A. D. 41.

IV. ANANIAS, son of Nebedæus, high-priest of the Jews, succeeded Joseph, son of Camith, A. M. 4050,—A. D. 47. Joseph. *Antiq. lib. xx. cap. 3*. Quadratus, governor of Syria, coming into Judæa, on the discontents which prevailed among the Samaritans and Jews, sent the high-priest, *Ananias*, to Rome, to answer for his conduct to the Emperor Claudius: he justified himself, was acquitted, and returned.

St. Paul being apprehended at Jerusalem, by the tribune of the Roman troops which guarded the temple, declared himself to be a citizen of Rome; which obliged that officer to treat him with some consideration. Acts, xxii. 23, 24; xxiii. 1, 2, 3, &c. As the tribune did not know of what the Jews accused St. Paul, the next day he convened the priests, and placed the apostle before them, that he might justify himself. St. Paul said to them, "Men and brethren, I have lived in all good conscience before God until this day." He had scarcely spoken, when the high-priest, *Anunias*, commanded those who were near him, to strike him on the face: the apostle to this injury and insult replied, "God is about to smite thee, thou whited wall; for, thou sittest to judge me according to the law, but commandest me to be smitten contrary to the law?" They that stood by said, "Reviest thou God's high priest?" Then said Paul, "I wist not, brethren, that he who spoke was the high-priest; for it is written, thou shalt not speak evil of the ruler of thy people." *Vide* PAUL.

After this, the assembly being divided in opinion, the tribune ordered Paul to Cæsarea, that Felix, governor of the province, might take cognizance of this affair.

When the priests understood that St. Paul was arrived at Cæsarea, *Ananias*, the high-priest, and other Jews, went thither to accuse him (Acts, xxiv); but the affair was adjourned, and St. Paul continued two years there in prison. His prediction to *Ananias*, that God would smite him, was accomplished in the following manner, Joseph. *Antiq. lib. xx. cap. 8*. Albinus, governor of Judæa, being arrived in that country, *Ananias* found means to gain him by presents: and now he was considered as the first man of his nation by reason of his great riches, friends, and fortune: but he had some violent people in his party, who plundered the country and seized the tythes of the priests; and this they did with impunity,

impunity, on account of the great credit of their master, and his wealth, at Jerusalem.

At the same time, several companies of assassins infested Judæa, and committed great ravages. When any of their companions were taken by the officers of the province, and were about to be executed, they never failed to seize some domestic, or relation of the high-priest *Ananias*, whereby to force him to procure the liberty of their associates, in exchange for those whom they detained. Thus they took Eleazar, one of *Ananias's* sons, and did not release him till ten of their companions were returned to them: under this system of licentiousness, their number increased, and the country suffered exceedingly.

At last Eleazar, his son, himself, heading a party of mutineers, seized the temple, and forbade any sacrifices to be offered for the emperor; the assassins joining with him, he pulled down his father's house, who, hiding himself with his brother in the aqueducts belonging to the royal palace, was soon discovered by the seditious, and both of them were killed; the faction taking no notice of *Ananias*' being the father of their leader. Thus God smote this whited wall, in the very beginning of the Jewish wars. Joseph. *lib. ii. de Bello*, cap. 38.

We are to distinguish what Josephus says of *Ananias*, when high-priest, from what he relates of the same *Ananias*, when deposed from the pontificate; lest we fall into the mistake of those who have made two persons of him.

V. ANANIAS, surnamed the *Sadducee*, was one of the warmest defenders of the rebellion of the Jews against the Romans. He was sent by Eleazar, leader of the mutineers, to Metilius captain of the Roman troops, who was shut up in the royal palace at Jerusalem, to promise him and his people their lives, provided they would leave the place, and surrender their arms: but, Metilius having surrendered on these conditions, the factious murdered all the Romans, except Metilius only, who promised to turn Jew, A. D. 66. *De Bello*, lib. ii. cap. 18. *seu*, 32, in *Gr*.

Ananias was also sent by Eleazar, to the Idumeans, A. D. 66, requesting they would come to assist the rebels at Jerusalem, against *Ananus*, whom they accused of designing to deliver up the city to the Romans, A. D. 67. Joseph. *lib. iv. de Bello*, cap. 6. *seu*, 15, in *Gr*.

VI. ANANIAS, son of Mashbal, of the priestly race, originally of Emmaus, was put to death by Simon, head of a party of malcontents, with fifteen other principal Jews of the city, during the last siege of Jerusalem by the Romans. Joseph. *de Bello*, lib. vi. cap. 15.

VII. ANANIAS, one of the first Christians of Jerusalem, who, in concert with his wife, Sapphira,

sold an estate, and secreted part of the purchase-money; then carried the remainder to the Apostles, as the whole price of his inheritance. Acts, v. 1, 2, 3, & *seq.* But Peter, to whom the Holy Ghost revealed the falsehood of this pretension, reproved him sharply, telling him "that he had lied to the Holy Ghost, not to men only." *Ananias* fell suddenly dead at his feet. About two or three hours after, his wife, Sapphira, ignorant of what had passed, came into the assembly, *Peter*, having put the same question to her, as before to her husband, she also was guilty of the like falsehood; and was suddenly struck dead in the same manner. This happened not long after the Ascension, A. D. 33 or 34.

Some have been curious to enquire wherein consisted the sin of *Ananias* and *Sapphira*? Many of the ancients thought, that when the first believers resolved to make sale of their estates, this resolution included a kind of vow to reserve nothing; and that *Ananias* and *Sapphira* violated this vow, and were therefore guilty, in some sense, or in some degree, of perjury and sacrilege; herein committing a mortal sin: and if to this be added, their lying to the Holy Ghost, and their affront in tempting him, their crime appears still greater. Hieronym. *Ep. 8. Basil. Serm. 1, de Inst. Monach. Chrysost. & Œcumen. in Act. v. Cyprian. lib. iii. ad Quirin. Aug. Serm. olim. 10, de diversis, nunc 148, n. 2. Gregor. Magn. lib. i. Registri Ep. olim. 31, nunc 34. Sancti. Tirin. Cornel. Grot. &c.*

Origen, Jerom, Austin, Petrus Damianus, and some moderns, incline in favour of *Ananias's* salvation: Chrysostom, Basil, and others, to the contrary: there appears to have been no mark of repentance, nor any interval between crime and death. Of questions more curious than necessary, it is best to leave the decision to God. Origen. in *Matt. edit. Huet. p. 383. Hieronym. Ep. ad Demetria. Aug. Serm. 148, & lib. iii. cap. 1. contra Parmen. Petr. Damiani lib. de contemptu sæculi*, cap. 3. Sancti. Salmeron. Carthus. a Lapide. Chrysost. in *Act. v. Basil. Serm. 1, de Instit. Monach.*

[The causes which induced the Holy Spirit thus to punish the falsehood of *Ananias* and *Sapphira*, might possibly be as follows: (1) In the infancy of the church, to give a solemn notoriety and a self-evident sanction to the doctrine introducing; not merely by miracles of advantage (as healing) but by miracles of punishment. (2) To deter those who through worldly motives of gain, or with design to participate in the profits of the goods sold, might join the Christian church. (3) To deter spies, and false brethren, who could not but be aware of the danger of detection,

tection, in all cases, after this event. (4.) If *Ananias* only had died, the collusion would have been less evident, and it might have seemed a mere sudden death, produced by a natural cause. (5.) Herein was the gospel, in some degree, assimilated to the law; which, directly after the law of the sabbath was given, ordered the sabbath-breaker to be stoned (Numb. xv. 35): so after the consecration of the holy altar, destroyed the sons of Aaron, who offered profane fire in their censers, Lev. x. 30. The same in the case of Achan, Josh. vii. and in other instances.

It is evident, that in this and similar events, there must have been a conviction in the minds of bye-standers, and in civil magistrates of places, that some power extraordinary was exerted: for, had Peter himself slain *Ananias*, he had, no doubt, been amenable to the laws as a murderer: but, if by declaration only, he slew him; or, if by forewarning him he should die, and the prediction came to pass; then (as no man has power to kill another by his word only) it is evident the power which attended this word of Peter, did not proceed from Peter, but from God, who, only, has the keys of life and death: in like manner, as the power which opened the earth to swallow down Korah, was not from Moses, personally, but from him in whose name he spake (Numb. xvi. 24); though the people afterwards, stupidly accused him of having killed the people of the Lord.]

VIII. ANANIAS, a disciple of Christ, at Damascus, whom the Lord directed to visit Paul, then lately converted, and arrived at Damascus, Acts ix. 10. *Ananias* answered, "Lord, I have heard by many of this man, how much evil he hath done to thy saints," &c. But the Lord said unto him, "Go thy way, for he is a chosen vessel unto me." *Ananias* went therefore to the house where God had informed him that Paul resided, and putting his hands on him, said, "Brother Saul, the Lord Jesus, who appeared unto thee on the road, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." We know no other circumstance of the life of *Ananias*: the Apostolical Constitutions, lib. viii. cap. ult. believe him to be a layman; Eucumenius, in Act. ix. ex Canone supra citato, and some moderns think he was a deacon; St. Austin, Qu. lib. ii. cap. 40, thinks he was a priest, because it is said, that St. Paul was sent to him, that he might from his hands receive that sacrament, the administration whereof was left, by Christ, to the priesthood of his church: an argument sufficiently weak! The modern Greeks maintain, that he was one of the seventy disciples, bishop of Damascus, a martyr, and buried in that city. There is a very fine church, where he was interred; and the Turks, who have made

PART III. Edit. IV.

a mosque of it, preserve a great respect for his monument. The Greeks observe his festival, October 1; the Latins, January 25.

IX. ANANIAS. Thus some of the ancients call St. *Anian*, bishop of Alexandria, after St. Mark.

I. ANANUS, son of Seth, high-priest of the Jews, called *Annas*, Luke iii. 2, John xviii. 13. He succeeded Joazar, son of Simon; he enjoyed the high-priesthood eleven years, was then deposed, and succeeded by Ishmael, son of Phabi. After he was deposed, he still retained the title of high-priest, and had a great share in the management of public affairs. He is called high-priest, in conjunction with Caiaphas, when John the Baptist entered on the exercise of his mission, though at that time he did not, strictly speaking, possess or officiate in that character, Luke iii. 2. He was father-in-law to Caiaphas. Jesus Christ was carried before *Annas*, directly after his seizure in the garden of Olives. Josephus remarks, that *Ananus* was regarded as one of the happiest men of his nation, five of his sons having been high-priests; which great dignity he himself had possessed many years: an instance of good fortune which, till then, had happened to no one.

II. ANANUS, son to *Ananus*, the high-priest, mentioned above, was high-priest three months, A. D. 62. Josephus, *Antiq. lib. xx. cap. 8*, describes him as a man extremely bold and enterprising, of the sect of the Sadducees; who, thinking it a favourable opportunity, after the death of Festus, governor of Judæa, and before the arrival of Albinus, his successor, assembled the Sanhedrim, and therein procured the condemnation of James the brother (or relation, or cousin) of Christ, who is often called the bishop of Jerusalem; and of some others, whom they stigmatized as guilty of impiety; and delivered them to be stoned. This was extremely displeasing to all considerate men in Jerusalem, and they sent privately to king Agrippa, who was come from Alexandria into Judæa, entreating that he would forbid *Ananus* from every thing of the like nature in future. The king, to punish his unwarrantable confidence, deprived him of the high-priesthood, after three months possession of it, and conferred it on Jesus, son of Damnaus: nearly at the same time, the new governor, *Albinus*, who was advancing from Alexandria to Jerusalem, having likewise been informed of *Ananus's* proceedings, wrote to him in a threatening manner, that he would curb his insolence, as soon as he should enter the city.

It is probable, that this is the *Ananus*, who, A. D. 66, by the council of the Jews, was nominated governor of Jerusalem. See M. de Tillemont, note 25, on the destruction of the Jews.

R

Josephus,

Josephus, *de Bello*, lib. ii. cap. 42, commends the prudence of this governor, mentions him as a just man, a great lover of peace, zealous for the public good, vigilant, and careful of the people's interests: qualities very different from those which he attributes to him, where he is relating the death of James: but age might have allayed that fire of youth, and that excessive boldness, which was then blameable in him.

The zealots, who were masters of the temple, having invited the Idumæans to their assistance, and to defend Jerusalem, against *Ananus*, whom they designed to render suspected, as one who corresponded with the Romans, *Ananus* shut the gates against them; but the Idumæans having entered by night, during a great storm, sought for *Ananus*, and having easily found him, they murdered him with much insult, and left his body exposed to beasts, and deprived of burial. Josephus says, the death of *Ananus* was the first step toward the destruction of Jerusalem—that its walls and strongest ramparts were overthrown, when this man, in whose wise conduct, all the hope of preservation consisted, was sacrificed so unworthily. This happened A. D. 67. *De Bello*, lib. iv. cap. 17, 18.

III. *ANANUS*, native of Lydda, a captain of the Jews; who being accused before Quadratus, of fomenting that division which had arisen between the Jews and Samaritans, was sent to Rome, with the high-priest *Ananias*, to give the emperor, Claudius, an account of his conduct. Joseph. *Antiq.* lib. xx. cap. 5.

IV. *ANANUS*, son of Jonathan, did all he could to hinder the Jews from rebelling against the Romans: he, with some others, intended to introduce Cestius into the city; but the Romans being discovered by the factious, were driven from the walls with stones; and *Ananus* and his party retired for shelter to their houses. Joseph. *de Bello*, lib. ii. cap. 24.

V. *ANANUS*, a native of Emmaus, was one of the guards of Simon who commanded the rebels. He surrendered himself to Titus, with one Archelaus, son of Magadatus; Titus received them with clemency; but seeing that pure necessity had obliged them to surrender, he did not treat them as he had done other Jews, who had formerly come to him, but granted them their lives only; with permission to go where they would. At first, he had resolved to put them to death, as villains who abandoned the defence of their country, after they had set it in a flame. Joseph. *de Bello*, lib. vii. cap. 7.

ANARCHY, *Ἀναρχία*, *ubi nullus imperat*, signifies properly, the condition of a city, commonwealth, or state, without a head, or sovereign: *e. gr.* it is said, Judges xvii. 6; xviii. 1, 31; xxi. 25. "In those days there was no king in Israel, but every man did that which was right in his

own eyes." This is a true description of an *anarchy*. The first anarchy we know of in the Hebrew commonwealth, ensued on the death of Joshua: that great man dying without appointing his successor, and the people having chosen no general, or chief leader, in his stead, the government devolved to the elders of the respective tribes, who governed each according to his own mind. Joshua died A. M. 2561. The elders governed about fifteen years, to A. M. 2576, and there was an absolute *anarchy* for about eight years, till towards A. M. 2591, *ante A. D.* 1413.

After the death of these elders, the *anarchy* became greater; and it is generally believed, that during this interval several occurrences happened, the histories of which are placed at the end of the book of Judges, *viz.* the story of Micah, and the idol set up in his house, Judg. xvii.;—that of the Danites, who left their country to settle at Laish, Judg. xviii; and—the history of the Levite, whose wife was dishonoured at Gibeah; which produced a war against Benjamin, Judg. xix, xx, xxi. We reckon, with Usher, that this *anarchy* lasted about twenty-two years, from the death of Joshua, A. M. 2561, to the first servitude of the Hebrews, under Chushan Rishathaim, A. M. 2591; allowing about fifteen years for the government of the elders after the death of Joshua; and seven for the *anarchy*, from that time to the dominion of Chushan Rishathaim, king of Mesopotamia (Judg. iii.) which begun A. M. 2591, and was terminated A. M. 2599, by the valour of Othniel.

It deserves particular observation, that no point of chronology is more perplexed than the *anarchies*, particularly those which happened under the Judges. Every writer computes them his own way. There is said to have been an *interregnum* of eleven or twelve years under the kings, between Jeroboam II. and Zechariah; but we think, says *Calmet*, we have shown the contrary. Some maintain, there was another *anarchy* after the reign of Pekah; but we see no proof of it. The captivity of Babylon is not properly an *anarchy*, but a dispersion, and a captivity of the Jewish nation.

ANATH, or *Onet*, עַנַּת: *answer, song*; from עָנָה *ana*: otherwise, *affliction, poverty*; from עָנִי *ouni*. Father of Shamgar, judge of Israel, Judg. iii. 31.

ANATHEMA, Ἀνάθεμα, *ab avartōmē*, signifies—something set apart, separated, devoted. It is understood principally to denote the absolute, irrevocable, and entire, separation of a person from the communion of the faithful, or from the number of the living, or from the privileges of society; or, the devoting of any man, animal, city, or thing, to be extirpated, destroyed, consumed, and, as it were, annihilated.

The

The Hebrew **cherem** **cherem**, signifies properly, to destroy, exterminate, devote. Moses requires the Israelites to devote, and utterly extirpate, those who sacrifice to false gods. Exod. xxii. 20. In like manner, God commands that the cities belonging to the Canaanites which did not surrender to the Israelites, should be devoted, Deut. vii. 2, 26; xx. 17. Achan having purloined part of the spoil of Jericho, which had been devoted, he was stoned, and what he had secreted, was consumed with fire, Josh. vi. 17, 21; vii.

The word *cherem*, or *anathema*, is sometimes taken for that which is irrevocably consecrated, vowed, or offered to the Lord, so that it may no longer be employed in, or return to, common uses, Lev. xxvii. 28, 29. No devoted thing (absolutely separated) that a man shall devote (absolutely separate) to the Lord, of man, beast, or field, shall be sold or redeemed, &c. Some assert, that persons thus devoted were put to death; and quote Jephthah's daughter as an example: *Vide JEPHTHAH*. [In the old Greek writers, *anathema* is used for a person, who, on some occasion, devoted himself for the good of his country; or as an expiatory sacrifice to the infernal gods.—Here the reader will recollect *Codrus* and *Curtius*.] Sometimes particular persons, or cities, were devoted: the Israelites devoted king Arad's country (Numb. xxi. 2, 3): the people at Mizpeh devoted all who should not march against the tribe of Benjamin (Judg. xix.): Saul devoted those who should eat before sun-set, while they were pursuing the Philistines (1 Sam. xiv. 24). It appears by the execution of these execrations, that those involved in them were put to death.

Sometimes particular persons devoted themselves, if they did not accomplish some specific purpose. Acts, xxiii. 12, 13, above forty persons bound themselves with an oath, that they would neither eat nor drink till they had killed Paul. The Essenians were engaged by oaths to observe the statutes of their sect; and they who incurred the guilt of excommunication, were driven from their assemblies, and generally starved to death, being obliged to feed on grass like beasts, not daring to receive food which might be offered them, because they were bound by the vows they had made, not to eat any. Joseph. *de Bello*, lib. ii. cap. 12.

Moses (Exod. xxxii. 31) and St. Paul (Rom. ix. 3) in some sort *anathematize* themselves: Moses conjures God to forgive Israel; if not, to blot him out of the book which he had written; and Paul says that he could wish to be accursed [*anathematized*, absolutely separated from life, devoted, and made over to death—whether stoning—burning—or in the most tremendous form—as Achan, &c.] for his brethren, the

Israelites, rather than see them excluded from the blessings of Christ's covenant, by their malice and obduracy; [*i. e.* he would, as it were, change places with them; they were now excluded from being the peculiar people of God; so would he be: they were devoted to wrath in the destruction of their state, Jerusalem, &c. so would he be: they were excluded from Christian society; so would he be: if it would benefit them.—I COULD WISH myself *anathematized* from the body of Christ, if that might advantage Israel: so great is my affection to my nation and people!]

Excommunication, *anathema*, and excision, are the greatest penalties that can be inflicted on any man, in this world; whether we understand a violent and ignominious death, or a separation from the society of saints, with exclusion from the benefit of their prayers, and communion in things sacred. Interpreters are much divided on these texts: but they agree, that Moses and Paul gave, in these instances, the most powerful proofs of a perfect charity, and in the strongest manner expressed their ardent desire, to procure or to promote the happiness of their brethren. *Vide MOSES*, and *PAUL*.

[Another kind of *anathema* very peculiarly expressed, seems to mean a very different thing from that explained above: it occurs, 1 Cor. xvi. 22. *Anathema Maranatha*—*i. e.* he who does not love, the Lord Jesus, will be accursed at his coming." The form is borrowed from the Jews; who, when unable to inflict so great a punishment as a crime deserved, devoted the culprit to the immediate vindictive retribution of Divine vengeance, both in this life (for they expected a miserable death to befall such) and in the future state. It is impossible to suppose, that Moses or Paul could, in any degree, wish for such an imprecation to attach on themselves: they better knew their duty, and God's sovereignty. *Vide FRAGMENT*, No. XXX.

Is it quite impossible that St. Paul meant to say, "I could wish myself *anathematized*, devoted, like as Christ had been devoted," *i. e.* by the Jews—(*απο τη Χριστη*)—"one man suffering that the whole nation perish not." The general benevolence and history of the apostle, render this idea plausible.]

Excommunication was a kind of *anathema* used among the Hebrews, as it is now among Christians. *Anathema* was the greatest degree of excommunication, whereby the criminal was deprived not only of communicating in prayers and other holy offices, but of admittance to the church, and of conversation with believers. Among the Hebrews, excommunicated persons could not perform any public duty of their employments; could be neither judges nor wit-

nesses; nor be present at funerals, nor circumcise their own sons, nor sit down in the company of others, nearer than four cubits: they were incapable of the rites of burial; and a large stone was left on their graves, or the people threw stones on their sepulchres, and heaped stones over them, as over Achan, Josh. vii. 26; and Absalom, 2 Sam. xviii. 17. *Vide Selden, de Jure Nat. & Gent. lib. iv. cap. 1. [Vide John ix. 22, 34. xii. 42.]*

ANATHOTH, or *Onethuth*, אנתות: *Vide ANATH.*

[ANATHOTH, *Answers*, or *songs*, or *affliction*, or *poverty*.

The former idea of this name appears to be utterly contrary to the latter. From the turn of words employed by the prophet Isaiah, x. 30. "O poor Anathoth!" it is extremely probable that *poverty* is its radical import. This is not inconsistent with the idea of depression, as if this town stood in a low place, whence it might be called *low-town*, or town of depression; and the prophet exclaims, "O Anathoth! (depression) truly depressed!" The name is plural, so that possibly it was not a single town. It is said, that the ruins of this town are shewn in a valley, in the middle of mountains. *Roberts, Itin. p. 70. Monconys, p. 301.]*

I. ANATHOTH, a city of Benjamin, about three miles from Jerusalem, according to Eusebius, in *Anathoth*, and St. Jerom, in *Jerem. i. and xxxi*: or twenty furlongs, according to Josephus, *Antiq. lib. viii. cap. 10*. Here the prophet *Jeremiah* was born: it was given to the Levites of Kohath's family; and was a city of refuge. This city is destroyed.

II. ANATHOTH, eighth son of Becher, 1 Chron. vii. 8.

ANAVIAH, or *Onieh*, אנהי answer, or affliction of the Lord; from אנהי jah, the Lord, and אנהי oni.

ANCHIALUS. This word is particularly noticed by critics who have written on Jewish affairs. We meet with it in *Martial*:

*Eccæ negas—jurasque mihi per Templâ tonantis:
Monendo, jura, verpe, per Anchialum.*

EPICR. lib. xi. cap. 95.

Swear, thou who art circumcised, by Anchialus. Who is this Anchialus? Is it the name of the true God? or of some false deity? And why is it demanded of the Jews that they should swear by Anchialus? This people, who were despised and hated by the Gentiles, among whom they lived, were conversant in business, and were concerned in trade; but their honesty was much called in question; and as their creed differed greatly from that of the Heathen, the latter were not contented with their taking the ordinary oaths, but obliged them to swear by

their own gods (as among us at present, we oblige them to swear on their sacred books) in confirmation of the truth of what they asserted. The point, therefore, to be considered is, what is *Anchialus*? whether it be a name, or an epithet of God?

It is certain, the most common oath in use among the Jews was, *As the Lord liveth*. This we find in several places of the sacred books: God himself, whenever he condescends to use an oath, as there is no greater person by whom he can swear, swears by his own life or existence. Now the oath, *As the Lord liveth*; may be pronounced in Hebrew thus, חַיִּי אֱלֹהִים, *Hachai-Elon*, *By the life of the Most High*; or *Ana-Chi-Elou*, אֱלֹהֵי אֲנִי, *Ah! may the Lord live*; or simply, אֱלֹהֵי אֲנִי, *Ha-Chi-El*, *By the life of God*. The Latin termination *us*, is of no consideration, nor the letter *n*, which the poet has inserted, because in pronouncing *Ha-chi-el*, or *al*, they might seem to Gentile ears, to pronounce *Han-chi-al*.

Others derive *Anchialon* from the Greek *Anchialos*, which signifies—one near the shore; as if the Jews swore by the God who was adored there; because, in effect, the Jews had a custom, when not at Jerusalem, or in their own country, to perform their devotions on the banks of rivers, or near water. *Vide Acts xvi. 13. Le Moine, Varia Sacra*, tom. ii. p. 58.

Lastly, it has been believed, that this was swearing by the temple of the Lord, הֵיכַל ה' *Heicaliah*, *Templum Dei*; and we know that the Jews occasionally did swear by the temple: "Whoso sweareth by the temple, sweareth by it and by him that dwelleth therein," says our Saviour, *Matth. xxiii. 21*. But these explanations, in my opinion, are too fine spun, and unnatural. An old manuscript copy which belonged to M. de Thou, reads, *Jura verpe per Ancharium*. *Swear, Jew, by the ass*: for some believed or pretended to believe, that the Jews adored that animal.

*Judeus licet et porcinum numen adoret,
Et Cilli summas advocet aurículas.*

PETRON. FRAGM.

[In either, or all of these cases, it shows that the Jews were greatly given to prophane the name of God: it were much to be wished that both Jews and Christians did better remember the third commandment.]

ANDREW, or *Andreas*, Ἀνδρέας, *Gr*: a stout and strong man.

I. ANDREW, captain of the guards to Ptolemy Philadelphus, king of Egypt; he, it is said, inspired this prince with a resolution to liberate 26,000 Jews who were slaves in his dominions: he was supported by Aristæus, Zosibius, and Tharentinus, who were likewise of the guard to Philadelphus. There is no foundation for all

all this; beside the relation in Aristæus's history of the seventy interpreters, which is generally esteemed by learned men as a fable.

II. ANDREW, an apostle of Jesus Christ, native of Bethsaida, and brother of Peter. He was first a disciple of John the Baptist, whom he left, to follow our Saviour, after the testimony of John, "Behold the Lamb of God, which taketh away the sins of the world," John i. 40. He continued from about four o'clock in the afternoon, till night, with Jesus; and was the first disciple received into his society; *Andrew* introduced his brother Simon, and they spent a day with him; they accompanied him at the marriage in Cana, and afterwards returned to their ordinary occupation, not expecting, perhaps, to be farther employed in his service: but some months after, Jesus, meeting them, while fishing together, called them to a regular attendance on his person and ministry, and promised to make them fishers of men, Mat. iv. 19. See also John vi. 8.

A few days before the passion, certain Gentiles being desirous to see Jesus Christ, addressed themselves to Philip, who mentioned it to *Andrew*; and both together told Jesus, John xii. 22. Two or three days afterwards, *Andrew* and some other apostles, asked Jesus, when the destruction of the temple, which he had foretold, should happen? This is what the gospel informs us, concerning this apostle.

Some of the ancients are of opinion, that he preached in Scythia, (as *Euseb. lib. iii. cap. 1, p. 71. Hist. Eccles. ex Origine. Eucher. Qu. in Acta. Ecumen.* tom. i. *Prolog. p. 13, Sophron. de viris illustr.*) others, that he preached in Greece; others in Epirus, Achaia, or Argos: (as *Theodoret, in Psal. cxvi. Nazianz. Orat. 25, Hieron. Ep. 148.*) The modern Greeks make him founder of the church of Byzantium (or Constantinople) which the ancients knew nothing of. The acts of his martyrdom, which are of pretty good antiquity, though the critics will not allow them to be authentic, affirm that he suffered martyrdom at Patras, in Achaia, being sentenced to be executed on a cross, by *Egeus*, proconsul of that province. The time of his martyrdom is not known; but the ancient and modern martyrologies of the Greeks and Latins, agree in celebrating his festival *November, 30*. He was buried at Patras, where he was crucified; his body was removed to Constantinople, where many miracles were attributed to it. *Combes, Auctuar. Bibl. PP. 2, p. 835, Florentin. p. 116, c.* It is not known for what reason painters represent St. Andrew's cross like an X. Peter Chrysologus says, *Serm. 123*, he was crucified on a tree; which the spurious Hippolytus asserts was an olive tree. Never-

theless, the tradition which describes him to have been nailed to a cross is very ancient.

ANDRONICUS, Ἀνδρόνικος: a man excelling others, a victorious man.

ANDRONICUS, one of the great men belonging to the court of Antiochus Epiphanes (2 Macc. iv. 34) was left by that prince to govern the city of Antioch, while he went into Cilicia, to reduce certain places which had revolted. Menelaus, the pretended high-priest of the Jews, thought this circumstance might favour his design of getting rid of Onias, whose dignity he unjustly possessed, and who was come to Antioch with accusations against him. He addressed himself to *Andronicus* with large presents, which *Onias* being informed of, reproached him very sharply, secluding himself all the while in the sanctuary at *Daphne* (a suburb of *Antioch*, wherein was a famous temple; and where Julian the Apostate, afterwards sacrificed) lest any violence should be offered him.

Menelaus solicited *Andronicus* so powerfully to dispatch *Onias*, that he came in person to *Daphne*, promised with solemn oaths, that he would do *Onias* no injury, and thereby persuaded him to leave his place of refuge; but directly as he was out of it, he killed him. When the king returned from his expedition, and was acquainted with the death of *Onias*, he shed tears, commanded *Andronicus* to be divested of the purple, to be led about the city in an ignominious manner, and to be killed in the very place where he had killed *Onias*: A. M. 3834; ante A. D. 170.

ANEM, עֲנַי 'Eṇai: their answer, their song, their affliction, or poverty, from the pronoun אֲנִי *ani*, and עַי *ani*. See **ANATH**; A city of Manasseh, given to the Levites of Kohath's family, 1 Chron. vi. 70.

[Perhaps, "the double springs," or fountains. Or may it refer to clouds? a place over which clouds were accustomed to hang, as they do over some hills and mountains, where their dissolution forms dribbling rills.]

ANER, עֲנַי 'Eṇai: answer, song, affliction of light; from אֲנִי *ani*, affliction, and נֵר *ner*, or נֹר, light. 1 Chron. vi. 70. See **TAANACH**.

[Perhaps, rather, "the return of light:" referring either to the dawn of the morning, daily: or to a period when light was happily restored after long darkness; in which case, this name imports much the same as *ner-gal*, the revolving light. But some think it refers to returning exiles, as if it were built by those who having been banished had long wandered, but were now settled. Others think it received name from a man, himself named *Aner*.]

ANER and *Eshcol*, two Canaanites who joined their forces with those of Abraham, in pursuit

pursuit of the kings Chedorlaomer, Amraphel, and their allies, who had pillaged Sodom, and carried off Lot, Abraham's nephew, Gen. xiv. 24. They did not imitate the disinterestedness of the patriarch; but retained their share of the spoil taken from the conquered kings.

ANGARIARE. The evangelists use this term as equivalent to **PRESS**:—to *constrain*, or *take by force*. The word *angari*, whence *angariare* is derived, comes originally from the *Persians*, who called *angares*, the post-boys which carried the letters and orders of the king, to the provinces: as these officers compelled the people in places where they passed, to furnish them guides, horses, and carriages, the word *angariare* became expressive of constraints of that nature. It appears that the Jews were subject to these *angares* under the Romans: Jesus said to his disciples, *quisquis angariabit te*, "Whosoever shall compel thee to go a mile, go with him twain." Simon, the Cyrenian, was compelled to bear our Saviour's cross, *angaria-verunt eam* (*Gr. ἡγάρωνσαν*) *ut tolleret crucem ejus*. Mat. v. 42. xxvii. 32. It is believed, that the distance of an *angarie*, or, from one post to another, was four miles. The Germans call the ember weeks *angaries*, because, on these weeks, vassals pay their quit-rents, services, &c. to their lords. *Vide* FRAGMENT, No. XXII.

ANGEL, ἄγγελος, *Angelus*, a messenger; it answers to the Hebrew מַלְאָךְ, *Malac*. In Scripture, we frequently read of missions and appearances of *angels*, sent to declare the will of God, to correct, teach, reprove, or comfort. God gave the law to Moses, and appeared to the patriarchs by the mediation of *angels*, who represented him, and who spoke in his name.

[*Angel* is understood to be properly a name of office, not referring to the nature of the person employed, but to his *agency*—a messenger; and it may, perhaps, be said, with little risque, that if the word messenger, envoy, or delegate, be mentally substituted by the reader for *angel*, where that title occurs, the passages would lose nothing by the change.]

Before the captivity of Babylon, we find no angel mentioned by name: the Talmudists say, they brought their names from Babylon, *Talmud. Jerosol. lib. de principio anni*. We find many *angels* called by their names in the book of Enoch; but that is of no authority. Tobit is the first, who has called an *angel* by a name: he mentions *Raphael*, who conducted Tobias into Media, Tobit, iii. 17; xi. 14. Tobit is thought to have lived at Nineveh, some time before the captivity of Judah. Daniel, who lived at Babylon, some time after *Tobit*, mentions *Michael* and *Gabriel*, Dan. x. 21; viii. 16; ix. 21. The second book of Esdras, chap.

iv. 36. speaks of *Uriel*; but this book is comparatively modern, the author having, in all probability, lived since Christ.

The Jewish cabalists represent some particular *angels*, whose names they give us, as preceptors to the patriarchs: to Adam, *Raziel*; to Abraham, *Zedekiel*; to Moses, *Metatron*, or *Metator* (*i. e.* he, who shows the field); to Elias, *Malushiel*, and to David, *Gerviel*, &c. In the New Testament, we observe two names of angels, *Gabriel* and *Michael*.—N. B. the same as in Daniel.

Some think, (as Origen, *homil. 1, in Genes. Beda*.) *angels* were created at the same time as the heaven; and that Moses included them under this name, saying, "In the beginning, God created the heaven:" others, (as *Aug. lib. i. de Genesi ad litt. cap. 9, & lib. xi. de Civit. Rupert. lib. i. de Trinit. cap. 10*.) that he intended them, under the name of *Light*, which God created on the first day: others, (as Origen, *Homil. i. in Genes. & homil. 10, in Matt. & Basil, Homil. 1, in Hexaemer. Nazianzen, Orat. 38. Ambrose, in Hexaemer. Alii plures*.) assert, that they were created before the world; and Job, xxxviii. 4, 7, seems to favour this opinion, "Where wast thou, when I laid the foundations of the earth;—and all the sons of God shouted for joy?" The Hebrews think, that God created *angels* on the second day of the world; and that he consulted with them, saying, "Let us make man in our image, after our likeness," Gen. i. 26. Others are of opinion, that the *angels* were created on the fifth day, *Bereschith Rabba, sect. viii. p. 10*. Origen, and other Greek and Latin fathers, thought they were created before the world; and Dr. Hyde thinks a very long time before the world: *de Relig. Vet. Persar. cap. iii. p. 82. Vide more of Angels in Basnage's History of the Jews, lib. iv. cap. 9*.

Many of the old fathers, led into mistake by the book of Enoch, and by a passage of Genesis, (vi. 2.) ill understood, wherein it is said, "The (sons of God) *angels* saw the daughters of men, that they were fair, and they took them wives, of all which they chose," imagined that *angels* were corporeal, capable of sensual pleasures, and sensible of their allurements. It is true, they call them spirits, and spiritual beings, but in the same signification, wherein we call the wind, spirit; and wherein odours, vapours, &c. are called spiritual. Other fathers, indeed, and those in great number, have asserted, that *angels* were purely spiritual; and this is the common opinion.

Some have appropriated *angels* to empires, nations, provinces, cities, and persons. For instance, *Michael* is considered as protector of Israel:

Israel: "*Michael*, your prince," says the angel *Gabriel*, to Daniel, x. 21. The same *Gabriel* speaks likewise of the angel, protector of Persia, according to the generality of interpreters, when he says, that *the prince of the kingdom of Persia withstood him one and twenty days*. St. Luke (Acts, xvi. 9) tells us, that a man of Macedonia appeared to St. Paul in the night, and said to him, "Come over into Macedonia, and help us;" which has been understood of the *angel* of Macedonia, inviting him into the province committed to his care. The LXX, Deut. xxxii. 8, say, that "God had set the bounds of the peoples, according to the number of the *angels* of Israel;" which, by the fathers and Rabbins, has been supposed to mean the government of each particular country and nation, wherewith God had entrusted his angels. [This passage is cited by pope Gregory, *Hom.* xxxiv. and St. Jerome, *lib.* ii. in *Mich.* according to this translation; and St. Chrysostom seems to glance at it in his third homily, on the epistle to the Colossians. But our English translators keep more exactly to the original, and render it, "He set the bounds of the peoples, according to the number of the children of Israel;" so that the opinion of tutelary angels, has no foundation from this passage.]

St. John, in his Revelations, wrote Letters to the *Angels* of the seven *Christian* churches, in Asia Minor; meaning not only the bishops of those churches, but in the judgment of many fathers, *angels* likewise, who were appointed by God for their protection. Ambrose, in *Luc.* lib. ii. Origen, in *Luc. homil.* xiii. Hilary, in *Psal.* cxxix Basil, in *Isai.* p. 854, & ep. 191. Nazianzen, *Orat.* 31 & 32. Jerom. in *Mich.* vi. & in *Matt.* xviii.

[The learned Dr. Prideaux observes, that the minister of the synagogue, who officiated in offering up the public prayers, being the mouth of the congregation, delegated by them, as their representative, messenger, or *angel*, to address God in prayer for them, was in Hebrew, called *Sheliach-Zibbor*, i. e. the *angel* of the church, and that from hence the bishops of the seven churches of Asia, are in the Revelations, by a name borrowed from the synagogue, called, *angels* of those churches. *Connect.* &c. Part i. Book vi.]

Guardian Angels appear to be alluded to in the Old Testament. Jacob speaks (Gen. xlviii. 16) of the *angel* who had delivered him out of all dangers. The Psalmist, in several places, mentions *angels* as protectors of the righteous (Psalm xxxiii. 8; [xxxiv. 7. *Eng.* transl.] and xc. 11. *Vulg.*) and this was the common opinion of the Jews in our Saviour's time. When St. Peter, having been released, came from prison

to the house where the disciples were assembled, he knocked at the door; those within, thought it was his angel, (his guardian angel) and not himself, Acts, xii. 15. *Jesus Christ* enjoins us not to despise *little ones*, because their angels continually behold the face of our heavenly father, Matt. xviii. 10. The fathers agree unanimously on this article. Jews and Heathen believed, that particular *angels* were commissioned to attend individuals, and had the care of their conduct and protection. Hesiod, one of the most ancient Greek authors, says, that there are good angels on earth. [Whom he thus describes,

Aerial spirits, by great Jove design'd,
To be on earth the guardians of mankind;
Invisible to mortal eyes they go,
And mark our actions, good or bad, below;
Th' immortal spies with watchful care preside,
And thrice ten thousand round their charges glide.
They can reward with glory or with gold;
Such pow'r Divine permission bids them hold.
[Hesiod, *Oper. & Dies.* lib. i. ver. 121.]

Plato says, *de Legibus*, lib. x. that every person has two *demons*, or *genii*, one prompting him to evil, the other to good. Apuleius speaks but of one *demon* assigned to every man by Plato, *Ex hac sublimiore demonum copia Plato autumat singulis hominibus in vita agenda testes, & custodes singulos additos, qui nemini conspicui semper adsint.* *Libell. de Deo Socratis.*

The apostle Paul hints at a subordination among the *angels* in heaven, one differing from another, either in office, or glory; but the fathers, who have interpreted the apostle's words, are not agreed on the number, and order of the celestial hierarchy. Origen, in *Joan.* p. 69, was of opinion, that St. Paul mentioned part only of the choirs of *angels*, and that there were many others of which he said nothing; and this notion may be observed in many of the fathers, who came after him. Others, have reckoned up nine choirs of angels in St. Paul. The author, who is cited commonly under the name of *Dionysius the Areopagite*, admits but three hierarchies, and three orders of *angels*, in each hierarchy. In the first, are seraphim, cherubim, and thrones; in the second, dominions, mights, and powers; in the third, principalities, archangels, and angels. *Dionys. de Cælesti Hierarchia*, cap. vi. *Greg. Magn. Homil.* liv. in *Evangel.*

[Some of the Rabbins reckon four; others, ten orders of angels, and give them different names according to their degrees of power and knowledge; but this rests only on the imagination of those who amuse themselves with speaking very particularly of things, whereof they know nothing. We are not to be surprised at these

these visions, which were fabricated by the Jews; for if they be compared with those of *Dionysius the Areopagite*, the Jesuit Celert, and many others who have settled a ceremonial, and rules for precedence among *angels*, the Jews would appear not more blameable in this point, than some Christians. *Vide Basnage, Hist. Jews, lib. iv. cap. 9.]*

Raphael tells *Tobias*, *Tobit*, xii. 15, that he is one of the *seven angels* who attend in the presence of God. *Michael* tells *Daniel*, that he is one of the chief princes in the court of the Almighty, *Dan. x. 13*. In *Revelations*, viii. 2, 3, *St. John* saw *seven angels* standing before the Lord. In a very ancient book, *The Testament of the Twelve Patriarchs*, they are called *angels of the presence*; and in *The Life of Moses*, the eyes of the Lord: these denominations are, probably, imitations of what was a part of the customary order, in the courts of the Assyrian, Chaldean, and Persian kings, where there were seven eunuchs, or great officers, always near the prince. *Comp. Esther i. 13. Dan. v. 7; also, FRAGMENTS No. L.*

The number of *angels* is not mentioned in Scripture; but is always represented as very great, and innumerable. *Daniel*, vii. 10, says, that on his approach to the throne of the Ancient of Days, he saw a fiery stream issuing from it, and that *thousand thousands of angels ministered unto him, and ten thousand times ten thousand stood before him*. Christ in the gospel says, (*Matt. xxvi. 53*) "his heavenly father could give him more than *twelve legions of angels*"—more than—seventy-two thousand. The Psalmist describes the chariot of God as attended by *twenty thousand angels*, *Psa. lxxviii. 17*. Many of the fathers, to give some idea of the multitude of *angels*, compared with that of men, apply to them the parable of the ninety-nine sheep, left by the owner on the mountains, while he went to search after the one sheep (representing man) which was gone astray: others have inferred, from the earth's being infinitely smaller than heaven, that the number of *angels* was infinitely greater than that of men: as it is natural to estimate the multitude of inhabitants in any place, by the extent of their dwelling. The author published under the name of *Dionysius, the Areopagite*, says, that the number of *angels* is such, that nothing in nature can equal it. *Hilar. in Matth. can. 18. Ambros. in Luc. lib. vii. cap. 15. Nyssen. lib. xi. contra Eunom. Cyril. Catech. 15. Cyril. Jeros. loco citato. Didymus Cæcus apud Maxim. ad cap. 14. Dionysii de cælesti Hierarchia.*

The Sadducees denied the existence of *angels* and spirits (*Acts, xxiii. 8*); other Jews paid

them a superstitious worship. The author of the book, entitled, *Of St. Peter's Preaching*; a work of great antiquity, cited by *Clemens of Alexandria, Stromat. lib. vi.* says, the Jews pay religious worship to *angels* and *archangels*, and even to the months and the moon. *Celsus* reproached them, almost in the same manner, *apud Origen. contra Cels. lib. v.* Tertullian assures us, that *Simon* and *Cerinthus* preferred the mediation of *angels*, to that of Christ, *Lib. de præscript. cap. 12.* *Josephus*, and after him, *Porphyry*, says, that the *Essenes*, at their initiation, engaged themselves, by oath, to preserve faithfully the names of *angels*, and the books relating to their sect; *de Bello. lib. ii. cap. 12. Porphyry, de Abstin. lib. iv.*

By *angels of the Lord*, are often meant, in Scripture—men of God—prophets; for example, (*Judg. ii. 1.*) "An *angel of the Lord* came up from *Gilgal* to *Bochim*, and said, I made you to go up out of *Egypt*, &c. And it came to pass when the *angel of the Lord* spake these words, they lifted up their voices and wept; and they sacrificed there to the Lord, and *Joshua* let the people go." It has been thought, that this *angel* was *Joshua*, or the high-priest, or a prophet. *Jonathan, Mas. Vatab. Grot. Jun. Drus. &c.* Several interpreters have been of opinion, that *Joshua*, is described by *Moses*, under the name of the *angel of the Lord*, who was to introduce *Israel* into the promised land: also, that in Scripture, prophets are sometimes called, *angels of the Lord*; *e. gr. Haggai i. 3.* "Then spake *Haggai*, the *angel of the Lord*, from among the *angels of the Lord*." Heb. מלאך, Gr. Ἀγγελος *Angelus*. *Vulg. Nuntius*. [Our translation agrees with the *Vulgate*, in interpreting מלאך, messenger, instead of *angel*, and runs thus: "Thus spake *Haggai*, the Lord's messenger, in the Lord's message, unto the people."] *Malachi*, the last of the minor prophets, is, by several of the fathers, called the *angel of God*; as his name signifies in Hebrew: *Clem. Alex. lib. i. Strom. Tertull. contra Judæos, cap. 5*, but some believe *Esdra*s to be described by the name *Malachi*, or *angel of the Lord*. *Hieronym. præfat. & Comment. in Malachiam. Antiqui Hebræi. Jonath. Caldeus.* *Eupolemus*, speaking of the prophet *Nathan*, who convicted *David* of his sin, calls him an *angel*, or messenger, from the Lord. *Manoah*, *Samson's* father (*Jud. xiii. 2, &c.*) calls indifferently, *angel*, and *man of God*, him, who appeared to his wife; till his vanishing with the smoke of the burnt-offering, convinced him it was an *angel*.

[It seems evident, that neither *Manoah*, nor his wife, took him for other than a prophet, till after his disappearance. *Vide MANOAH.*]

Sometimes

Sometimes the name of God is given in Scripture to *angels*. The *angel* who appeared to Moses in the bush (Exod. iii. 2, &c.; vide Acts, vii. 30, 31; Gal. iii. 19,) who delivered the law to him, who spoke to him, and who guided the people in the wilderness, is often called by the name of God, and the Lord said, "My name is in him," Ex. xxiii. 21. The *angels* who appeared to the patriarchs, are likewise termed *gods* (Heb. xiii. 2; Gen. xviii. 3; xix. 1) because they acted in the name of God, as his ambassadors, were entrusted with his power, and his orders: they are not only called, *Elohim* and *Adonai*, names sometimes attributed to judges and to princes, but, likewise by the name *Jehovah*, which belonged to God only; whose majesty they represented.

In proof of *tutinary Angels of nations*, some refer to Dan. x. 13, "The prince of the *Persians* resisted *Gabriel*, twenty-one days;" but this prince of the *Persians*, in the judgment of several good commentators, is, *Cyrus*, king of *Persia*, who was twenty one days before he submitted to the inspirations of the angel *Gabriel*.

Another passage, is Deut. xxxii. 8, where it is said, that the Lord divided the inhabitants of the earth "according to the number of the *angels* of God." The LXX read: "When the Lord separated the sons of Adam, he set the bounds of the nations, according to the number of the *angels* of God.—[Ὅτε διέσπειρεν υἱὸς Ἀδὰμ, ἵσταντες ὅρα ἔθνη κατὰ ἀριθμὸν ἀγγέλων θεοῦ. They read simply *בני אֱלֹהִים* *Filii Dei*, not *בני יִשְׂרָאֵל* *Filii Israel*.]—Whereas, the Hebrew (and Vulgate) import, that he fixed the limits of the nations, according to the number of the children of Israel. On either reading, there will remain difficulties with relation to the number of nations dispersed at the tower of Babel: for, *First*, are we very sure that this passage relates to the division at Babel? *Secondly*, is it certain that every particular person, or family, which assisted in carrying on that edifice, formed a nation? And would not the sacred writer have set down in this place, all the nations which then were, or which, in succeeding ages, should be formed? And, certainly, if it be required that each nation should have its *tutinary angel*, we must understand it thus, according to the reading of the Septuagint.

But, if we follow the reading of the Hebrew, it will then concern us to know, at what epoch Moses intended to point, in the history of the Israelitish nation; for at the time of building the tower of Babel, there were no Israelites. If Moses referred to his own time, as the number of Israelites was then very great, it must be said, that the number of nations which descend-

PART III. Edit. IV.

ed from the builders of *Babel*, was very great also, and even excessive; for if we take only those men in Israel, who were capable of bearing arms, how shall we find six hundred thousand nations in the world?

The generality of opinions are fixed for seventy, or seventy-two people; but they are founded on very weak reasons; as, that (Gen. x.) where Moses enumerates the sons of Shem, Ham, and Japheth, he names seventy-two persons, from whom they believe seventy-two people to have sprung: but if the three patriarchs, Shem, Ham, and Japheth, be not reckoned, (and they ought not to be reckoned, because all their children are included,) and if the thirteen sons of Joktan are omitted, who, in all probability, were not born till after the dispersion, this number will be much diminished.

Others derive this number, seventy, from that of Jacob's children who went down into Egypt with him, Gen. xli. 26, "All the souls of Jacob's house which came into Egypt, were threescore and ten." Rigorously speaking, only sixty-six persons went into Egypt, as Moses expressly notices, ver. 26: "All the souls which came with Jacob into Egypt, were threescore and six." To complete the number seventy, Jacob, Joseph, and his two sons, born in Egypt, are added: now, if all the sons of Jacob be included, we must not insert Jacob himself, since Moses says expressly, "God separated the nations, or the sons of Adam, according to the number of the children of Israel." Besides, the LXX in several places, and Stephen in the Acts, read 'seventy-five' persons, instead of 'seventy'—Acts, vii. 14; Gen. xli. 27; Exod. i. 5. Here, then, we have new difficulties against this number of seventy, or seventy-two nations, descended from the sons of Noah; and, consequently, against the same number of *angels* deputed for their guardianship.

On the whole, we conclude, that the tradition of the Jewish and Christian church, is, that each nation has its *tutinary angel*: but the number of nations, and, consequently, of *angels*, their protectors, is uncertain: their number has varied as the number of nations and people has increased or decreased; from the tower of Babel to this day, infinite revolutions in the world have caused the ruin of many people; and, without going farther than the Scripture records, what is become of the *Amalekites*, *Philistines*, *Canaanites*, *Emim*, *Zamzumim*, &c.?

ANGEL, *Destroying Angel*, *Angel of Death*, *Angel of Satan*, *Angel of the Bottomless Pit*. These terms signify the devil and his agents; evil *angels*, ministers of God's wrath and vengeance,

ance, God smote Sennacherib's army, with the sword of the *destroying angel*, 2 Kings, xix. 35; also, the Israelites, David's subjects, by the sword of the *angel of death*, 2 Sam. xxiv. 16. The *angel* or messenger of *Satan*, buffeted St. Paul, 2 Cor. xii. 7: the same *angel* accused the high-priest, Joshua, before the Lord, Zech. iii. 1, 2; and disputed with the archangel, *Michael*, about the body of Moses, Jude, 9. The *angel* of the bottomless pit, Rev. ix. 117, or the *angel king of the bottomless pit*, as St. John, in the Revelations, calls him, is the same as the prince of devils, the *destroying angel*. Vide the FRAGMENT, "of SATAN," No. CXLIII.

The *ANGEL of Death* is whoever God commissions to separate the soul from the body: the Jews, Arabians, Turks, and Persians, own such an one; the Persians call him—*Mordad*, or *Asuman*; the Rabbins and Arabians—*Azrael*; and the Chaldee paraphrasts—*Malk-ad moua*. Others, as the book concerning the Assumption, or death of Moses, call him *Samaël*, prince of the devils: that book relates, that the hour of Moses's death being come, the Lord required *Gabriel* to command his soul out of his body; but he excused himself: *Michael*, likewise desired to be dispensed with, in this particular; as did also, the angel *Zinghiel*, who said, that having been preceptor to Moses, he could not determine himself to take away his life. *Samaël* advanced toward him, with a design of forcing the soul of that conductor of God's people, out of his body; but was so struck with the lustre of his countenance, and the virtue of the name of God written on the rod with which Moses performed his miracles, that he was obliged to retire: insomuch that God himself came to separate the soul of his prophet, by giving him a kiss.

The Rabbins maintain, that the *angel of death*, when he has killed a man, washes his sword in the water of the house, and thereby communicates a mortal quality to it; for which reason, they throw all the water away. This *angel of death* stands, they say, at a dying person's bed's head, holding a naked sword in his hand, at the extremity whereof hang three drops of gall: the sick man, so soon as he perceives the *angel* there, being greatly frightened, opens his mouth, and the *angel of death* takes this opportunity to distil into it these three mortal drops; one immediately occasions his death, the other renders him pale and livid, the third disposes him to speedy dissolution in his grave. Buxtorf, *Synag. Jud.* i. 35.

They believe farther, that in the grave the man suffers a second death; that when a Jew is buried, the *angel of death* seats himself on

his grave, and at the same time, the soul of the deceased returns to his body, and sets him on his legs; then the *angel* taking an iron chain, half whereof is cold as ice, the other burning hot, strikes the body with it, and separates all its members; he strikes it a second time, and removes all its bones; then a third time, and reduces the whole to ashes: this done, the good *angels* come, gather and re-unite all these parts, and re-place the body in its grave. They assert, however, that pious persons, and they who give alms liberally, are exempt from this punishment. Buxtorf, *Synag. Jud.* i. 35. ex *Elia Thisbi*.

In the Greek of the book of Job, the angel of death is mentioned frequently. ἄγγελος θανατοφόρος, Job xxxiii. 22. "Though there were a thousand *angels of death* about the righteous, ready to take away his life, yet none of them shall smite him, if he reflects on himself, returns to the Lord, discovers his sin and confesses his folly." And chap. xx. 15, "Riches unjustly gathered, shall be vomited up with horror, and the *angel* shall drag him out of his house." And chap. xxxvi. 14, "Let the soul of the hypocrite die in his youth, and let his life be snatched away by the *angels*." Solomon also, in Proverbs xvii. 11, says, "An evil man seeketh only rebellion, therefore a cruel *angel* shall be sent against him." This is the evil *angel* spoken of by the Psalmist, "Let them be as chaff before the wind, and let the *angel* of the Lord chase them, and be the cause of their perishing; let their way be dark and slippery, and let the *angel* of the Lord persecute them," Ps. xxxv. 5, 6.

The devil is considered in Scripture as a prince, who exercises dominion over other devils of a lower rank, and of less power. In this sense, the gospel speaks of *Satan's* kingdom, (Matth. xii. 26) "If *Satan* be divided against himself, how shall his kingdom stand?" If the devil expel devils out of bodies which are possessed by them, he destroys his own dominion. Jesus Christ came into the world, to overthrow the power of *Satan*; and at the day of judgment he will condemn them who have rejected the gospel to that eternal fire which is prepared for the devil and his *angels*, (Matt. xxv. 41) his ministers and agents, beings of the same nature, and sentenced to the same punishment, with himself.

[ADDITIONAL REMARKS ON ANGELS.]

The subject of *angels* is in itself very obscure, as this rank of beings is wholly above human inspection or comprehension; and all we know of them is gathered from incidental hints, scattered hither and thither in the Bible. We have

have given at length, what information CALMET had collected; and shall add a few remarks, proposed with the utmost modesty.

On this subject, we must wholly rely on Scripture accounts, and waive all other, except so far as they appear reasonable, or scriptural. We shall do well to examine, first of all, the language of Scripture, in reference to *angels*, and their nature; and to ascertain its import in different places where it occurs.

I. *Of the word ANGEL*: this is taken rather as a name of office, than of nature: a messenger, an agent, an envoy, a deputy; (1) *personally* taken, HE who performs the will of a superior; (2) *impersonally* taken, THAT which performs the will of a superior.

(1) *Personally* taken the word *angel* denotes a *human messenger*: for instance, in the Old Testament, 2 Sam. ii. 5, "And David sent messengers (Heb. *angels*) to Jabesh Gilead," Prov. xiii. 17, "A wicked messenger (*ἄγγελος* *angel*) falleth into evil;"—and so in various other places. Also, in the New Testament, Matt. xi. 10, "I send my messenger (*Gr. my angel, τον ἀγγελόν μου*) before thy face;" also, Mark. i. 2; Luke, vii. 24, "And when the messengers (*Gr. the angels*) of John were departed," James, ii. 25, "Rahab received the messengers," (*Gr. the angels*). Gal. iv. 14, "Ye received me as the *angel* of God (*ἀγγελον Θεου*) as Christ Jesus," the prime messenger from God to man.

Some commentators have referred this, which is the simplest idea of the word, to John, v. 4: "An *angel* went down and troubled the water;" as if this were a messenger sent (by the priests, or, &c.) for that purpose: so Acts, xii. 15, "They said, it is the *angel* of Peter;" *i. e.* a messenger from him. But this conception apparently fails of the true import of these passages. See FRAGMENTS, No. LXVI.

It seems, however, certain from the Scriptures quoted, and from many others, that *personally* taken, the sense of a messenger, or one deputed by another to act for him, is a genuine idea of the word *angel*: both in the Old and the New Testament. Hence, therefore, Christ Jesus may well be called, "*The angel of God*:" he being eminently the deputy from God to man; the great *Angel of the covenant*, Mal. iii. 1; the agent for God.

II. The word *Angel*, taken *impersonally*, implies, that agent which executes the will of another: and, as the great natural agents of the world around us are wholly beyond the direction of man, and, therefore, are esteemed as exclusively obedient to God, the word *angel*, imports a somewhat empowered or commissioned by God, to execute his will. Now, though

all the powers of Nature, in all their operations, are, in this sense, *angels of God*, as acting for him, yet their more extraordinary effects are principally *noticed*, as being most *evidently* his agents: these appearing most remarkable to, and most exciting the attention of, feeble humanity. In a sense greatly analogous to this, we say, in common speech, "Providence interposed so and so;" such a thing is, "the dispensation of Providence," &c. Now, we rarely express ourselves thus, in respect to the ordinary occurrences of life, but rather in respect to those which have a somewhat remarkable in their nature, their circumstances, or their effects, &c. Let us see how this idea applies to the word *angel*; accepting it as analogous to what we familiarly express by the word "providence," as being (1) *kind* and *beneficial*; or (2) *calamitous* and *unfortunate*:

1. BENEFICIAL DISPENSATIONS OF PROVIDENCE; OR KIND PROVIDENCE.

Gen. xxiv. 7: "God shall send his *angel*—his superintending and directing providence—before thee; to take a wife for Isaac."

Gen. xlviii. 16: "The *angel* who redeemed me (*GAL'UN*), recovered me, vindicated me from, avenged me of, delivered me) from all evil, bless the lads: *i. e.* the protecting, preserving, guiding providence of God, which I have experienced during my life.

Psalms xxxiv. 7: "The *angel* of the Lord encampeth round about them that fear him:"—*i. e.* his providence watching over them, secures them from evil.

Psalms xci. 11: "He shall give his *angels* charge concerning thee"—his providence shall so regulate occurrences, as to keep off evils from injuring thee, *i. e.* while in the way of thy duty: for this restriction is evidently implied in our Lord's answer to *Satan*, "Thou shalt not tempt (*i. e.* by rushing into unnecessary hazards) the Lord thy God," Luke iv. 12.

2. CALAMITOUS DISPENSATIONS OF PROVIDENCE; OR ADVERSE PROVIDENCE.

1 Sam. xvi. 14: "An *evil spirit* from the Lord troubled Saul:" *i. e.* a melancholy distemper, to alleviate which, music was serviceable.

Acts, xii. 23: "The *angel* of the Lord smote Herod:" *i. e.* a fatal disease. Vide HEROD AGRIPPA.

2 Kings, xix. 35; Isaiah, xxxvii. 36: "The *angel of the Lord* smote Sennacherib's army."—What this *angel* was, we learn from 2 Kings, xix. 7: "Behold, I will send a BLAST upon him:" *i. e.* the *samiel*, or *simoom* (Vide FRAGMENTS, No. IV. and very probably, this is alluded to, Isaiah, xxx. 33: "The pile (of
S 2 Topbet)

Tophet) is fire, and much wood; the breath of the Lord, like a *stream of brimstone*, doth kindle it."

Psalm lxxviii. 49: "He cast upon them (the Egyptians) the fierceness of his anger, &c. sending *evil angels* among them."—What these *evil angels* were, we learn sufficiently from the history of the Plagues in the Exodus.

Without adducing more passages of Holy Writ, we may now accept the idea, that extraordinary operations of providence, though accomplished by natural means, are in Scripture considered as *angels* (agents) of God: and we conclude this remark, by observing, with the Psalmist (civ. 4) That God can if he please, "make winds his *angels*," to conduct his dispensations; "and flames of fire his ministers," or servants, to perform his pleasure.

The same meaning seems to be attached to the word *Angel* in the Apocrypha, and I cannot but think, that if we take the angel *Raphael* (Vide also ASMODEUS) in Tobit, in the sense of "providential protection," we shall be pretty near the intention of the author. That *Raphael* is a figurative personage, is, I think, evident. Tobit also says to his son, chap. v. 16, "The *angel of God* keep you company!" i. e. may Divine providence protect you! "The *good angel* will keep him company;" i. e. providence will guide and preserve him, ver. 21. So Baruch, vi. 7. "Mine *angel* is with you; I, myself, caring for you;" i. e. my providence accompanies you, to preserve you from persecution; in consequence of the special interest I take in your welfare.

III. But, beside agencies of natural powers, or *providential angels*, we have reason to infer, that there exists in the scale of beings, a series of created intelligent powers, who are *angels*, inasmuch as they are occasionally *agents* of God towards mankind. These, in capacities and dignities are vastly superior to ourselves; indeed, they are so much our superiors, that in order to render them in any degree comprehensible by us, their nature, offices, &c. are illustrated by being compared to what occurs among mankind. Thus, if a human prince have his attendants, his servants, his guards, this circumstance is taken advantage of, and is employed to illustrate the nature of celestial *angels*; and to this effect, by way of similitude, and condescending to the conceptions of humanity, *angels* are represented as attendants, servants of God. Now, we know that God needs no attendants to perform his commands, being omnipresent; but, being himself likened to a great king, his *angels* are compared to courtiers, ministers, subordinate to him, and employed in his service. [It cannot be said

God does not need *angels*, therefore *angels* do not exist: for God does not need man, yet man exists.]

This principle is evidently the foundation of the apologue which prefaces the poetical part of the book of Job (chap. i. 6) "There was a day, when the sons of God came to present themselves (as it were, at court) before the Lord," &c.: also, of that delivered by the prophet, Micaiah, 1 Kings, xxii. 19 "I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand, and on his left," &c. Isaiah's vision, chap. vi. is to the same purpose; and our Lord continues the same idea, especially, when speaking of his glorious return—"The Son of Man shall send his *angels*, to expel from his kingdom all that offend. He shall sit on the throne of his glory, and all his *holy angels* around him;—then shall the KING say," &c. Matth. xxv. Throughout the Revelations many coincident representations may be observed.

Now, in reference to the services rendered by *angels* to mankind, we may safely adopt the idea of their being servants of this great King, sent from before his throne to this lower world, to execute his commissions: so far, at least, Scripture warrants us. In such services, some of them may be (and probably are) always engaged, though invisible to us; we may receive from them much good, or evil, without our being aware of any angelic interference. Thus the activity of *Satan* (an agent of evil) in Job, is represented as producing great effects (by storms, &c.) but Job knew not that it was *Satan*: he referred all the calamities he felt, or feared, to the good pleasure of God, acting by natural causes; and thus the angel might long have watched Abraham invisibly, before he called out to forbid the slaying of Isaac. Gen. xxii. In this sense, *angels* are "ministering spirits, sent forth to do a variety of services to the heirs of salvation."

IV. Now, if *angels* are engaged *invisibly* in the care of, or in services to, mankind, then we find no difficulty in admitting that they have had orders on particular occasions to make themselves known, as celestial intelligences. They may often assume the human appearance, for aught we can tell; but if they assume it completely (as must be supposed, and which nothing forbids) how can we be generally the wiser? How can we detect them? This is evidently beyond human abilities, unless it be part of their commission to leave indications of their superior nature. This produces the enquiry—By what tokens have *angels* made themselves known? On which we remark:

(1) Such discovery has usually been *after* they

they had delivered their message, and always for the purpose of a sign, in confirmation of the faith of the party whom they had addressed. It is evident, that the *angel* which appeared to Manoah, was taken by both Manoah and his wife for a prophet only; till, after he had delivered his message, he took leave—"wonderfully," to convince them of his extraordinary nature. *Vide* JOSHUA, GIDEON, &c. Thus the *angel* that wrestled with Jacob, at last put the hollow of his thigh out of joint—a token that he was no mere man. The *angel* that spake to Zacharias, Luke, i. 20, rendered that priest dumb—a token beyond the power of mere man (*e. gr.* an impostor speaking falsely in the name of God) to produce; and so of others.

(2) But sometimes *angels* did not reveal themselves fully: they gave, as it were, obscure and very indistinct, though powerful, intimations of their presence. When *angels* had in commission, to appear to certain persons only, others who were in company with those persons, had sensations which indicated an extraordinary occurrence: although the appearance was not to them; yet they seem to have felt the effects of it; as Dan. x. 7, "I, Daniel, alone saw the vision—the men that were with me, saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves." So, Acts, ix. 7, "The men which journeyed with Saul, stood speechless, hearing a voice (a kind of voice, not an intelligible speech, *μεν τῆς φωνῆς*) but seeing no man;" xxii. 9, "They that were with me, saw a peculiar kind of light (*μεν φως*) and were afraid; but they heard not the voice (the distinct words) addressed to me;" xxvi. 14, "We were ALL fallen to the earth." The guards of the sepulchre, Matt. xxviii. seem to have been in much the same situation; they probably did not distinctly (*i. e. accurately, steadily, scrutinizingly*) see the *angel*; but only saw a general splendid appearance, enough most thoroughly to terrify them; but not enough to resist the crafty explanations of the priests, and the influence of their money. We cannot think they staid inquisitively to examine what kind of appearance this might be—what kind of being this was;—still less did they *philosophically* embrace this opportunity of investigating the nature of a celestial spirit—they felt his terror; and decamped with all speed.

These instances evince, that *angels* discovered themselves to be *angels*, with different degrees of clearness, as best suited their errand. Sometimes they effected their purpose, and were neither known, nor suspected, to be *angels*: sometimes they were conjectured to be *angels*, but they did not advance those conjectures into certainty; and sometimes, they left no doubt

who, and what they were, and, together with their errand, they declared their nature.

V. The general token of *angelic presence*, seems to have been a certain splendor, or brightness, accompanying their persons: but this seems to have had either a distinction in degree, or a peculiarity, perhaps an identity, of appropriation. A dazzling splendor as of lightning, might sometimes accompany *angels*: but whether the mild effulgence, the radiance of the benignant Divine majesty, ever accompanied a created *angel*, or, rather, was not exclusively worn by a person, not only super-human, but super-angelic also, deserves much consideration. Such a person might be eminently, "*the Angel of the Lord*," the personator of JEHOVAH; and might be thought, and be called, and really be so connected with JEHOVAH, as to accept that sacred name without infringing on propriety.

VI. It should seem, that sometimes a person only, not a splendor, was seen: sometimes a splendor only, not a person; and sometimes, both a person and his splendor. Of the person only, we have already given instances; of the splendor only, the burning bush seen by Moses, may be one instance; though afterwards, a person spake from it: the splendor in the sanctuary, &c. might be another.

Of the person seen wearing this splendor, *vide* the Remarks on the History of Abraham. It seems to have been worn by Jesus at his transfiguration, Matt. xvii. 2; Mark, ix. 2;—at his appearance to Saul, Acts, ix. xxvi. 13; also, —when seen by John, Rev. 1. Was not this splendor, when worn by a person, indicative of the presence of the great *Angel of the covenant*?

VII. Thus we trace a gradation in the use of the word *angel*, which it may be proper to exhibit in connection:

1. Human messengers; *i. e.* agents for others.

2. Divine messengers, yet human persons; *i. e.* agents for God:—as prophets, Haggai, i. 13;—priests, Mal. ii. 7; Eccles. xi. 5, or 6.

3. Officers of the churches; *i. e.* agents for the churches.

4. Providence, in a general sense; *i. e.* the agency of Divine dispensations, conducting natural causes.

5. Special Providences; *i. e.* the agency of Divine dispensations, apparent on remarkable occasions.

6. Created intelligences; *i. e.* agents of a nature superior to man; performing the Divine commands, in relation to mankind.

7. The great angel between God and man; *i. e.* the deputed agent of God; eminently so.

Not

Not to extend this very delicate and obscure subject too far, it is sufficient, if this mode of representing it, excite the reader's consideration: we should be cautious of intruding into things not seen.

VIII. On the same rank as to nature, though very different from celestial *angels* as to happiness, Scripture seems to place the *angels* "who kept not their first estate;" but neither their number, their œconomy, nor their powers, &c. are expressed. As the nature and offices of good *angels* are illustrated by assimilation, so are the nature and disposition of evil *angels*:—*e. gr.*

1. If a part of a prince's court be faithful to his government, and under his obedience; another part may be unfaithful, may be in rebellion, may hate him, &c. This idea, then, is that of REBELS.

Is not what is said of *Satan*, and the fallen *angels*, his fellows and companions, analogous to such a REVOLT in a prince's court? *i. e.* the idea of what passes among men, is transferred to spiritual beings, in order to help us to some conception on a subject otherwise beyond our powers.

2. As revolters in provinces distant from court, may sometimes injure loyal subjects, may we suppose that evil (rebel) *angels* are suffered to injure individuals among mankind? May they inflict diseases? as in the case of Job: *i. e.* having the disposition, are they suffered to take advantage of natural disease, and to augment, and fix it, if possible? as in the case of Saul: or to render it fatal? as in the case of the lunatic, Matt. xvii. 15; Mark, v. 2, & *seq.*; Luke viii. Also, if the thorn in the flesh, and the *angel* of *Satan*, be the same, in the case of Paul? 2 Cor. xii. 7.

3. May we suppose, that certain diseases are generally thus promoted; so that as they prevail, an evil *angel* may have farther opportunity for doing harm, or as they advance toward cure, his opportunity may be restricted and lessened?

4. May we suppose, that evil *angels* would, if permitted, destroy all good from off the earth?—all natural good: would blast the fruits of the earth, and deform the face of nature; spread diseases, &c.—all moral good: would expel all thoughts of God, all emotions of gratitude to him, all piety, divine or human, &c.

5. May we suppose, that the endeavours of these malignant beings to destroy, are, when they attempt to exceed their limits, checked and counteracted, by the agency of benevolent spirits: or, that benevolent spirits are employed to ward off, to prevent, the evils designed by *Satan* and his *angels*?

6. Among the guards of honour around a prince, some are ministers of punishment; so

Herod sent one of his guards to execute John, in prison: such is the office of the *capigis* in the East, at this day. This duty is not there considered as any degradation of the person employed, but is merely that kind of service which appertains to his office. This idea, then, is that of OBEDIENCE by loyal servants, to purposes of PUNISHMENT.

7. May we suppose, the greater operations of nature, storms, tempests, pestilence, &c. are conducted, whether generally, or specially, by celestial *angels* obeying the commands and orders of God? and the same as to beneficial effects, especially sudden, wonderful kindnesses, deliverances, &c.?

8. Does there not seem to be a distinction in the conduct assigned in Scripture to *angels*, *i. e.* that some produce, or direct natural evils—at least on some occasions,

"And pleas'd th' Almighty's orders to perform,
Ride in the whirlwind, and direct the storm."

while others propagate moral evils? John viii. 44; Eph. ii. 2; 1 John, iii. 8, 10.

9. If it may consist with the nature of good *angels*, sometimes to inflict punishment for sins which have been committed, can it consist with their nature ever to promote moral evil and turpitude?—and may not this be taken as a strong distinction, if not of nature, yet of disposition? Good *angels* may punish mankind for having yielded to sin, but cannot tempt them to the commission of a sin for which they mean to punish them afterwards: they may spread destruction over a part of the earth, if commissioned, because that may have been deserved by the sufferers; but, surely holy spirits cannot, of themselves, solicit a soul to that which would be its destruction in the sight of God: neither can we suppose that God can direct them to become tempters, with any such design: because it implies a depth of malignity, &c. diametrically opposite to the Divine goodness. *Vide* the FRAGMENT "of SATAN," No. CXLIH.

On the whole, we may sum up the contradictory characters of these active and intelligent agents, by combining those particulars in which Scripture supports us: no doubt, but many parts of their nature, powers, and offices, must remain hidden from the sons of men, on earth; but when we exchange earth for heaven, this subject, like many others, may be infinitely better understood by us; and, if we should not become such agents ourselves, yet we may witness the inexpressibly beneficial effects arising among our fellow mortals from that agency which now we call supernatural, and which we can only comprehend in a very small degree, and that by very inadequate comparisons.

GOOD ANGELS.

Good angels, are God's host; innumerable; they attend and obey God in heaven, where they praise him: but they occasionally do services, and give instructions, to the sons of men. *Good angels* attended on Christ, honoured him, ministered to him, strengthened him; accompanied his resurrection, his ascension, and shall attend his second coming; when they will separate the godly to glory, the ungodly to perdition. *Good angels* attend good men; defend and save them; direct them; carry their souls to heaven; will rejoice with them in glory, &c. *Good angels* are humble and modest; obedient, sympathising, complacent, &c. &c.

EVIL ANGELS.

Evil angels are unclean, promoters of darkness; of spiritual wickedness: they oppose good angels, and good men: they are under punishment here; they dread severer sufferings hereafter; everlasting fire is prepared for them, &c.]

ANGELS of Light, and *ANGELS of Darkness*. We call *good angels*, *angels of light*, their habitation being in heaven, in the region of light; they are clothed with light and glory; they stand before the throne of the Most High, and they inspire men with good actions, actions of light and righteousness. *Angels of darkness*, on the contrary, are the devil's ministers, whose abode is in hell, the region of darkness. St. Paul says, that "*Satan* sometimes transforms himself into an *angel of light*," 2 Cor. xi. 14, in like manner as our Saviour in the Gospel says, "that wolves sometimes put on sheep's clothing, to seduce the simple," Matt. vii. 15; but they are discovered by their works: sooner or later they betray themselves by deeds of darkness, wherein they engage with their followers.

Tongue of Angels. Vide TONGUE.

ANGER, wrath. Scripture attributes *anger* to God: not that he is capable of those irregular motions which this passion produces; but, *figuratively* speaking, after the manner of men, and because he punishes the wicked with the severity of a superior provoked to *anger*.

Anger is often used for its effects, i. e. punishment, chastisement. The magistrate is "a revenger to execute wrath," says St. Paul, Rom. xiii. 4; that is to say, vengeance, or punishment. "Is God unjust, who makes people sensible of the effects of his *anger*?" or, who taketh vengeance (speaking after the manner of men) Rom. ii. 5. "*Anger* is gone out from the Lord, and begins to be felt," Numb. xvi. 46; by its effects, in a plague.

Anger is often joined with *fury*, even when

God is spoken of; but this is by way of expressing more forcibly the effects of his *anger*, or what may be expected from the just occasions of his indignation, Deut. xxix. 24. "Turn from us the *fury* of thine *anger*," 2 Chron. xix. 10.

The Hebrews place the seat of *anger* in the nose. "Let not thy nose be disturbed, be inflamed." A choleric man is called, short-nosed; a patient man, long-nosed. Vide NOSE.

"The day of *wrath*," is the day of God's judgment, the day of vengeance, or punishment. *John the Baptist* calls it, the *wrath to come*: "Who hath warned you to flee from the *wrath to come*?" Matt. iii. 7. And St. Paul to the Thessalonians, "Delivered us from the *wrath to come*," 1. Thess. i. 10. And, "Thou treasurest up *wrath* against the day of wrath, or vengeance," Rom. ii. 5. "We were all children of *wrath*," Eph. ii. 3. And elsewhere, "We were vessels of *wrath*, fitted to destruction," Rom. ix. 22.

"Give way, or place to *wrath*," Rom. xii. 19. Provoke not the wicked, who are already sufficiently exasperated against you, but let their *anger* of itself sink and decline: also, do not expose yourselves unseasonably to their passion; as, when we meet a furious and unruly beast, we go out of the way, and avoid him; so behave toward your persecutors. Otherwise, "Give way to the *wrath*," i. e. of God; wait the time, be not too hasty to revenge yourselves, God will at a proper period do you justice.

"The weapons of God's *anger*," Jer. i. 25, are the instruments he uses in punishment, war, famine, barrenness, diseases, &c. but particularly war, which is the conjunction of all misfortunes, and the fulness of "the cup of God's wrath." To consummate, finish, fill, his *anger*; i. e. to cause the effects of it to be felt with the utmost rigour.

"The whole land is ruined and made desolate by the *anger* of the dove," Jer. xxv. 38; and xlii. 16, "Let us fly into our own country, from the sword of the dove," (יונה *Ioneh*); i. e. from the Chaldeans, who bore a dove, it is said, in their standards. But the best interpreters translate the word *Ioneh* (which signifies a dove) oppressor, destroyer, enemy, such as Nebuchadnezzar was, to the Jews.

ANI, or Oni, יני: poor, or afflicted.

ANI, or Hunni, a Levite, a musician who accompanied the ark, when David brought it to Jerusalem, 1 Chron. xv. 18.

ANIAM, אניאם: I am a people; from אני I, and ים, a people: otherwise, the ship of the people; from אני ani: otherwise, affliction, or strength of the people; from און anan, or anan, and ים am, the people. Son of Shemida, of Manasseh, 1 Chron. vii. 19.

ANIANUS,

ANIANUS, or ANANIAS, bishop of Alexandria after St. Mark; the history of whose conversion has been thus related. St. Mark entering Alexandria, broke his shoe, and gave it to a cobbler named *Anian*, to mend. This man hurt his hand with his awl, and cried out, on feeling the pain, "Ah, my God!" St. Mark took this opportunity to discourse to him of God, and the gospel; then making a little clay with his spitte, and applying it to *Anian's* wound, he cured him immediately. *Anian*, much affected by this kindness, invited St. Mark into his house, heard the word, believed, and was baptized, with all his family. The number of Christians increased so greatly, that the Heathen became jealous of St. Mark, and obliged him to retire from the city, but not till he had ordained St. *Anian* bishop. He governed this church eighteen years, and died A. D. 86.

ANIM, or *Onim*, עֲנִי: *who answer, who afflict.* Vide ANATH. [Perhaps fountains: i. e. more fountains than one.]

ANIM, a city of Judah, Josh. xv. 50. Probably the *Anam*, or *Anem*, or *Ancem*, mentioned by Eusebius and St. Jerom, about eight or ten miles east of Hebron. Vide *Euseb. Onomast. ad vocem Anea, Anem, & Ausem.*

ANIMALS, the Hebrews distinguished *animals* into pure and impure, or clean and unclean; i. e. those which might be eaten and offered, and those whose use was prohibited. The sacrifices they generally offered, were, (1) of the beee kind, a cow, bull, or calf. The ox could not be offered, because it was mutilated; and when it is said oxen were sacrificed, we are to understand bulls. I do not think the mutilation of animals was permitted, or used among the Israelites. (2) Of the goat kind; a she-goat, he goat, or kid. (3) Of the sheep kind; a ewe, ram, or lamb; when it is said sheep are offered, rams are chiefly meant, i. e. in burnt-offerings, and sacrifices for sin; for as to peace-offerings, or sacrifices of pure devotion, a female might be sometimes offered, if pure and without blemish.

Beside these three sorts of *animals* used in sacrifice, many others might be eaten, wild or tame; such as the stag, the roe-buck; and in general, all that have cloven feet, and that chew the cud. All that have not cloven hoofs, and do not chew the cud, were esteemed impure, and could neither be offered, nor eaten. The fat of all sorts of animals sacrificed, was forbid as food. The blood of all kinds of animals, generally, and in all cases, was prohibited, on pain of death. Neither did the Israelites eat the sinew which lies on the hollow of the thigh, because, the angel that wrestled with Jacob at Mahanaim, touched the hollow of his thigh in the sinew that shrank. Neither did they eat animals,

which had been taken, and touched, by a devouring or impure beast, such as a dog, a wolf, or a boar, &c.—Nor of any animal that died of itself. Whoever touched the carcase of it was impure until the evening; and till that time, and after he had washed his clothes, he did not return to the common conversation of other Jews, Levit. xi. 39, 40.

Fish that had neither fins nor scales were unclean, Levit. xi. 10.

Birds which walk on the ground with four feet, such as bats; and flies that have many feet, were impure: but the law (Levit. xi. 21, 22) excepts locusts, which have their hind feet higher than those before, and rather leap than walk. These are clean, and may be eaten; as, in fact, they were, and still are in Palestine.

Interpreters are much divided with relation to the legal purity, or impurity of *animals*. It is believed, that this distinction obtained before the flood; since God commanded Noah, Gen. vii. 2, to carry seven couple of *clean animals* into the ark, and only two of *unclean*. Some are of opinion, that this distinction is altogether symbolical, and that it denotes the moral purity which the Hebrews were to endeavour after, or that impurity which they were to avoid, according to the nature of these *animals*: so that, if a hog, for example, signified gluttony; a hare, lasciviousness; a sheep, gentleness; a dove, simplicity; &c. then the principal design of Moses in prohibiting the use of swine's flesh, was to condemn gluttony, and excess in eating or drinking; or, in recommending sheep, or doves, it was to recommend gentleness, &c. *Aug. contra Faust, lib. vi. cap. vii. Iren. lib. v. adversus Hares. Origen. in Levit. Homil. 7. Cyril. lib. vii. in Levit.* Barnabas, in his epistle, is very large on these symbolical significations.

Others believe, that God intended to preserve the Hebrews from the temptation of adoring *animals*, by permitting them to eat the generality of those which were regarded as gods in Egypt; and leading them to look with horror on others, to which, likewise, divine honours were paid. They never had any imagination of worshipping the *animals* they ate; still less of adoring those which they could not persuade themselves to use, even for nourishment. Theodoret, *qu. 1, in Levit.* Tertullian thought, that God proposed, by this mean, to accustom the Hebrews to temperance; by enjoining them to deprive themselves of several sorts of food. *contra Marcion. lib. ii. cap. 18.*

Many commentators discern in the *animals* which are forbid as unclean, merely some natural qualities which are really hurtful, or which, at least, are understood so to be by certain people.

ple. Moses, forbad the use of those beasts, birds, and fishes, the flesh of which was thought pernicious to health; those which are wild, dangerous, or venomous, or that were so esteemed. God, likewise, who designed to separate the Hebrews from other people, as a nation consecrated to his service, seems to have interdicted the use of certain *animals*, which were considered as unclean, that by this figurative purity, they might be inclined to another purity, real and perfect. This he intimates, Levit. xx. 24, "I am the Lord, your God which have separated you from other people; ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine."

[Why should we not combine ALL these ideas, as reasons among others for the legal purity or impurity of animals, &c. since those which were *naturally* hurtful as food, might well be regarded as *typically* hurtful also? Since providence has thus varied the natures of *animals* from the very first: might not the domesticity of some render them clean, while the savage and dangerous nature of others excluded them from the table, and from the altar? See FRAGMENTS No. CCCXLII. also, the Plates of UNCLEAN ANIMALS.]

We cannot now determine precisely the creatures meant in the original under certain of the following names, as the Eastern parts of the world have many, different from those which inhabit Europe; and to which no *English* names can properly be given: but under their respective articles, what information we have been able to procure, will appear.

We have followed the Vulgate in this catalogue: those who please, may consult the large work of Samuel Bochart, concerning the animals mentioned in the Bible.

UNCLEAN ANIMALS.

QUADRUPEDS.

The Camel.	The Hare.
The Porcupine, or Hedge-hog.	The Hog.

BIRDS.

The Eagle.	The Screech-owl.
The Ossifraga.	The Cormorant.
The Sea-eagle.	The Ibis.
The Kite.	The Swan.
The Vulture, and all its species.	The Bittern.
The Raven, and all its species.	The Porphyrio.
The Ostrich.	The Heron.
The Owl.	The Curlew.
The Moor-hen.	The Lap-wing.
The Spar-hawk.	The Bat.

PART III. Edit. IV.

CREEPING QUADRUPEDS.

The Weasel.	The Camelion.
The Mouse.	The Eft.
The Shrew-mouse.	The Lizard.
The Mole.	The Crocodile.

* * See the "ARRANGEMENT OF NATURAL HISTORY," with the attempts to ascertain these creatures more correctly.

ANISE, a herb well known, which produces small seeds of a good smell. Our Lord reproaches the Pharisees with their scrupulous exactitude in paying tythe of *Anise*, Mint, and Cummin, while they neglected Justice, Mercy, and Faith, which were the more essential principles and practices of religion. Matt. xxiii. 23.

ANNA, or *Hannah*, חַנָּה: *gracious, merciful*; or *one that gives*; from חָנַן *chanan*.

I. ANNA, wife of Tobit, of the tribe of Naphthali, carried captive to Nineveh, by Salmaneser, king of Assyria, Tobit, i. 1, 2, &c. After Tobit had lost his sight, and was become poor, Anna went out daily to earn money by spinning; which she brought home for her family. One day, having received a kid as a present, she brought it home; Tobit hearing it, said, "*Take care that this kid be not stolen; send it back to those who own it.*" To which Anna with great passion replied, "*Where then is the reward of thine alms? and what are become of all thine hopes?*" &c. Thus was the patience of Tobit tried, amid his other afflictions.

Some time after, Tobit believing himself to be near his end, called his son Tobias, charged him to maintain a great respect for his mother; and to remember all she had done, and suffered for him: adding, "When her life is finished, bury her near me." Nevertheless, Tobit lived long after this, and Anna his wife survived him. Tobit, xiv. 12. Tobit died about A. M. 3363, ante A. D. 641. Anna, therefore must have died after this time, but before 3378, in which year Nineveh was taken: for Tobias left that city before it was taken, as his father had forewarned him.

II. ANNA, daughter of Phanuel, a prophetess and widow, of the tribe of Asher, Luke ii. 36, 37. She was married early, and lived but seven years with her husband: being then at liberty, she continued, without ceasing, in the temple, serving God, day and night, with fasting and prayers. [Her serving God in the temple, *day and night*, says Dr. Prideaux, is to be understood no otherwise than that she constantly attended the morning and evening sacrifice at the temple, and then with great devotion offered up her prayers to God; the time of the morning and evening sacrifice being the most solemn time of prayer among the Jews, and the temple the most solemn place for it.] She was fourscore years of age, when the holy Virgin came to present Jesus in the Temple; and entering there, while

T

Simeon

Simeon was pronouncing his thanksgiving, Anna, likewise, began to praise God, and to speak of the Messiah to all who waited for the redemption of Israel. We know nothing more of this holy prophetess. The Roman martyrology fixes her festival to *September*: that of *Ughellus*, and the *Menæa* of the Greeks, unite the festival of Anna, the prophetess, and that of Simeon, *February 3*.

III. ANNA, mother of the Blessed Virgin, and wife to Joachim. The names of Anna and Joachim are not in the New Testament, but they occur in books of some antiquity, though of no authority, particularly in the Western church. The fathers have quoted them; and tradition has preserved the names of Anna and Joachim, and paid honours to their memory: but we cannot adopt every story of their lives, that has been published by zeal and ignorance. What we know of Joachim and Anna, is from the Christians of the East, who have preserved several traditions, to which the Christians of the West are strangers. We shall offer a specimen, which will be quite sufficient.

We read in the spurious *Protevangelium*, or *Preparatory Gospel*, cap. i. that Joachim intending on some solemn day to present his offering in the temple, was prevented by a Jew, named Reuben; who told him, it was not lawful, because he had no posterity: Joachim, in great confusion, retired into the wilderness, where he continued forty days and nights, in fasting and prayer. In the mean while, his wife Anna, at home, was afflicting herself before God, on account of her own barrenness, and the absence of her husband. On a great festival day, Judith, her maid-servant, said to her, "How long will you continue thus sorrowful? It is not lawful for you on this day, to afflict yourself; for it is the great day of the Lord. Take this head-dress and wear it; for it does not become me to put it on, who am your servant; but it becomes you, who are of royal extraction." Anna replied, "Be gone, I will not, for the Lord hath humbled me." Her maid was provoked with this answer; and reproached her with her barrenness: Anna, on this, laid aside her mourning, dressed her head, and put on her wedding-clothes.

About the ninth hour, she came into her garden, and began to intreat that God would vouchsafe to deliver her from the ignominy of barrenness. As she was at her devotions, under a laurel-tree, she looked up, and saw a bird's nest, with young ones: this object increased her grief; she cried to the Lord, and complained bitterly that she continued barren, while animals of all kinds produced their young, and the earth brought forth its fruit in season, and blessed the Creator. "I am," says she, "as one who is accursed in Israel: I am reviled, and covered with confusion, and driven from the temple

of my God: To what can I compare myself?"

Hereupon, an angel descended from heaven, and said to her, "Anna, God hath heard your prayer; you shall conceive and bear a child, and your generation shall be praised throughout the world." Anna answered, "As the Lord my God liveth, if he give me either son or daughter, I will consecrate him to the Lord, and he shall serve in his temple all the days of his life." At the same time, two angels came, and declared to her, that God had heard Joachim's prayer, and that he should return very soon with his flocks: accordingly, he returned from the mountains, and Anna went to meet him. Some few days after, she conceived, and at the end of nine months, brought forth Mary, and suckled her: at six months old, Mary began to go alone; and at the year's end Anna weaned her, made a great entertainment for the priests, and offered Mary to them. The child continued two years in her father's house; and when she was three years old, Joachim and Anna presented her in the temple, to be brought up and serve the Lord there.

[When we read such accounts as these, we can scarcely forbear reflecting on the words of Luke, in his preface to his Gospel, "Whereas, many have taken in hand to relate the things believed among us:"—and to be very thankful that we are favoured with gospels, written by those who had "perfect understanding of all things from the very first."]

Mahomet, in the Koran, and other *Arabs*, have preserved several traditions relating to Joachim, Anna, and Mary: they say, that Anna was the daughter of Nabor, and wife of Amram. These words might induce some to say, that Mahomet believed Amram, son of Kohath grand-son of Levi, and father of Moses, Aaron, and Miriam (Mary), to be the same with Amram, husband to Anna, and father of Mary; and, consequently, that he confounded the Virgin Mary, with (Miriam or) Mary, sister of Moses. And on this is founded the reproach with which he is charged, of having jumbled two persons together, who lived at more than sixteen hundred years distance from one another. *Alcoran, Surat iii. Vide Meravius's notes on this place.*

The interpreters of the Alcoran endeavour to justify Mahomet, by saying, that Amram, husband to Anna, and father to Mary, was, really, of the same family with Aaron and Moses; which is not wholly indefensible, because it is said, Luke, i. 5, that Elizabeth, who was related to Mary, was of the daughters of Aaron. They add, that Amram, father of the Blessed Virgin Mary, was son of Matthée; so that their Amram would be the same with our Joachim, husband to Anna.

They say, moreover, that Anna, when pregnant

nant with Mary, devoted the child to God, without knowing whether it were a son or daughter; that God was pleased with her prayer and vow; that Anna being delivered, God himself named Mary; that Anna offered her to Zachary, the priest, who shut her up in one of the chambers of the temple. *Vide MARY.*

Some have said, that Anna had three husbands; Joachim, by whom she had Mary, our Saviour's mother; and Cleophas, by whom she had Mary, the daughter of Cleophas, and mother of James Minor, Joseph the Just, Simon the Zealot, and Thaddæus: also Salomas, her third husband, by whom she had a third daughter, named Mary, married to Zebedee, and mother to James Major, and John the Evangelist. Certain old verses are cited in support of this genealogy; but these verses, and this opinion, are of no authority among learned men. The verses are these: *apud Joan. Gerson. Cancellar. tom. iii. p. 59.*

Anna tribus nupsit, Joachim, Cleophas, Salomæque,
Ex quibus ipsa viris peperit tres Anna Marias.
Quas duxere Joseph, Alphæus, Zebedæusque;
Prima Jesum; Jacobum, Joseph, cum Simone Judam,
Altera dat. Jacobum dat tertis, datque Joannem.

There is great probability, that the Marys mentioned in the gospel, and said to have been the Holy Virgin's sisters, were her relations only; probably *cousins*: but some have guessed that they might be other daughters of Joachim and Anna, born after the Holy Virgin, which however is not likely. We know nothing concerning the time of Joachim's or Anna's death; nor of their tomb; though monuments are shown to travellers as such, and pains are taken to persuade them that these were their sepulchres. The Latins observe the festival of St. Anna, July 26, and the Greeks that of her conception, December 9, and that of her marriage with Joseph, September 9.

IV. ANNA, or ANNO, or Thecemine, wife of Jeroboam, king of Israel. The name of this princess occurs in the Greek only. For what we know of this queen, see ABIJAH. The Greek of the first book of Kings says, that Pharaoh, king of Egypt, married his wife's eldest sister, Thecemine, to Jeroboam, while he was a refugee in Egypt.

ANNAS, Ἀναΐ: one that answers, that afflicts, and humbles; from אנה anah: or gracious, merciful; from חנה chaneh.

ANNAS, high-priest. *Vide ANANUS.*

ANNIUS RUFUS, succeeded Ambivius in the government of Judæa. He was sent by Augustus, A. M. 4016, and recalled by Tiberius, A. M. 4018. *Joseph. Antiq. lib. xviii. cap. 3.*

ANNUNCIATION. On this festival, the Christian church celebrates the conception, or incarnation of the Son of God, in the womb of the Virgin Mary.

The angel Gabriel first announced the approach of this event to Zechariah, telling him that his son should be the fore-runner and prophet of the Messiah. Six months afterwards Gabriel was sent to Nazareth, to the Virgin Mary, of the tribe of Judah, and family of David. The angel saluted her by saying, "Hail, thou highly favoured of the Lord; the Lord is with thee: blessed art thou among women!" Mary, when she saw him, was troubled, and considered with herself, what this salutation could mean. And the angel said unto her, "Fear not, Mary, for thou hast found favour with God. Thou shalt conceive, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest," &c.

Then said Mary unto the angel, "How shall this be, seeing I know not a man?" The angel answered, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also, that Holy thing which shall be born of thee, shall be called the Son of God. And behold thy cousin, Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her; for with God nothing shall be impossible." And Mary said, "Behold the handmaid of the Lord, be it unto me according to thy word," Luke, i. 5, 25, 26, & seq. Then the angel departed; and by the operation of the Holy Ghost, Mary conceived the only son of the Father, who had been four thousand years expected; and was to be the happiness, the light, the salvation of men.

We celebrate this festival, March 25; and Austin, *de Trinit. lib. iv.* says the church, on the authority of some old tradition, believed this to be the true day: in this, the Greeks, Latins, Syrians, Chaldees, and Coptics agree; and it is the consequence of placing the birth of Christ in December; *vide Bolland. 25 Mart.* That reasons may be urged against this opinion, we shall see hereafter.

[ADDITIONAL REMARKS.]

Mahomet in his Koran, the third Surat, has this remarkable passage: "Remember what is written of Mary—We sent to her, our spirit, in the human form; she was affrighted, and said, 'God will preserve me from you, unless you have his fear before your eyes.' But the angel answered, 'O Mary! I am the messenger of thy God, and of thy Lord, who will give thee a wise and active son!' She replied, 'How shall I have a son, without the knowledge of a man?' 'HE HAS SAID IT'—answered the angel: the event shall be, as I have announced to thee.' Then she became pregnant," &c.

As the history of the *annunciation*, as a part of the miraculous conception, has lately been impugned,

impugned, this may serve to show, that it was extant in other authorities, beside our present gospels. Mahomet certainly found it in some ancient writings, since he says, "Remember *what is written*." He could hardly have adopted it, nor this appeal, had it not been the general belief, prior to his time: as its primary aspect is so favourable to Christianity.

This subject has been so often set before our eyes by representations (rather misrepresentations) of the pencil, that it seems necessary to guard ourselves against false ideas received from prints and pictures: to dismiss—the cloud attending the angel—the flowers—the brilliancy—and all such artful and artificial, but unwarrantable, accessories: and to reduce the story to the simple narrative of Luke; by which it appears, that *Mary* was in a house—probably, in private; (but this is not said, nor in what part of her house): for the angel entered, and *advanced towards* her; that he did not appear in splendor, nor in any *extremely* disturbing manner, so as to *astonish Mary*, but gave her time to consider, to reason with herself, respecting *his saying*: Gr. "what kind of *salutation* (not what kind of person, or &c.) this could be"—and to recover from her first surprise, at such a compliment paid to her. Then he proceeds to deliver his message; and she enquires of him—if, indeed, her exclamation, "How can that be!" be not rather the language of surprise. It does not appear that she knew him to be an angel (for then she would have acquiesced in his words without hesitation) but after he had, as a sign, given her information, that her cousin Elizabeth was pregnant, he departed: he did not *vanish*: but (*ἀνῆλθεν*) *he went away* from her.

Mary went "in haste"—directly—to visit Elizabeth (a considerable journey) from whom she could acquire information to guide her conduct in this matter: *e. gr.* had Elizabeth not been pregnant, then she might have thought the appearance was delusive: but finding Elizabeth really pregnant, she could learn from her what kind of vision had appeared to Zachariah in the temple, whereby to *identify* the person seen by herself; whom now, perhaps, she first understood might be an angel: and, as very probably, the angel informed her on the behaviour of Zachariah, by comparing that story, as received from him, the subsequent events, the dates, &c. (for Elizabeth had concealed herself, so that her condition was not generally known in the neighbourhood) she received abundant evidence in confirmation of her own experience, and of her confidence in the Divine interposition.

Thus simply considered, this story has no small resemblance to that of the annunciation of the birth of Samson, wherein the angel was

repeatedly addressed as a mere man—a prophet: and was not discovered, till after his message had taken its effect. In like manner, an angel announced to Sarah the birth of Isaac; but was not known, at the time, to be an angel; Sarah hesitated, because of her great age; and the virgin *Mary* hesitated, because of her (early) youth. The language and expressions used in both instances, the similarity of appearances, &c. &c. *Mary* being a person of a reflective turn of mind, could not but ponder, and consider them very attentively.

Now, if nothing invalidates the predictions of the birth of Samson, and of Isaac, and of John the Baptist, very recently—(see also 2 Kings, iv. 16)—why should the prediction of the birth of Jesus, the MESSIAH, be thought unlikely to employ a heavenly messenger?—though so completely human in appearance, as, like his fellows in ancient time, not to be discovered, perhaps not to be *suspected*, till after he had delivered his message.

It ought farther to be noted, that in the cases of the wives of Abraham, of Manoah, and of Zachariah, they being all married women, and all of them advanced in years, circumstances with respect to them, admitted of far less (perhaps, of very little, or no) ambiguity: since they must have known, whether their husbands had visited them, and must often have been acquainted with the history of early pregnancy in other women: but in the case of *Mary*, her youth, her consequent inexperience (not to say almost ignorance) in such matters, connected with the absence of the ordinary intercourse with her husband; these considerations rendered information more than usually necessary for her: because without it, what could she have thought of consequent circumstances, and symptoms, &c. how have accounted for them? and how have understood them?

It may be observed also, that the angel constantly uses the future tense in delivering his message to her: "Thou *shalt* found favour with God"—and "Thou *shalt* conceive"—The Holy Ghost *shall* come upon thee—The power of the Highest *shall* overshadow thee:—Thus, apparently waiting her acquiescence, as a party principally concerned; certainly till that acquiescence was expressed by *Mary*, the event did not take place; but it might take place soon *afterwards*. "The name (*Jesus*) given him by the angel, *before* he was conceived in the womb," Luke, ii. 21.

N. B. As *Mary* was referred to Elizabeth, so Elizabeth seems to have been, in some sense, referred to *Mary*: how else should Elizabeth know (Luke i. 42, &c.) that *Mary* was the mother of her Lord—and what things were told to *Mary* from

from the Lord; and how should she know that *Mary* had believed? &c.

There is also another ANNUNCIATION, which ought not to be overlooked on this article—that made in a dream, to Joseph (Matth. i. 20) probably, by the same celestial messenger, and certainly to the same import as the former ANNUNCIATION made to *Mary*. Now as Joseph appears to have been a thoughtful, well-informed, and considerate man, a just man (*i. e.* very STRICT) and, not a young man (in all probability; as well from the universal consent of tradition, as from every collateral circumstance) we may be assured, a man of his understanding, his experience in life, his reputation, (perhaps, his family pride, as descended from David) and his moderate situation in the world, would not degrade and burden himself, with a supposititious issue (and what security had he against many such, from so young a woman?) unless he had been fully convinced, that the case was miraculous.—Thus the mediocrity of Joseph's situation, in respect to property, becomes a reason of considerable weight—since he could so easily have relieved himself from the attendant expenses of a rising family, at his time of life, by fulfilling his first design of putting *Mary* away privily: which, in fact, unless under complete conviction, was his duty.

N. B. The angel, in speaking to *Mary*, uses language which may be taken in reference to a temporal Messiah—(*He shall reign, &c.*); but to Joseph, he seems to be more explicit, and to speak of a spiritual Messiah—“He shall save his people from their sins.” Does he not also refer Joseph to the prophecy respecting Emmanuel; and inform him, this event was the completion of that prophecy?—“THIS ALSO ALL IS COME TO PASS, *that it might be fulfilled*”—if so, then both *Joseph* and *Mary* well knew the prophetic writings: *Mary*, as appears from the allusions to them in her song; and *Joseph*, to whom, otherwise, the appeal to Isaiah's prophecy had been useless. *Vide* ALMAH, JOSEPH, MARY, &c.

As the annunciation of the birth of John the Baptist, appears very much to illustrate, and to confirm that respecting Jesus, it demands the consideration of some of its circumstances:

1. The age of *Zachariah*; probably above fifty, but not quite fifty-five years of age: since, after that time of life, the priests did not perform divine offices in the temple, but only superintended them (as the Rabbins relate); perhaps this was his last time of officiating: surely an age of experience! An age not likely to be imposed upon! An age not likely, through warmth of imagination, to impose on itself!

[I have let this passage stand as it stood in the first Edition; but though the *Levites* were dis-

missed from the temple service at fifty years of age, yet, I believe, there is no evidence that the priests were so dismissed; at least, the high-priest *Jehoiada* continued during life: he lived to the great age of 130 years. 2 Chr. xxiv. 16. *Zachariah*, therefore, might be much older.]

2. Elizabeth, probably near the same age as her husband; which, for a woman in the East, is a much more advanced period of life than among us: considering the early age at which the Jews married, this couple had probably lived together, barren, full thirty [or more] years.

3. The lot determined whose duty it was to burn incense: *Zachariah* then, could little have expected this visit—at this time:—nothing could be more contingent, in respect to him.

4. Being in the sanctuary, he there saw—a person standing—on the right side of the altar of incense—that being the most convenient situation to permit *Zachariah* to fulfil his office; and (as I understand it) so that the altar, and the smoke of the incense was between them.

5. The very great sanctity of this place—no person was ever admitted here, but the priests who had duty in it; (no ordinary Jew ever approached it); not even a priest had duty in it at this moment of solemn worship, except he who was engaged in that worship; and *Zachariah* not only must have personally known any intrusive priest, but it was his duty to punish his intrusion. The appearance of the angel (though I suppose completely human) yet was certainly different from that of a priest, in dress, manners, &c.

6. The angel's discourse to *Zachariah*.

7. The unbelief of *Zachariah*:—he urges not only his own age—implying the extinction of corporal vigour in himself; but the same impediment with respect to his wife.

8. The angel's answer:—*I am Gabriel, standing before God.*—Is not this a kind of asseveration? *q. d.* standing at this moment, in a sacred place, in the holy presence of God, &c.

9. The sign given to *Zachariah*. *Thou shalt be dumb.*—The effect of this on the people; and his telling them by action, and dumb show, that he had seen a vision. It should seem, that he was deaf also, for he received information by signs, ver. 62.

10. He remained in this state at the temple some days, till “the days of his ministration were accomplished;” so that all the priests in waiting might be informed of these circumstances: for though he could not speak, he could write the story.

11. The conception of Elizabeth: this is, indeed, the main incident in this story; for, suppose—all the former to be void of truth;—suppose

suppose that a man of Zachariah's character and time of life, to make himself famous, (rather infamous) had forged all the former parts of the story—that his dumbness was obstinate, and wilful, yet what effect could all this have had to recall the departed vigour of his person? That is not all:—What effect could his relation of these things to Elizabeth, *by writing*, as must be supposed, have had on a woman of her time of life? If imagination had for a while invigorated Zachariah, could it have had the effect of overcoming even nature itself, in the person of Elizabeth? A woman at fifty, or more, (equal to a woman in England ten years older, at least) and long barren, was surely past both fears and hopes of child-bearing: let this be duly weighed.—Had Zachariah associated with a young woman, it might have seemed dubious; but with Elizabeth, after many years of barrenness!—

12. Elizabeth hid herself full five months: This deserves notice; because her condition could not be known, much less could it be blazed abroad. Now, in the sixth month (*i. e.* while Elizabeth's pregnancy was private) Gabriel visits *Mary* at Nazareth, and tells her the secret respecting Elizabeth: as a sign he was no impostor. *Mary* believed him; but *Mary* also took rational methods to justify that belief: she went directly to visit Elizabeth.—On enquiry and inspection, she found what Gabriel had told her to be true; and from the accounts of Zachariah and Elizabeth, she acquired information which guided her conduct.

Now if it be made a question, whether Zachariah could not be deceived, either by others, or by himself? it is best answered, by asking—when did self-deception produce such effects? He could certainly judge of his own incapacity (real incapacity) to speak: but, supposing it assumed, or fancied—what influence could this have had in forwarding the birth of John? The general inference is clear:—if the birth of John, the forerunner of Jesus, was miraculous, its whole weight is in favour of the miraculous conception, and the annunciation of Jesus.] *Vide JOHN BAPTIST, &c.*

To ANSWER. Beside the common usage of this word, in the sense of a reply, it has other significations. As,

To sing in two chorusses: *e. gr.* it is said, Exod. xv. 21, that Moses having composed a song of thanksgiving, after the passage of the Red Sea, Miriam answered them, "Sing ye to the Lord," &c.—meaning, that Moses, with the men on one side, and Miriam, with the women on the other side, sung the same song, as it were, in two chorusses, or divisions; of which one answered the other. Numb. xxi. 17, "Then Israel sang this song, Spring up, O well, answer

unto it;" *i. e.* sing responsively; one side (or choir) singing first, and then the other. Sam. v. "Is not this David, of whom they sung one to another in dances, saying, Saul hath slain his thousands, and David his ten thousands"? They sung this song to his honour, in distinct chorusses. The Vulgate generally translates the Hebrew, *hanah*, by *concinere*; but it signifies, properly, to answer.

This word is taken likewise for to accuse—or defend, any one, judicially. Gen. xxx. 33, "My righteousness shall answer for me;" it shall be my advocate before thee. Deut. xxxi. 21, "The song which thou shalt compose and teach them, shall (*answer*) testify against them as a witness." Isaiah says, "The show of their countenance will testify against them;" their impudence will be like a witness and an accuser, who replies to what the person accused alleges in his own justification. Hosea, v. 5, says the same, "The pride of Israel doth testify (*answer*) to his face."

To answer, is likewise taken in a bad sense; as when it is said—that a son answers his father insolently, or a servant his master. Rom. ix. 20, "Who art thou that repliest against God?" *i. e.* to contest with him.—John xviii. 22, "Answerest thou the high-priest so?"

St. Paul says, that he, "had in himself the answer (or sentence) of death;" like a man who has had notice of condemnation, he had a certain assurance of dying. Others translate, "We had a fore-thought [*presentiment*] of death within ourselves." Heinsius maintains, that the translation ought to be, "We have had within ourselves a caution of death;" *i. e.* an assurance that we shall not die.

ANTARADA, a city of Syria, or Phœnicia, on the continent, opposite to, and east of the island *Arada*, and of the city *Arada*, in that island. Scripture does not speak expressly of the city *Antarada*; but in several places, it mentions *Arada*, or *Arva*, or the *Arvadites*, who are reckoned among the *Canaanites*, whose country God gave to the Hebrews, Gen. x. 18; 1 Chron. i. 16. *Antarada* is at present called *Tortosa*: the city is still considerable, chiefly on account of its fine harbour. See ARADUS.

ANTHEDON, a city of Palestine, lying on the Mediterranean, about twenty furlongs south of Gaza. Herod the Great called it *Agrippias*, in honour of *Agrippa*. Joseph. *Antiq. lib. xiii. cap. 21. Vide AGRIPPIAS.*

ANTICHRIST, the name of that Man of Sin who is expected to precede the second coming of our Saviour; and who is represented in Scripture, and in the Fathers, as the epitome of every thing impious, cruel, and abominable. To him is referred what the prophets have said
of

of Antiochus Epiphanes, of Gog and Magog, of the son of perdition, and of the man of sin, mentioned by St. Paul, which many have applied historically, to Nero. For it may be said, that Nebuchadnezzar, Cambyzes, Antiochus Epiphanes, and Nero, were so many *antichrists*, or forerunners of *antichrist*. *Vide Hieronym. in Dan. xi. 24.* St. John informs us, that in his time, there were many *antichrists*; meaning heretics and persecutors, 1 John, ii. 18.

But *antichrist*, the true, real *antichrist*, who is to come before the universal judgment, will in himself, include all the marks of wickedness, which have been separately extant in different persons, his types, or fore-runners.

St. Paul, 2 Thess. ii. 3, 4, 5, says, "That this man of sin, this son of perdition, this enemy of God, shall exalt himself above all that is called God, or that is worshipped; so as to sit in the temple of God, showing himself that he is God," &c.

The terrible picture of *antichrist* drawn by St. Paul, seemed so like Nero, that many of the ancients thought that prince was *antichrist*, or at least his fore-runner, and that *antichrist* would appear very soon after him. *Victorin. in Apocal. Ambrosiast. in 2 Thess. ii. Chrysost. in 2 Thess. alii.* Others thought, that Nero would rise again before the consummation of ages, to accomplish what was said of *antichrist* in the Scriptures. *Hieronym. in Dan. xi.*

St. John, Rev. xi. 7, describes *antichrist* under the name of the "beast that ascendeth out of the bottomless pit, and killeth the two witnesses; who maketh war with the saints; killeth them, and leaveth their dead bodies exposed in the market-place of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." He afterward (chap. xiii.) represents him as "a beast rising up out of the sea, with ten horns, and ten crowns on his horns, and on his head the name of blasphemy. The dragon (or the devil) gave him his strength and power. — The beast was worshipped, and had a mouth given him, speaking great things, and blasphemies, and power to make war against the saints for two and forty months: the beast overcame, and was worshipped, for two and forty months."

In another place, he says, "that the beast should oblige all, both small and great, rich and poor, free and bond, to receive a mark in their right hands, or in their foreheads; so that no one might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom; let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six."

Some believe this number 666, to be that of the letters in the name of *antichrist*, according to their numerical valuation: for the letters of the Hebrew, Greek and Latin alphabets, have their numerical values.

It has greatly perplexed the curious, to know whether the name of the beast, which St. John speaks of, should be written in *Hebrew*, *Syriac*, *Greek*, or *Latin*: whether his name be that of his person, or of his dignity, or that which his followers should give him; or that which he will deserve by his crimes. There are many conjectures on this matter; and almost all commentators have tried their skill, without being able to say, positively, that any one has succeeded, in ascertaining the true mark of the beast, or the number of his name.

The number 666, has been discovered in the names—*Ulpianus Trajanus* (a), *Dioclesian* (b), *Julian the Apostate* (c), *Luther* (d), *Evanthas* (e), *Latinus* (f), *Titan* (g), *Lampetis* (h), *Niketes* (i), *Kakos Hodegos* (k), i. e. *bad guide*; *Arnoumai* (l), I renounce; *Romiit* (m), *Roman*; *Abinu Kadescha Papa* (n), our holy father the Pope; and, *Elion Adonai, Jehovah, Kadosch* (o), the Most High, the Lord, the Holy God.

- (a) O Y A Π I O Σ
70. 400. 30. 80. 10. 70. 6. - - - 666
- (b) DIOCLES AUGUSTUS - - - - - DCLXVI.
- (c) C. F. JULIANUS CÆSAR. ATHEUS. - DCLXVI.
Or, rather, C. F. JUL. CÆS. AUG. - DCLXVI.
- (d) ר ל ת ל ו ל
200. 400. 30. 6. 30. - - - - - 666
- (e) E Y A N Θ A Σ
5. 400. 1. 50. 9. 1. 200. - - - - 666
- (f) A A T E I N O Σ
30. 1. 300. 5. 10. 50. 70. 200. - - 666
- (g) T E I T A N
300. 5. 10. 300. 1. 50. - - - - 666
- (h) A A M Π E T I Σ
30. 1. 40. 80. 5. 300. 10. 200. - - 666
- (i) O N I K H T H Σ
70. 50. 10. 20. 8. 300. 8. 200. - - 666
- (k) K A K O Σ O Δ H Γ O Σ
20. 1. 20. 70. 200. 70. 4. 8. 3. 70. 200.
- (l) A P N O Y M E
1. 100. 50. 70. 400. 40. 5. - - - 666
- (m) ת , , ו מ ר
400. 10. 10. 40. 6. 200. - - - - 666
- (n) א ב , נ ו ה ק ד ש א מ פ , י פ
10 80 10 80 1 1 300 6 4 100 5 6 50 10 2 1
- (o) ע ל , ו נ א ד נ , י ה ו ה ק ד ש
300 4 100 5 6 5 10 1030 4 1 60 6 10 30 70

This

This last name could have been invented and calculated, only to show the vanity of all the pains taken in this enquiry ; since the number 666 is found in names the most sacred ; the most opposite to *antichrist*. The wisest and the safest way, is, to be silent.

I may say the same of the time when *antichrist* is expected to appear. We know, certainly, that he will come before the consummation of ages, before the second coming of Jesus Christ. But those who have attempted to determine the time of his appearance, have only discovered their ignorance and rashness. Ever since St. Paul's days, impostors have terrified believers, by affirming, that the day of the Lord was at hand. St. Paul writes to the Thessalonians (2 Epist. ii. 1, 2) : " We beseech you, brethren, be not soon shaken in mind, as if the day of Christ were at hand ; for that day shall not come, except there come a falling away first, and that *man of sin* be revealed, the son of perdition," &c. St. John says, (1 Epist. iv. 3.) " Every spirit that confesseth not that *Christ* is come in the flesh, is not of God ; this is that spirit of *antichrist*, whereof you have heard that it should come, and even now already is it in the world." The heretics of that period were true signs of *antichrist* ; but these cautions show the expectations of the Christians of that time.

The same opinions and dispositions are observable in the generality of the early fathers. The churches of Vienna, and Lyons, in Gaul, seeing the violence of the persecution under Marcus Aurelius, believed, they then beheld the persecution of *antichrist*. *Apud Euseb. Hist. Eccl. lib. v. cap. 1.* An old ecclesiastical author, called Judas, who lived under Severus, asserted, that *antichrist* would very soon appear, because of the persecution then raging against the church. Judas Syrus, *apud Euseb. Hist. Eccl. lib. vi. cap. vi.* Tertullian, *de Fuga in persecut. cap. ii.* and Cyprian, *Ep. 56. ad Tibarit. & Ep. 53, ad Fortunat.* who flourished soon after, did not doubt but that the coming of *antichrist* was very near. St. Hilary, *contra Auxentium. n. 5*, observing the progress of Arianism, believed he saw those signs which were the fore-runners of *antichrist*. Basil, *Ep. 71*, Ambrose, in *lib. x. Luc. cap. iii.* Jerom, *ad Ageruchiam. Martin, apud Sulpit. Sever. Dialog. 2.* Chrysostom, *homil. 33, on John*, and Gregory the Great, *lib. iv. Ep. 35, & 38, & homil. 1, in Evangel.* were of opinion, that the end of the world was at hand, and the coming of *antichrist* was not distant.

After the tenth century, which concluded the sixth millenary, according to that opinion which reckoned the birth of Jesus Christ to have happened about A. M. 5000, people began to get the

better of this apprehension of the end of the world, which, according to a tradition of the ancients, was to take place after a duration of 6000 years. They began to build larger churches and edifices. Jerom's translation of the Scriptures, which stated the world to have existed not above 4000 years before Christ, contributed likewise to the persuasion, that the final period of the world, and the coming of *antichrist*, were not extremely near : this however, did not hinder some from attempting to fix the time of *antichrist's* appearance. The council of Florence, A. D. 1105, condemned Fluentius, bishop of that city, for maintaining that *antichrist* was then born. Abbot Joachim, who lived in the twelfth century, pretended that *antichrist* was to appear in the sixtieth year of his time. Arnaud de Villeneuve said, *antichrist* would come A. D. 1326 ; Francis Melet said, in A. D. 1530, or 1540 ; John of Paris, A. D. 1560 ; Cardinal de Cusa, A. D. 1730, or 1734 ; Peter Daillé was of opinion, that, according to his calculations, he must appear in A. D. 1789 ; Jerom Cardan, in A. D. 1800 ; John Pico, of Mirandola, in A. D. 1994. Events have already confuted the generality of these predictions ; and we may affirm, without rashness, that the rest are not superior in certainty.

A tradition seems to have been received among the ancients, that *antichrist* should be born of some Jewish family, and of the tribe of Dan. *Pseudo Hippolyt. de consumm. Mundi. Ambrosiast. in 2 Thess. xi. Hieronym. in Dan. xi.* The most ancient commentators on the Revelations, such as Aretas, Bede, Primasius, Rupert, Haimo, and many others, were of opinion, that St. John's omission of the name of Dan, in his enumeration of the tribes of Israel (Rev. vii. 5, & seq.) proceeded from his fore-knowledge, that *antichrist* should arise from this tribe. And how should he arise from this tribe, since the Jews dwell no longer in Judæa, or, at least, are no longer masters of that country ? Why, he will come, say these fathers, from the other side of the Euphrates, from Babylonia, where some suppose that the remainder of the ten tribes, (and in particular of the tribe of Dan) subsists still. This opinion is followed by almost all who have written since St. Jerom, in whose time it was common. *Nostri interpretantur hac omnia de Antichristo, qui nasciturus est de populo Judæorum, & de Babylone venturus. Hieronym. in Dan. xi.*

As to the parents of *antichrist*, interpreters are not agreed. Some think his father will be a devil, and his mother some corrupt woman ; (Lactant. *lib. xvi. cap. 18.* Bede, in *Apoc. xiii.* Sulpit. *Dialog. 2.* Hieronym. in *Isai. xvii.*) others think, that *antichrist* will be himself a devil

devil incarnate : *Unus de hominibus in quo Satanæ habitaturus sit corporaliter*, says St. Jerom. in *Dan.* vii. (*Vide & Bedam in Apoc.* xiii. *Ambrosiast.* in 2 *Thess.* ii.) Hilary, the deacon, thought, that as Jesus Christ was incarnate, and proved his divinity by his miracles, so the devil would appear in the person of *antichrist*, and endeavour to persuade the world that he is God, by working false miracles. In like manner as Jesus Christ was born of a virgin, says Hippolytus, will *antichrist* boast of having derived his birth from a mother who never had any conversation with man : but, whereas the Son of God took upon him real flesh, *antichrist*, says that author, will assume only the appearance, the image, or phantom of flesh. It is best to follow the opinion of Chrysostom, Theodoret, Theophylact, and others, that *antichrist* will be a real man, though an agent of the devil, in exercising his cruelty and malice against the faithful. *Chrysost.* *Theodoret.* *Theophyl.* in 2 *Thess.* ii.

It remains to examine the dominion of *antichrist*. As it has been supposed, that he will be born in *Babylonia*, it has been said, that he will there lay the foundation of his empire, that the Jews will be the first to declare for him, to acknowledge his dominion, and to enjoy the principal employments in his government. He will win them by his delusions, his caresses, his false miracles, and by all the appearances of goodness, piety, and clemency ; so that this unhappy people will take him for their Messiah ; and will flatter themselves with the expectation of seeing the kingdom of Israel restored by his means, to its former splendor. *Aretas*, in *Apol.* cap. ix. 14 : *Lactant.* lib. vii. cap. 17. *Hieron.* *Cyrl.* *Jerol.* *Cathech.* 15, *Theodoret.* *Strab.* in *Dan.* xi.

After he has subdued Egypt, Ethiopia, and Lybia, he will march against Jerusalem, which he will easily conquer ; and there he will establish the seat of his empire. He will then be informed, that Gog and Magog are coming to oppose him ; he will give them battle, and, without difficulty, will defeat them, in the midst of Palestine ; *vide Ezek.* xxxviii. xxxix. After this, he will direct all his application toward the destruction of Christ's kingdom, and the persecution of Christians : he will exalt himself above all that is called God, or that is worshipped ; so that he, as God, shall sit in the temple of God :—in the temple of Jerusalem ; which he will rebuild. Some of the ancients believed, that he will be seated in the churches of Christians, [the temples of God] and there receive the adoration of great numbers of apostates, who will renounce the faith of Jesus Christ.

PART IV. Edit. IV.

Hieronym. *Epist. ad Aglas. Quest. Ecumen.* in 2 *Thess.* ii.

Scripture does not mention the duration of *antichrist's* kingdom : but, in several places, it seems to allow three years and a half, for the continuance of his persecutions : at least, it assigns three years and a half for the persecutions of those who are considered as figures of *antichrist*.

Mussulmen, as well as Jews and Christians, expect another Christ. Mussulmen call him *Daggel*, or *Deggel*, from a name which signifies an impostor, or a liar ; and they hold, that their prophet Mahomet taught one of his disciples, whose name was Tamini-Al-Dari, every thing relating to *antichrist* ; and, on his authority, they tell us, that *antichrist* must come at the end of the world ; that he will make his entry into Jerusalem, like Jesus Christ, riding on an ass ; but that Christ, who as they insist, is not dead, will come at his second advent to encounter him : and that, after having conquered him, he will then die indeed. That the beast, described by St. John in the Revelations, will appear with *antichrist*, and make war against the saints. That *Inam Mahadi*, who remains concealed among the Mussulmen, will then show himself, join Jesus Christ, and with him engage *Daggel* ; after which, they will unite the Christians and the Mussulmen, and of the two religions will make but one.

[This subject is confessedly obscure : there have not been wanting, some among ourselves, who observing late surprising and interesting events, have thought they pointed strongly at the near approach of *antichrist* : time however must ascertain whether their calculations, observations, and determinations, are coincident with those appointed by Providence ; or whether they are no better founded than propositions which events have already confuted.]

I. ANTIGONUS SOCCHEUS, master of Sadoc, who founded the sect of the Sadducees. Antigonus taught, that the worship paid to God should be pure and disinterested. "Be not like slaves," said he to his disciples, "let not the expectation of rewards only, be the motive of your obedience ; obey without self-interest, without the hope of receiving any recompence for your labours. Let the fear of the Lord be upon you." Sadoc, his disciple, unable to reconcile his sentiments to such disinterested spirituality, interpreted his master's maxim in a sense altogether opposite. He concluded from this principle, that neither rewards nor punishments were to be expected in another life ; and that in this life, it was necessary to do good, and to avoid evil, without being influenced by

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motives either of hope or fear. This, say the Jews, was the origin of the sect of the Sadducees. *Antigonus* was a great master and teacher of the Jewish law, and succeeded Simon the Just; who was high-priest from A. M. 3702, to 3711: *ante* A. D. 213.

II. *ANTIGONUS*, son of John Hircanus, and grandson to Simon Maccabæus. His brother, Aristobulus, made him his associate in the kingdom; but their union was interrupted by the envy, and false accusations of their enemies, who attempted to render *Antigonus* suspected by Aristobulus. Nevertheless, Aristobulus would never hearken to their evil reports of his brother, till *Antigonus*, returning from war, in a suit of rich armour, attended by a numerous retinue, went directly to the temple, armed as he was, on the day of the Feast of Tabernacles: *Antigonus's* enemies represented to Aristobulus, who was then indisposed, that his brother evidently affected the royal power, and assumed the airs of sovereignty; and that he would soon come with a number of soldiers, to kill him. *Joseph. Antiq. lib. xiii. cap. 18, 19.*

Aristobulus, though he could not believe the things reported, yet thought proper not entirely to neglect this intelligence. He ordered, therefore, some of his guards to be posted in an obscure subterraneous place, through which *Antigonus* was to pass; with directions to seize and kill him, if he came armed: but if he came unarmed, to let him pass. Now Aristobulus lay in the tower, afterwards called Antonia. He sent, therefore, to his brother, desiring him to visit him without arms: but, on the contrary, the queen, and *Antigonus's* enemies, informed him, that the king having understood that he had the finest arms in the world, desired he would visit him with them. *Antigonus*, without distrust, went, armed as he was, to wait on the king; but as he passed under the tower, called Strato's, he was killed by Aristobulus's guards.

There was at that time one Judas, at Jerusalem, who had foretold future events: he, being on this day with his disciples, and seeing *Antigonus* going, as we have said, to the Temple, cried out—that he could not survive his own shame; for, whereas he had formerly foretold, that *Antigonus* should, on this day, be killed in Strato's tower, he now saw him living, and in perfect health: but, presently after, it was known that this prince was massacred in Strato's tower, which confirmed the opinion some had entertained, of his predictions. This happened A. M. 3899; *ante* A. D. 105.

III. *ANTIGONUS*, son of Aristobulus, who was brother to Hircanus and Alexandra. Pompey having taken Jerusalem, and seized Aristobulus,

and his two sons, Alexander and *Antigonus*, Alexander, in the way to Rome, escaped; but Aristobulus, with *Antigonus* his son, were carried prisoners to Rome, which they quitted privately, and returned into Judæa, five or six years after. Here they endeavoured to re-establish their affairs, by the assistance of their friends; but they were defeated, and taken by Gabinius, who sent them again to Rome. Aristobulus continued there, but Alexander, with *Antigonus* his son, were allowed to return into Judæa, because Gabinius signified, that he had given a promise to this effect to their mother. See *Josephus, Antiq. lib. xiv. cap. 11, & de Bello, lib. i. cap. 6.*

Cæsar sent Aristobulus, and his son *Antigonus* into Judæa, A. M. 3955, *ante* A. D. 49, that he might bring over this province to his party, and might raise an insurrection there against Pompey: but Aristobulus was poisoned by Pompey's party: his eldest son, Alexander, was beheaded at Antioch, by Scipio; and *Antigonus* seeing himself expelled from Judæa, by Antipater and his sons, had recourse to Cæsar: to whom he represented the misfortunes which his father and brother had undergone on his account: but Cæsar, having greater regard to Antipater's reasons, rejected the petition of *Antigonus*. About six years afterwards, *Antigonus* being assisted with troops by his father-in-law, Ptolemy, son of Mennæus, made an irruption into Judæa, but was repulsed with loss, by Herod, son of Antipater, who, at that time, was only a private person. *Joseph. Antiq. lib. xiv. cap. 13, 21. de Bello, lib. i. 7, 10. Dio. lib. xli.*

The year following, *Antigonus* having promised the Parthians a thousand talents of silver, and five hundred women, if they would establish him in the kingdom of Judæa, in the stead of his uncle Hircanus, and would put Herod and his relations to death; Pacorus, the king of Parthia's son, entered Judæa, and advanced to Jerusalem. Herod, with his brother Phasael, after a vigorous resistance, retired to the temple, where they were besieged by an army, consisting of Parthians, and Jews in the interest of *Antigonus*, who had joined them. Hircanus and Phasael having imprudently relied on the Parthians' word, were seized; Phasael killed himself; and Hircanus had his ears cut off, to prevent him at any future time from exercising the high-priesthood; the law excluding from this office all who had any bodily defect. Herod was obliged to retire to Idumæa, with his relations. Thus *Antigonus* was established king of Judæa, and high-priest, by the Parthians, who returned into their own country, carrying the late high-priest, Hircanus, with them.

In the mean time, Herod, departing for Rome, left his mother and his wife with his brother, Joseph, in the castle of Massada, where they were besieged by *Antigonus*; but Herod, by the influence of Antony and Cæsar, having obtained from the senate of Rome the title of king of Judæa, *Antigonus* was declared by the senate, an enemy to the Roman commonwealth. A. M. 3965. Herod returned speedily into Judæa, and with succours received from Ventidius and Silo, marched immediately to Massada, to deliver his relations, shut up in that castle; having effected this, he besieged Jerusalem: but Silo, who had been corrupted by *Antigonus*, refused to continue the siege; the Roman army went into winter quarters, and *Antigonus* himself received them into some of his cities. Some time after, Herod going to reinforce Mark Antony, who was then employed in the siege of Samosata, was honourably received by him, and when the war was ended, was sent back into Judæa. Moreover, Antony gave orders to Sosius, governor of Syria and Cilicia, to assist Herod with all his forces against *Antigonus*.

He returned, therefore, into Judæa, and overcame *Antigonus* in a set battle; and, if he had not been hindered by the rigour of the season from pursuing his victory, he might have taken Jerusalem, and finished the war. The year following, Sosius having joined Herod with his troops, they marched together to besiege *Antigonus* in Jerusalem; the city held out five months, after which the lower city, and the outward part of the temple, were taken: but *Antigonus*, and the Jews in his interest, continued masters of the upper city, and the interior of the temple. Herod attacked those quarters of the city, which still held out for *Antigonus*, with so much vigour, that at last he took them on the first day of A. M. 3967; ante A. D. 37. *Joseph. Antig. lib. xiv. cap. 24, 25, 26.*

After this, *Antigonus* in despair, descended from the tower where he was, and threw himself at Sosius's feet, who despising his mean spirit, called him *Antigona*, instead of *Antigonus*. He ordered him to be put in chains, and carried with him to Antioch, where Mark Antony then was, who designed to keep *Antigonus* for an ornament of his triumph, when he returned to Rome; but, Herod, fearing lest *Antigonus* might exhibit too effectually his right to the kingdom of Judæa, and might find protection from the senate of Rome, he prevailed on Antony, by great sums of money, to put *Antigonus* to death. This unhappy prince, therefore, was beheaded at Antioch, A. M. 3967; ante A. D. 37. *Joseph. Antig. cap. ult. lib. xx. cap. 8. de Bello. lib. i. cap. 13.*

ANTI-LIBANUS. The Greeks give this

name to that chain of mountains east of *Libanus*, which, properly speaking, forms, together with *Libanus*, but one ridge of mountains, extending from north to south, and afterwards from south to north, in the shape almost of a horse-shoe, for the space of about fourscore leagues, *See Plin. lib. v. cap. 20. Ptolem. & Euseb. & Hieronym. in Libano & Anti-libano. Maundrel's Travels. Reland, Palestina, lib. i. cap. 48.*

The western part of these mountains was called *Libanus*; the eastern was called *Anti-libanus*: the former reached along the Mediterranean, from Sidon, almost to Arada, or Symira. The Hebrew text never mentions *Antilibanus*; but uses the general name *Libanus*: and the coins struck at Laodicea and Hierapolis, have the inscription "cities of *Libanus*," though they belong rather to *Antilibanus*. The Septuagint, on the contrary, put *Anti-libanus* often instead of *Libanus*.

The valley which separates *Libanus* from *Anti-libanus*, is very fruitful: it was, formerly on the side of Syria, inclosed with a wall, whereof there are now no traces. *Pliny, lib. v. cap. 20.* Strabo says, *lib. xvi.* that the name of Cælo-Syria, or "the hollow Syria," belongs principally to the valley between *Libanus* and *Anti-libanus*.

ANTIOCH. There were several cities of this name; but Scripture mentions only that *Antioch* which was the capital of Syria; and another *Antioch* in Pisidia.

ANTIOCH of Syria, was formerly called, *Riblath*, according to St. Jerom. in *Ezek. xlvii. & in Isai. xiii. 1, & in Amos, vi. 2.*

Antioch is mentioned only in the books of the Maccabees, and in the New Testament; but *Riblath*, or *Riblatha*, is mentioned, Numbers, xxxiv. 11; 2 Kings, xxiii. 33; xxv. 6, 20, 21; Jer. xxxix. 5; lii. 9, 10, 26, 27. Theodoret says, that in his time there was a city of *Riblah*, near Emesa, in Syria; which is contrary to Jerom. However that might be, it is certain *Antioch* was not known under this name, till after the reign of Seleucus Nicanor, who built it, and called it *Antioch*, in consideration of his father *Antiochus*, before J. C. 301. The kings of Syria, successors to Alexander the Great, generally resided at *Antioch*. There the disciples of Jesus Christ were first called *Christians*. Indeed, this city seems to have been a kind of head quarters to Christianity, and from hence they sent missionaries in various directions. Acts xi. &c.

[This city was built, say some, by *Antiochus Epiphanes*, but others say, by Seleucus Nicanor, first king of Syria, in honour of his father *Antiochus*. It was the royal seat of the kings of Syria: in power and dignity, says Strabo, *lib. xvi.*

xvi. not much inferior to Seleucia or Alexandria. Josephus, *lib. iii. cap. 1*, characterises it as the third city of the Roman provinces. In fact, it was long the most powerful city of the East. It was famous among the Jews for the *Jus Civitatis*, or right of citizenship, which Seleucus had given to them in common with the Greeks and Macedonians, and which Josephus informs us (*Ant. lib. xii. cap. 13.*) they continued to retain. These privileges, no doubt, contributed to render this city so desirable to the Christians, who were every where considered as a sect of Jews; since here they could perform their worship in their own way without molestation, or interruption: and we may add, that this contributes to account for the importance attached by the apostles to the introduction of the gospel into Antioch; and for the interest taken by them in its promotion and extension, in a city so distant from Jerusalem.]

Antioch was almost square, had many gates, and part of it, on the north side, stood on a high mountain. It was adorned with galleries, and five fountains. Ammianus Marcellinus says, *lib. iv. & xxii.* it was celebrated throughout the world; and that no city exceeded it, either in fertility of soil, or richness of trade. The emperors, Vespasian, Titus, and others, granted very great privileges to *Antioch*: but it has likewise been exposed to very great revolutions. It was almost demolished by earthquakes, in the years of J. C. 340, 394, 396, 458, 526, and 528. The emperor Justinian repaired it A. D. 529, and called it, says Evagrius, *Theopolis*; i. e. *The City of God*. Cosroes, king of Persia, took it A. D. 548, massacred the inhabitants, and burnt it. Justinian ordered it to be rebuilt A. D. 552: Cosroes took it a second time, A. D. 574, in the reign of Justin, and destroyed its walls. A. D. 588, it suffered a dreadful earthquake, whereby above 60,000 persons perished. It was again rebuilt, and again was exposed to new calamities. The Saracens took it A. D. 637, or 638, in the reign of Heraclius: Nicephorus Phocas retook it A. D. 966. Cedrenus relates, that A. D. 970, an army of 100,000 Saracens, besieged it, without success; but that afterwards they subdued it, added new fortifications to it, and made it almost impregnable. Godfrey of Bouillon, when engaged in the conquest of the Holy Land, besieged it A. D. 1097. The siege was long and bloody; the Christians, by their indefatigable labours, and by a secret correspondence in the place, carried it, on Thursday, June 3, A. D. 1098. This city being frequently attacked by the Saracens, was taken May 29, A. D. 1268, by the sultan of Egypt, who demolished it. It has ever since lost its reputation and magnificence, and has groined under the dominion of the Turk.

Antioch abounded with great men, and the church in this city was long governed by illustrious prelates; but it suffered much on several occasions, sometimes being exposed to the violence of heretics, and, at other times, being rent by deplorable schisms.

This city, formerly so beautiful, so flourishing, so illustrious, is scarcely any thing at present but ruins: the city walls are standing; but the interior is nothing but ruins, gardens, and some bad houses. The river Orontes runs near the city, on the outside of it. The bishop of *Antioch* has the title of *Patriarch*; and, constantly, has had a great share in the affairs of the Eastern church.

[The present state of *Antioch* is thus described by Volney, *Trav. vol. ii. p. 154.*

"This city, anciently renowned for the luxury of its inhabitants, is now no more than a ruinous town, whose houses, built with mud and straw, and narrow and miry streets, exhibit every appearance of misery and wretchedness. It is situated on the southern bank of the Orontes, at the extremity of an old decayed bridge, and is covered to the south by a mountain, upon the slope of which is a wall, built by the crusaders. The distance between the present town and this mountain, may be about four hundred yards; which space is occupied by gardens and heaps of rubbish, but presents nothing interesting."]

See the PLATES, MEDAL OF ANTIOCH.

II. ANTIOCH, of *Psidia*. Paul and Barnabas preached in this city; but the Jews, angry to see that some of the Gentiles received the gospel, raised a tumult, and obliged the apostles to leave the city. Acts xiii. 14. It is at present called *Versategli*, according to some; but, as others say, *Tahoya*, or *Sibi*, or *Antiochio*.

ANTIOCHIS, was concubine of *Antiochus Epiphanes*, who gave her the cities of Tarsus and Mallo, that she might receive their revenues for her own private service. This disposal of these places by the king, was regarded by their inhabitants as an insupportable mark of contempt: they took arms against *Antiochus Epiphanes*, who was obliged to march in person, to reduce them. 2 Macc. iv. 30. It was a custom with the kings of Persia, to give their wives particular cities; some for their table, some for their head-dress, some for their attire, others for their girdles, &c. *Uxoribus attribunt civitates hoc modo: hæc civitas mulieri in redimiculum præbeat; hæc in collum; hæc in crines. Ita populos habent universos non solum conscios libidinis suæ, sed etiam administratos*, says Cicero, in *Verrem*, 5. [The idea was somewhat analogous to our pin-money. The Psalmist seems to hint at something like it, Psal. lx. 8. "Moab is my wash-pot," &c.

Psalm

Psalms cviii. 9, where see a remarkable repetition.]

ANTIOCHUS, Ἀντίοχος: *one who is equal in speed with a chariot.*

I. ANTIOCHUS. There were many kings of this name in Syria, after Seleucus Nicanor (reckoned the second king of Syria; Alexander the Great being the first) who was father to *Antiochus Soter*. This *Antiochus* was surnamed *Soter*, or *Saviour*, says Appian, *Syriac*. p. 130, for having hindered the invasion of Asia, by the Gauls. It happened, probably, on this occasion (2 Macc. viii. 20): the Galatians having marched to attack the Jews, in Babylonia, whose army consisted only of 8000 men, reinforced with 4000 Macedonians, the Jews fell on the Galatians so briskly, that they killed 120,000 men. It was, perhaps too, on this occasion, that *Antiochus Soter* made the Jews of Asia free of the cities belonging to the Gentiles, and permitted them to live according to their own laws. *Joseph. Antiq. lib. xii. cap. 3.* This privilege is recorded under A. M. 3743; ante A. D. 261.

II. ANTIOCHUS II. surnamed *Theos* (the divine) son and successor of *Antiochus Soter*, married Berenice, daughter of Ptolemy Philadelphus, king of Egypt. Laodice, his first wife, seeing herself despised, poisoned *Antiochus*, Berenice, and their son, who was designed to succeed in the kingdom. After this, Laodice procured Seleucus Callinicus, her son by *Antiochus*, to be acknowledged king of Syria. These events were foretold by Daniel (xi. 6.) "And in the end of years, the king of Egypt (or of the South) and the king of Syria (or of the North) shall make an alliance together; and the daughter of the king of the South, shall come to the king of the North, to make an agreement: but she shall not retain the power of them, neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times."

III. ANTIOCHUS THE GREAT, is celebrated in the Greek and Roman histories, on account of his wars against the Egyptians and Romans: on these we shall not enlarge; but shall attend only to what relates to Jewish history. *Antiochus* was son of Seleucus Callinicus, and brother to Seleucus Ceraunus. *Antiochus* succeeded his brother Seleucus, A. M. 3781; ante A. D. 219. He made war against Ptolemy Philopator, king of Egypt; but was defeated near Rapia. 3. Macc. chap. i. Thirteen years after, Ptolemy Philopator being dead, *Antiochus* resolved to become master of Egypt. He immediately seized Coelo-Syria, Phœnicia, and Judæa; but Scopas, general for the king of Egypt, entered Judæa, while *Antiochus* was

occupied by the war against Attalus, and retook those places. However, he soon lost them again to *Antiochus*. *Joseph. Antiq. lib. xii. cap. 3. Polyb. lib. iii. xvi. Tit. Liv. lib. xxxiii.*

On this occasion happened what Josephus relates of this prince's journey to Jerusalem. After a victory, obtained over Scopas, near the springs of Jordan, he became master of the strong places in Coelo-Syria, and Samaria; the Jews submitted freely to him, received him into their city, and furnished his army plentifully with provisions, and necessaries for his elephants. As a reward, *Antiochus* granted them (as mentioned by Josephus, *Antiq. lib. xii. 3.*) 20,000 pieces of silver, to purchase beasts for sacrifice, 1460 measures of meal, 375 measures of salt, to be offered with the sacrifices; and timber to rebuild the porches of the temple. The senators, the priests, scribes, and singers of the temple, he exempted from the capitation-tax; and he permitted the Jews to live according to their own laws, throughout his dominions. He remitted the third part of their tribute, to indemnify them for their losses in the war; he forbade the Heathen from entering the temple without being purified; and from bringing into the city the flesh of mules, asses, and horses to sell, under the penalty of 3000 drachmas.

Antiochus married his daughter Cleopatra to Ptolemy Epiphanes, king of Egypt, A. M. 3812; ante A. D. 188. He gave Coelo-Syria, Phœnicia, and Judæa, as her dowry, on condition that the tributes of these provinces should be equally divided between himself and the king of Egypt. Three years afterwards he was overcome by the Romans, and obliged to cede all his possessions beyond Mount Taurus, and to give twenty hostages (among whom was his own son, *Antiochus*, afterwards surnamed *Epiphanes*) and to pay a tribute of 12,000 Euboic talents, each fourteen Roman pounds in weight. To defray these charges, *Antiochus* resolved to seize the treasures of the temple of Belus, at Elymais, which were very great: but the people of that country, informed of his design, surprised, and destroyed him, with all his army, A. M. 3817; ante A. D. 187. Vide Diodor. in *Excerptis Vales*. p. 292, 298. Strabo, *lib. xvi.* Justin, *lib. xiii. &c.*

He left two sons, Seleucus Philopator, and *Antiochus Epiphanes*, who succeeded him.

IV. ANTIOCHUS EPIPHANES, son of *Antiochus the Great*, referred to in the former article, and brother to Seleucus Philopator, king of Syria. Having continued as an hostage at Rome fourteen years, his brother, Seleucus, resolved to procure his return to Syria. It is thought he intended to use him in a design of conquering Egypt, which the kings of Syria had long regarded as an object worthy their ambition, However

However that might be, Seleucus sent his own son, Demetrius, as an hostage to Rome, instead of *Antiochus*; but while *Antiochus* was on his journey to Syria, Seleucus died, (A. M. 3829; ante A. D. 175) so that when he landed, the people received him as some propitious deity, come to assume the government, and to oppose the enterprizes of Ptolemy, king of Egypt, who threatened to invade Syria; hereupon *Antiochus* received the surname of *Epiphanes* (the illustrious) that is, of one appearing as it were like a god.

This prince quickly turned his attention to the acquisition of Egypt, then under Ptolemy Philometor, his nephew, son to his sister Cleopatra; he sent thither Apollonius, one of his officers, apparently to honour Ptolemy's coronation; but, in reality, to observe how the great men of the kingdom were disposed towards him, and to sound them, whether they inclined to place the government of Egypt in his hands, during the minority of the king, his nephew: but Apollonius found them loyal; on which *Antiochus* declared war against Philometor. He came to Jerusalem, 3831; ante A. D. 173, and was received there by Jason, to whom he had sold the high-priesthood. He designed to attack Egypt, but returned without effecting any thing.

The ambition of those Jews who sought the high-priesthood, and bought it of *Antiochus*, was the beginning of those calamities which overwhelmed their nation, under *Antiochus Epiphanes*. Jason procured himself this dignity, instead of his brother, Onias III: Menelaus offering a greater price, Jason was deprived, and Menelaus was appointed in his place. These usurpers of the high-priesthood, to gratify the Syrians, assumed the manners of the Greeks, their games, and their exercises, and neglected the worship of the Lord, and the temple-service.

After war broke out between *Antiochus Epiphanes*, and Ptolemy Philometor, *Antiochus* entered Egypt, A. M. 3833, and reduced it almost all to his obedience. Vide 2 Macc. iv. v. 3, 4, 5. The next year he returned, and while engaged in the siege of Alexandria, a false report was spread of his death: the inhabitants of Jerusalem showing their joy on this occasion, *Antiochus*, when returning from Egypt, entered that city forcibly, treated the Jews as rebels, and commanded his troops to slay all they met; 80,000 were killed in three days' time; 40,000 were made captives; and as many sold. [The construction of the Greek intimates, that 80,000 was the sum total of those who suffered on this occasion: 'Ὅκτω μυριάδες κατεφθάρσαν τέσσαρες μὲν ἐν χιρῶν νομαῖς. 'Οὐκ ἦντων δὲ τῶν ἐσφραγισμένων

ἐσφραγισμένων.] He entered into the holy of holies, being conducted by the corrupt high-priest, Menelaus, from whence he took, and carried off the most precious vessels of that holy place, to the value of 1800 talents.

A. M. 3835, *Antiochus* made a third expedition against Egypt, wherein he subdued it entirely. (*Polyb. Legation. Diodor. in Excerptis Valesii.*) The year following, he sent Apollonius into Judæa (2 Macc. v. 24, 25,) with an army of 22,000 men, with orders to destroy all who were of full age, and to sell the women and young men. Apollonius executed his commission but too punctually. It was now, that Judas Maccabæus retired into the wilderness, with his father and his brethren, 2 Macc. v. 29. These misfortunes were but preludes of what they were to suffer: for *Antiochus*, apprehending that the Jews would never be constant in obedience to him, unless he obliged them to change their religion, and to embrace that of the Greeks; issued an edict, enjoining them to conform to the laws of other nations, and forbidding their usual sacrifices in the temple, their festivals, and their sabbath. The statue of Jupiter Olympus was placed at the altar of the temple, and the abomination of desolation polluted the house of God. Many corrupt Jews complied with these orders, but others opposed them: Mattathias and his sons, retired to the mountains; old Eleazar, and the seven brethren, Maccabees, suffered death with great courage, at Antioch, 2 Macc. vii.

Mattathias being dead, Judas Maccabæus beheaded those Jews who continued faithful: he opposed the generals whom king *Antiochus* sent into Judæa, with success. The king, informed of Judas's valour and resistance, sent new forces. Finding his treasures exhausted, he resolved to go into Persia, to levy tributes, and to gather large sums, which he had agreed to pay the Romans. Knowing there were very great riches in the temple of Elymais, he determined to carry them off. But the inhabitants of the country made so vigorous a resistance, that he was forced to retreat towards Babylonia. When he was come to Ecbatana, he received news of the defeat of Nicanor and Timotheus, and that Judas Maccabæus had retaken the temple of Jerusalem, and had restored the worship of the Lord, and sacrifices.

On receiving this intelligence, the king, transported with indignation, commanded the driver of his chariot to urge the horses forward, and to hasten his journey, threatening to make Jerusalem a grave for the Jews. But Divine vengeance soon overtook him; he fell from his chariot, and bruised all his limbs. He was tormented with such pains in his bowels, as allowed

allowed him no rest: grief and vexation concurring with his disease, reduced him speedily to death's door. In this condition, he wrote to the Jews very submissively, made them large promises, and engaged even to turn Jew, if God would restore him to health. He recommended to them very earnestly, his son *Antiochus*, his heir apparent, and intreated them to favour him, and to continue faithful to him. He died, overwhelmed with pain and grief, in the mountains of Paratacene, in the little town of Tabes, A. M. 3840; *ante* A. D. 164.

V. *ANTIOCHUS EUPATOR*, son of *Antiochus Epiphanes*, was but nine years old when his father died, and left him the kingdom of Syria. *Lysias*, who governed in the name of the young prince, led against Judæa, an army of 100,000 foot, 20,000 horse, and thirty elephants, 1 Macc. vi. 2 Mac. xiii. He besieged, and took the fortress of Bethsura; from thence he marched against Jerusalem, and notwithstanding the valour and resistance of the Maccabees, the city was ready to fall into his hands, when *Lysias* received news, that *Philip* (whom *Antiochus Epiphanes*, a little before his death, entrusted with the regency of the kingdom, during the minority of his son) was come to Antioch to take the government, according to the disposition of the late king; whereupon he proposed an accommodation with the Jews, that he might return speedily to Antioch, and oppose *Philip*: having thus made peace, he immediately led the young king and his army, into Syria.

In the mean time, *Demetrius Soter*, son of *Seleucus Philopator*, nephew of *Antiochus Epiphanes*, to whom, by right, the kingdom belonged (for *Antiochus Epiphanes* procured it by usurpation from his nephew); *Demetrius*, I say, having escaped from Rome, where he had been a hostage, came into Syria: here finding the people disposed for revolt, he headed an army, and marched directly to Antioch, against *Antiochus* and *Lysias*; but the inhabitants not waiting till he besieged it, opened the gates, and delivered to him, *Lysias*, and the young king, *Antiochus Eupator*, who were put to death by his orders, without suffering them to appear before him. *Antiochus Eupator* reigned but two years, and died A. M. 3842; *ante* A. D. 162.

VI. *ANTIOCHUS THEOS*, or the *Divine*, son of *Alexander Balas*, king of Syria, was brought up by the Arabian prince, *Elmalchuel*, [*Simalcue*, Eng. Tr.] 1 Macc. xi. 39, 40, &c. *Demetrius Nicanor*, king of Syria, having rendered himself odious to his troops, one *Diodotus* (otherwise *Tryphon*) came to the Arabian king, and desired him to entrust him with young *Antiochus*, promising to place him on the throne of Syria, then pos-

sessed by *Demetrius Nicanor*, A. M. 3859; *ante* A. D. 145. *Elmalchuel* at first was unwilling, fearing lest *Tryphon* should destroy this young prince, after he had used his name to divest *Nicanor* of the kingdom: but at last, he entrusted him. *Tryphon* carried *Antiochus* to Syria, and put the crown on his head. The troops which *Demetrius* had dismissed, came and joined him; and having formed a powerful army, he marched against *Demetrius*, who was overcome, and forced to retreat to *Seleucia*. *Tryphon* seized his elephants, and made himself master of *Antioch*.

Antiochus Theos, to strengthen himself in his new acquisition, sent letters to *Jonathan Maccabæus*, high-priest and prince of the Jews, confirming him in the high-priesthood, and granting him four toparchies (or considerable districts) in Judæa; received him into the number of his friends, sent him vessels of gold, permitted him to use a gold cup, to wear purple, and a golden buckle; and gave his brother, *Simon Maccabæus*, the command of all his troops on the coast of the Mediterranean, from Tyre to Egypt. *Jonathan*, engaged by so many favours, declared resolutely against *Demetrius*, for *Antiochus*, or rather for *Tryphon*, who reigned under the name of this young prince; and on many occasions, attacked *Demetrius's* generals, who still possessed several places beyond Jordan, and in Galilee, 1 Macc. xi. 63, & seq.; xii. 24, 34.

Tryphon seeing young *Antiochus* had obtained the kingdom of Syria, resolved to usurp his crown. He thought it necessary, first, to secure *Jonathan Maccabæus*, one of the most powerful supporters of *Antiochus's* throne: he came, therefore, with troops into Judæa, invited *Jonathan* to Ptolemais, and there, on frivolous pretences, made him prisoner. However, *Simon*, *Jonathan's* brother, headed the troops of Judæa, and opposed *Tryphon*, who intended to take Jerusalem. *Tryphon*, being disappointed, put *Jonathan* to death at Bassa, or Bascama, and returned into Syria, where, without delay, he executed his design of killing king *Antiochus*. He corrupted the royal physicians, who, having published that the young prince was tormented with the stone, murdered him, by cutting him without any necessity. Thus *Tryphon* was left master of Syria. A. M. 3861; *ante* A. D. 143.

VII. *ANTIOCHUS SIDETES*, or *Soter* (the saviour) or *Eusebes* (the pious) for he is mentioned by the ancients under these different names; was son of *Demetrius Soter*, and brother to *Demetrius Nicanor*. *Tryphon*, the usurper of the kingdom of Syria, having rendered himself odious to his troops, they deserted him, and offered their services to *Cleopatra*, wife of *Demetrius*

Demetrius Nicanor, who lived in the city of Seleucia, shut up with her children, while her husband, Demetrius, was a prisoner in Persia, where he had married Rodeguna, daughter of Arsaces, king of Persia. Cleopatra, therefore, sent to *Antiochus Sidetes*, her brother-in-law, and offered him the crown of Syria, if he would marry her, to which *Antiochus* consented. He was then at Cnidus, where his father, Demetrius Soter, had placed him with one of his friends: he came into Syria, and wrote to Simon Maccabæus, to engage him against Tryphon, 1 Macc. xv. 1, 2, 3, & seq. He confirmed the privileges which the kings of Syria had granted to Simon, permitted him to coin money with his own stamp, declared Jerusalem and the temple exempt from royal jurisdiction, and promised other favours, as soon as he should become peaceable possessor of the kingdom which had belonged to his ancestors.

Antiochus Sidetes being come into Syria, married his sister-in-law, Cleopatra, A. M. 2865. Tryphon's troops resorted to him in crowds, and Tryphon, thus abandoned, retired to Dora, in Phœnicia, whither *Antiochus* pursued him with an army of 120,000 foot, and 8,000 horse, and with a powerful fleet. Simon Maccabæus sent him 2000 chosen men, but *Antiochus* refused them, and revoked all his promises. He sent Athenobius to Jerusalem, to oblige Simon to restore Gazara and Joppa, with the citadel of Jerusalem; and to demand 500 talents, as tribute for the places Simon held out of Judæa: and 500 talents more, as reparation for injuries the king had suffered, and as tribute for his own cities; threatening war against him, if he did not comply. Simon showed Athenobius all the lustre of his wealth and power, told him he had no place in his possession, which belonged to *Antiochus*; and as to Gazara and Joppa, which cities had done infinite damage to his people, he would give the king one hundred talents for the property of them.

Athenobius returned with great indignation to *Antiochus*, who was extremely offended at Simon's answer. In the mean time, Tryphon having stolen privately from Dora, embarked in a vessel and fled. *Antiochus* pursued him, and sent Cendebeus with troops into the maritime parts of Palestine, with orders to build Cedron, and to fight the Jews. John Hircanus, son of Simon Maccabæus, being then at Gazara, gave notice to his father of Cendebeus's coming. Simon furnished troops to his sons, John Hircanus and Judas, and sent them against Cendebeus, whom they routed in the plain, and pursued to Azotus.

Antiochus followed Tryphon, till he forced him to dispatch himself, after five or six years'

reign. Strabo, *lib.* xiv. Joseph. *Antiq. lib.* xiii. cap. 12, & Appian. *Syriac.* p. 132. After this, *Antiochus* thought of nothing but reducing those cities; which, in the beginning of his brother's reign, had shaken off subjection. Justin. *lib.* xxxvi. cap. i. A. M. 3869; ante A. D. 135.

Simon Maccabæus, prince and high-priest of the Jews, being treacherously killed by Ptolemy, his son-in-law, in the castle of Docus, near Jericho, the murderer sent immediately to *Antiochus Sidetes* to demand troops, that he might recover for him the country and cities of the Jews. *Antiochus* came in person with an army, and besieged Jerusalem: John Hircanus defended it with vigour; and the siege was long protracted: the king divided his army into seven parts, guarding all the avenues to the city. It being the proper time for celebrating the Feast of Tabernacles, the Jews desired of *Antiochus* a truce of seven days; which was granted: and this prince sent them bulls with gilded horns, and vessels of gold and silver, filled with incense, to be offered in the temple: he ordered likewise such provisions to be given to the Jewish soldiers, as they wanted. This courtesy of the king, so won the hearts of the Jews, that they sent ambassadors to treat of peace, and to desire that they might live according to their own laws.

Antiochus required of them to surrender their arms, to demolish the city walls, to pay tribute for Joppa, and the other cities they possessed out of Judæa, and to receive a garrison into Jerusalem. They consented to these conditions, the last excepted; for they could not bring themselves to see an army of strangers in their capital: they rather chose to give hostages, and 500 talents of silver. The king entered the city, beat down the breast-work above the walls, and returned to Syria, A. M. 3870; ante A. D. 134.

Three years afterwards, *Antiochus* marched against the Persians (or Parthians?) demanding the liberty of his brother, Demetrius Nicanor, made prisoner long before, by Arsaces; and detained by the king of Persia, against his inclination, because he intended to use him, on some favourable occasion, in exciting a war against *Antiochus*. Justin. *lib.* xxxviii. cap. 9 & 10. Livy *lib.* lix. Appian. *Syriac.* p. 132. *Antiochus*, to prevent him, raised an army of 80,000 (Orosius, *lib.* v. cap. 10, says 100,000) men; their equipment was so numerous and magnificent, that some say there were 200,000 servants, others, 300,000, the greater part being cooks, confectioners, and comedians. *Antiochus* entertained the officers in his camp, with as much delicacy and profusion, as he could have done in his capital. His army imitated the extravagance of their

their prince: the generality of the soldiers had nails of gold in their shoes, used plate, and their tents were adorned with embroidery. As soon as he appeared on the frontiers of Persia, several Eastern kings came and surrendered, detesting the pride and avarice of the Persians. *Antiochus* defeated his enemies in three engagements, and took Babylon: John Hircanus, high-priest of the Jews, accompanied him in these expeditions; and it is believed, that he had from hence the name of *Hircanus*, or *Hircanion*, which probably he acquired by some gallant action. *Nicolaus Damasc. apud Joseph. Antiq. lib. xiii. cap. 16. Euseb. in Chronic. Sever. Sulpit. Hist. lib. ii.*

As *Antiochus's* army was too numerous to continue assembled in any one place, he was obliged to divide it, to put it into winter-quarters. These troops behaved with such insolence, that they alienated the minds of all men. The cities wherein they were quartered, privately surrendered to the Persians, and all resolved to attack on one day, each the particular garrison in it; that the troops, being separated, might not assist one another. *Antiochus*, at Babylon, had intelligence of this design, and endeavoured to succour his people, with the few soldiers about him. *Phraates*, king of Persia, attacked him in the way, whom he fought with very great bravery: but, at last, being deserted by his own forces, he was overpowered and killed by the *Persians* (or *Parthians*) according to the generality of historians; *Jul. Obsequens, lib. de prodigiis. Justin, lib. xxxviii. & xxxix. Josephus, Ant. lib. xiii. cap. 16. Euseb. in Chronic. Oros. lib. v. cap. 10:* or, according to *Appian, Syriac. p. 132*, he killed himself; or, as *Ælian* says, *de Animalib. lib. x. cap. 34*, he threw himself headlong from a precipice. A. M. 3874; ante A. D. 130.

Demetrius Nicanor, or *Nicator*, re-ascended the throne, after the death of *Sidetes*.

VIII. ANTIOCHUS GRYPHUS, or *Philometor*, son of *Demetrius Nicanor* and *Cleopatra*, avenged the death of his father on *Alexander Zebinna*, who had usurped the kingdom of Syria: he attacked him, defeated him, and compelled him to shut himself up in Antioch; whence he was very soon forced by the multitude of people, which flocked together, on notice that he intended to carry off a very massy golden statue of Jupiter. In his flight by sea, he was overtaken by a violent storm, was deserted by his people, taken by pirates, and carried to *Antiochus Gryphus*, by whose direction he was put to death: *Justin, lib. xxxix. cap. 2. Josephus says, Antiq. lib. xiii. cap. 13, Zebinna* was killed in a battle fought against *Gryphus*; but *Porphyrus* says, he poisoned

PART IV. Edit. IV.

himself; not being able to survive the loss of his army, *Porphyr. in Græcis. Euseb. Scaliger, p. 227.*

Cleopatra, mother of *Gryphus*, envying the success of her son, one day, as he came from some exercise, presented him a cup of poisoned liquor, of which, *Gryphus* having been previously informed, refused to drink, but forced *Cleopatra* to quaff it herself: she died instantly. *Justin, lib. xxxix. Appian, Syriac. p. 132.* After this, *Gryphus* enjoyed the kingdom peaceably eight years, A. M. 3882, to 3890.

After this time, as he was preparing for war against the Jews, he understood that *Antiochus* of *Cyzicus*, his brother, by the mother's side (the son of *Cleopatra* and *Antiochus Sidetes*) was preparing to march against him: *Gryphus* anticipated him, attacked, defeated, and obliged him to fly. He then laid siege to Antioch, where *Cleopatra*, wife to *Antiochus* of *Cyzicus*, had shut up herself: the city being taken, *Cleopatra* retired for sanctuary to a temple, thinking herself secure there, from the violence of the conqueror: but *Tryphena*, her sister, wife of *Gryphus*, whether her husband would or no, sent soldiers into the temple, who killed *Cleopatra*, at the feet of the statue of the goddess, which she clasped in her arms. *Josephus, Antiq. lib. xiii. cap. 17. Justin, lib. xxxix. 3.*

The year following, the two brothers, *Antiochus Gryphus*, and *Antiochus* of *Cyzicus*, coming to an engagement, *Gryphus* lost the battle; and *Tryphena*, his wife, falling into the hands of *Antiochus* of *Cyzicus*, was by him slain, to avenge the murder of *Cleopatra*, committed by her (*Tryphena*) order. This victory rendered *Antiochus* of *Cyzicus*, master of Syria; and *Gryphus*, his brother, retired to *Aspendus*, where he continued till the next year, when he returned into Syria, and divided the kingdom with his brother: *Gryphus* remaining master of Syria, and *Antiochus* of *Cyzicus* possessing *Cœlo-Syria*. While the two brothers mutually weakened each other, *John Hircanus* fortified Judæa, and every day made new progress. *Justin, lib. xxxix. Appian, Syriac. p. 132. Porphyr. in Græc. Euseb. p. 227. Josephus, Antiq. lib. xiii. cap. 17.*

Antiochus Gryphus, after he had lived forty-five years, and reigned eleven years alone, and fifteen with his brother, was slain by *Heraclion's* means, who drew him into an ambuscade, A. M. 3907; ante A. D. 97. *Joseph. Widem. & Euseb. Græc. p. 227.*

Gryphus left five sons: 1. *Seleucus*, who succeeded him; 2 and 3, *Antiochus* and *Philipp*, who were twins; 4. *Demetrius Eucærus*; 5. *Antiochus*, surnamed *Dionysius*.

IX. ANTIOCHUS OF CYZICUS, (brother, by the mother's

mother's side, to *Antiochus Gryphus*, and) son of *Cleopatra* and *Antiochus Sidetes*, his uncle, was educated at *Cyzicus*, by his mother, *Cleopatra*, who was apprehensive lest *Demetrius Nicanor*, her first husband, should kill him. Hence he is called of *Cyzicus*: *Cyzicus* is a city in *Asia Minor*, on the *Propontis*. *Antiochus Gryphus* having attempted to poison *Antiochus of Cyzicus*, his brother, the latter levied troops, and prevented the effects of *Gryphus's* ill will. *Justin*, lib. xxxix. cap. 3. We saw in the preceding article, that *Gryphus*, after winning the first battle, was defeated in a second; that afterwards the two brothers were reconciled; that *Syria* continued in the possession of *Gryphus*, and that the *Cyzicentian* had *Coelo-Syria*. This last seeing himself in tranquillity, practised debauchery of all kinds, excess in eating and drinking, hunting, shows, buffooneries, and the making of machines and clock-works, which performed very surprising movements. *Diod. Sic. in Excerpt. Valesii*, p. 385.

John Hircanus, prince and high-priest of the Jews, besieged *Samaria*, A. M. 3895; ante A. D. 109; and that city being reduced by famine to extremities, the Samaritans invited *Antiochus of Cyzicus* to their assistance: this prince advanced speedily to help them; but was overcome by *Antigonus* and *Aristobulus*, sons of *John Hircanus*, who commanded the siege, and who pursued him to *Scythopolis*: after which, they resumed the siege of *Samaria*, and blocked up the city so closely, that the inhabitants were again obliged to solicit *Antiochus of Cyzicus*. This prince having received 6000 men from *Ptolemy Lathyrus*, son of *Cleopatra*, queen of *Egypt*, wasted the lands belonging to the Jews, designing thereby to oblige *Hircanus* to raise the siege of *Samaria*: but his troops were at last dispersed, and *Samaria* was taken by storm, and razed by *Hircanus*. A. M. 3895; ante A. D. 109. *Antiochus* was conquered, and put to death by *Seleucus*, son of *Antiochus Gryphus*, A. M. 3910; ante A. D. 94. *Justin* says, *Antiochus of Cyzicus* died in battle; *Josephus* says, he was taken and executed by *Seleucus*; *Porphyry*, in *Eusebius*, says, he killed himself, being on the point of falling into his enemy's hands. He reigned eighteen years. He left a son named *Antiochus*, surnamed *Pious*: he is not mentioned in *Scripture*, and his story has no relation to the *History of the Jews*. *Josephus*, *Antiq. lib. xiii. cap. 18, 21. Porphyry. apud. Euseb. Græc. p. 227. Justin, lib. xl. Prolog.*

X. ANTIOCHUS, a Jew of *Antioch*, son to the chief Jew of that city, accused his father, and other Jews, in a full assembly of the people, with a design of setting fire to the city. The people of *Antioch* hearing this accusation, fell

on the Jews present, and killed many of them; but *Antiochus*, who intended not so much to procure their destruction, as to oblige them to forsake their religion, told the inhabitants of *Antioch*, that the way to distinguish those engaged in this conspiracy, from the innocent, was, to compel them to sacrifice after the manner of the Gentiles: and that all who refused, were guilty. Many perished on this occasion, choosing to die, rather than to sacrifice to idols: others apostatized, and saved their lives by sacrilege. This happened about A. D. 35. *Vide Joseph. de Bello*, lib. vii. cap. 21. in *Lat. seu Græc. &c. in Græc.*

ANTIPAS, 'Αντίπας: for all, and against all; a Greek word compounded of *αντι*, against, and *πας*, all. The name *Antipas* is the same with *Antipater*, which signifies equal to the father, or comparable to the father. In my opinion, the Hebrew name answering to *Antipater*, is *Abihu*, אביו, he is my father, he shall be instead of a father to me.

I. ANTIPAS HEROD, or *Herod Antipas*, son of *Herod the Great*, and *Cleopatra* of *Jerusalem*. *Herod the Great*, in his first will, declared him his successor in the kingdom; but afterwards named *Archelaus*, king of *Judæa*, giving to *Antipas*, only the title of tetrarch of *Galilee* and *Peræa*. *Archelaus* going to *Rome*, to persuade *Augustus*, the Emperor, to confirm his father's will, *Antipas* went thither likewise, and the emperor gave *Archelaus* one moiety of what had been assigned him by *Herod's* will, with the quality of *Ethnarch*, promising to grant him the title of king, when he had shown himself deserving of it, by his virtuous conduct. His revenues amounted to 600 talents. To *Antipas*, *Augustus* gave *Galilee* and *Peræa*, which produced 200 talents: lastly, he gave *Philip*, *Herod's* other son, the *Batanaëa*, *Trachonitis*, and *Auranitis*, and some other places, whose income was 100 talents. *Josephus, Antiq. lib. xvii. 18.*

Antipas returning to *Judæa*, took great pains in adorning and fortifying the principal places of his dominions; he gave the name of *Julias* to *Bethzaida*, in honour of *Julia*, wife of *Augustus*; *Cinnereth*, he called *Tiberias*, in honour of *Tiberius*, afterwards emperor. He married the daughter of *Aretas*, king of *Arabia*, whom he divorced, about A. D. 33, to marry his sister-in-law, *Herodias*, wife to *Philip*, his brother, who was still living. *John the Baptist* exclaiming against this incest, was seized by order of *Antipas*, and imprisoned in the castle of *Machærus*. *Josephus* says, *Antipas* caused *John* to be taken, because he drew too great a concourse of people after him, and *Antipas* was afraid he should use his influence over the people, to induce them to revolt. But *Josephus* has reported the pretence

—not

—not the true cause; for the evangelists (better informed than he was, and eye-witnesses of what passed, and acquainted particularly with John and his disciples) assure us, that the true reason of imprisoning John was, the aversion of *Herod* and *Herodias* against him; for his freedom in censuring their scandalous marriage. Matt. xiv. 3, 4: Mark, vi. 14, 17, 18: Luke, iii. 19, 20. Josephus, *Antiq. lib. xviii. cap. 2.*

The virtue and holiness of John, even *Herod* feared and respected. Moreover *Herod* did many things out of regard to him: but his passion for *Herodias* had certainly much sooner prevailed against his life, had he not been restrained by his fears of the people, who universally esteemed John the Baptist as a prophet, Matt. xiv. 5, 6, &c. On a time when the king was celebrating his birth-day, with the principal persons of his court, the daughter of *Herodias* danced before them, and pleased him so well, that he swore to give her whatever she should ask. Her mother, *Herodias*, advised her to ask the head of John the Baptist. The king was vexed at this request; but in consideration of his oath, and of the persons at table with him, he sent one of his guards, who beheaded John in prison: the head was brought in a large basin, and given to this young woman, who carried it directly to her mother.

Aretas, king of Arabia, to revenge the affront which *Herod* had offered his daughter, declared war against him; and vanquished him, in a very obstinate fight. Josephus, *Antiq. lib. xviii. cap. 7*, assures us, that the Jews considered the defeat of *Antipas* as a punishment for the death of John the Baptist.

Some years afterwards, A. D. 39, *Herodias*, being jealous of her brother *Agrippa's* prosperity (who, from a private person, was become king of Judæa) persuaded her husband, *Herod Antipas*, to visit Rome, and to desire the same dignity from the emperor *Caius*. She intended to accompany him, hoping her presents and appearance would contribute to procure the emperor's favour: but *Agrippa*, being jealous also, though in another manner, wrote to the emperor, and accused *Antipas*. *Agrippa's* messenger arrived at Baizæ, where the emperor was, at the very time when *Herod* received his first audience. *Caius*, on the reception of *Agrippa's* letters, read them with great earnestness; in these, *Agrippa* accused *Herod Antipas* of having been a party in *Sejanus's* conspiracy against *Tiberius*, and that he still carried on a correspondence with *Artabanus*, king of *Parthia*, against the Romans. As a proof, he said that *Antipas* had in his arsenal, arms for 70,000 men. *Caius* being angry, demanded of *Antipas*,

if it wore true, that he had such a quantity of arms? and the king not daring to deny it, was banished instantly to Lyons, in Gaul. As for *Herodias*, he ordered the money which belonged to her, to be returned; and promised to forgive her, in consideration of her brother *Agrippa*: but she chose rather to follow her husband, and to share his fortune in banishment. Josephus, *Antiq. lib. xviii. cap. 2.*

This is that *Antipas* who, being at Jerusalem at the time of our Saviour's passion, ridiculed Jesus, whom *Pilate* had sent to him, dressed him in worn-out royalty, and sent him back to *Pilate*, as a mock king, whose ambition gave him no umbrage. Luke, xxiii. 7—11. The year of *Antipas's* death is not known, but it is certain, he died in exile, as well as *Herodias*. Josephus, *de Bello, lib. ii. cap. 16*, says, *Antipas* was further banished into Spain; and died there. Perhaps, *Caius*, who came into Gaul that year wherein *Antipas* was exiled thither, might then order him from Lyons to Spain. Tillemont, *Ruine des Juifs*, art. xvii. p. 44.

II. *ANTIPAS*, a faithful witness, or martyr, mentioned Rev. ii. 13. It is said, he was one of our Saviour's first disciples, and that he suffered martyrdom at Pergamus, whereof he was bishop. His festival is April 11. His acts relate, that he was burnt in a brazen bull.

ANTIPATER, Ἀντιπατρις: equal to his father; compounded of two Greek words, ἀντί, against, and πατήρ father.

I. *ANTIPATER*, son of *Jason*, sent by *Simon Maccabæus*, to the Lacedæmonians. 1 Macc. xiv. 17, 22.

II. *ANTIPATER*, an Idumæan, father to *Herod the Great*. This *Antipater* was son of another *Antipas*, or *Antipater*, appointed governor of Idumæa, by *Alexander Jannæus*, king of the Jews. Josephus, *Antiq. lib. xiv. cap. 2. de Bello, lib. i. cap. 5*. He was, both for antiquity of family, and for riches, the principal person of Idumæa. Eusebius, *Hist. Eccl. lib. i. cap. 6*, and *Julius Africanus*, call the father of *Antipater*, *Herod*, a Heathen, and a citizen of *Ascalon*. They say, that a company of robbers having pillaged a temple near *Ascalon*, carried off young *Antipater*, the father of *Herod the Great*, who was minister of this temple; that his father, *Antipater*, not being able to redeem him, this crew of thieves carried him into Idumæa, where he settled; and that being attached to *Hircanus* and his party, against *Aristobulus*, he made his fortune in the following manner.—But we had better depend on Josephus, who could be no stranger to the history of *Antipater*. As to his religion, no question but he was a Jew, and circumcised; for the Idumæans, long before,

had received circumcision and Judaism, under Hircanus, when he conquered their country. Josephus, *Antiq. lib. iii. cap. 17.*

Antipater, of whom we are speaking, was strongly attached to the party of Hircanus, king and high-priest of the Jews, against Aristobulus, who disputed with him the sovereign authority. Aristobulus, who had much more wit and valour than Hircanus, having levied an army, and worsted his brother's troops, a treaty of accommodation was proposed; whereby, Aristobulus was to have the title of king and high-priest, and Hircanus was to continue quietly at home, and enjoy his fortune. *Antipater* fearing the power and enterprize of Aristobulus, and having long been his secret enemy, was always exciting the most powerful of the Jews against him, and soliciting Hircanus to recover those privileges of which Aristobulus had unjustly deprived him. He represented to him, that his life was not safe at Jerusalem, and offered him a secure retreat in Arabia, with Aretas, *Antipater's* good friend.

Being arrived in Arabia, *Antipater* pressed Aretas to re-establish him in his dominions, and Hircanus promised, as a compensation, to restore twelve cities, which his father Alexander Jannæus, had taken from the Arabians. Aretas hereupon marched against Aristobulus, and overcame him. Aristobulus, forsaken by the greater part of his troops, retired to Jerusalem and the temple, where he was besieged by Aretas: in the mean while, Pompey having sent Scarus into Syria, and coming thither himself soon after, Hircanus and Aristobulus both went to Damascus, to justify their conduct. *Antipater*, on all occasions, strongly supported the party of Hircanus; and Pompey, without openly declaring for either side, dismissed them both, telling them, he should soon visit their country, and there he would end the dispute. He came accordingly, took Jerusalem, and carried Aristobulus and his children prisoners to Rome: but Alexander, son of Aristobulus, having escaped from those who had the charge of him, returned into Judæa, and had raised new troubles there, if *Antipater*, with the Roman soldiers in the province, had not opposed him.

During the war of Julius Cæsar in Egypt, *Antipater* did him great services, accompanying Mithridates of Pergamus, who brought him succours from Syria. He engaged the Jews of Egypt to declare for him, and to furnish him assistance. In the battle fought in the Delta, *Antipater* commanded the left wing, and came so seasonably to the aid of Mithridates, who commanded the right wing, that he recovered the battle. Cæsar was so much obliged to *Antipater* for this important service, that he gave Hircanus

the office of high-priest, offered *Antipater* what government he pleased, and gave him the administration of Judæa. He also permitted Hircanus, at the request of *Antipater*, to rebuild the walls of Jerusalem, and appointed a rescript to be drawn up for this purpose, in terms very much to the honour of Hircanus and the Jewish nation. Josephus, *Antiq. lib. xiv. 15.*

As soon as *Antipater* returned to Jerusalem, he took care to rebuild the city walls, which had been demolished by Pompey's orders; he procured the government of Jerusalem, and the country adjacent, for his eldest son Phasaël: and the government of Galilee for his other son, Herod, who was not at that time above fifteen years of age. After the death of Julius Cæsar, Cassius, one of his murderers, came into Judæa, and exacted great sums: *Antipater*, like an expert politician, managed so well, that his sons, Herod and Phasaël, were among the most diligent and early to supply this requisition: to complete which he contributed a hundred talents out of his own purse, whereby he very much gained the affections of the Romans: but Malichus, who was employed in levying this tax, conceived so much jealousy against *Antipater*, that he resolved to put him to death. *Antipater* distrusted him, and assembled troops to defend himself. Malichus affirmed, with many oaths, that he had no ill design against *Antipater*, and pretended to be reconciled, by the mediation of Marcus, governor of Syria: but this was only the better to conceal the snare he was laying for him. He corrupted Hircanus's cup-bearer, and engaged him to give *Antipater* a cup of poison, while they were together at this prince's table. As soon as *Antipater* was dead, Malichus took possession of the government of Jerusalem, and denied strongly, that he was concerned in his death. Herod and Phasaël pretended to believe him; but a little time after, he was killed, by their directions, near Tyre, to avenge his murder of their father. A. M. 3961; ante. A. D. 43. Josephus, *Antiq. lib. xiv. cap. 20.*

III. *ANTIPATER*, son of Herod the Great, and grandson of the *Antipater* of the former article, was born of Doris, Herod's first wife. His father made him marry the daughter of Antigonus, who had been beheaded at Antioch by order of Antony. As *Antipater's* mother was not of quality, and as he was born while Herod was a private man, that prince kept him and his mother at a distance from the palace, and never determined to call him to court, till it appeared, that Alexander and Aristobulus, his two sons by Mariamne, had talked in such a manner, as raised some distrust in him of their submission to his will; and till they had been rendered suspected,

unsuspected, by ill reports carried to him of their conduct. Josephus, *Antiq. lib. xvi. cap. 6. § de Bello, lib. i. cap. 17.*

Then he began to treat *Antipater* with distinction, and encouraged him to hope, that he might declare him his successor. When he visited Agrippa, who was returning to Rome, he carried *Antipater* with him, recommended him to Agrippa, desired him to present him to Augustus, and to procure for him the emperor's favour. When *Antipater* saw the preference thus given to him over his brothers, he plotted their destruction, that he might have no competitors for the crown. He accused them to Herod, though he was absent; and Herod, who, on other accounts, was not very well disposed toward them, carried them to Rome, to accuse them before Augustus. However, the emperor reconciled them to their father, and Herod brought them back from Rome, and *Antipater* with them: at his return, he called the people together in the temple, and declared, that his sons should reign after him in their order; first, *Antipater*, then the two brothers, *Alexander* and *Aristobulus*. A. M. 3993: ante A. D. 11.

Antipater's ambition soon filled Herod's palace with troubles, by calumnies against his brothers. Herod, who placed considerable confidence in him, heard his accusations without distrust, because *Antipater* feigned often to take their part, and to defend them in the king's presence, against those who said any thing to their disadvantage. At last, he accomplished their destruction, and they were strangled at Sebaste, by Herod's order, A. M. 3999, one year before the birth of our Saviour. This being accomplished, the wretch had only one thing more to do, which was to procure his father's death, that he might the sooner possess the kingdom. He formed a conspiracy, therefore, against him, with his uncle Pheroras, Herod's brother: but some concerned in the plot, were discovered and punished. The king forbade *Antipater* any correspondence with Pheroras; and *Antipater*, to remove all suspicion from himself, prevailed on his friends at Rome, to demand his presence in that city; they accordingly wrote to Herod, that he must immediately send his son to the emperor's court.

Antipater, therefore, departed from Jerusalem with great presents, taking with him Herod's will, wherein he was declared immediate successor to his father: and next to him was named, Herod, son of Mariamne, daughter to the high-priest, Simon. During *Antipater's* absence, Herod discovered clearly, that he had conspired against him, and had procured poison to dispatch him. Bathyllus, *Antipater's* slave whom he had made free, coming from Rome,

confessed that he had brought to Doris and Pheroras, poison for the king; if the first dose which they were to give him, (and which, as he supposed, they had given him) had not operated. Herod, no longer doubting his son's wickedness, wrote to him, without revealing any thing he knew, desiring he would return with all speed, lest something should happen in his absence, that might give him disturbance. *Antipater* returned into Judæa, without learning what had passed, though seven months had intervened between the discovery of the treason, and his return. Josephus, *Antiq. lib. xvi. cap. 6, § de Bell. lib. i. cap. 2.*

Antipater being arrived at Casarea, was surprised that no one came forward to meet him, or to do him honour. At Jerusalem, when he came thither, his friends were not admitted into the palace with him; and when he would have embraced the king, he thrust him from him, reproached him with the death of his brothers, Alexander and Aristobulus, and with the parricide which he had intended. The next day, he was ordered to appear before Varus, governor of Syria, Herod himself being his accuser: the poison he had prepared for his father was produced, and a criminal under sentence of death, was compelled to take it, who died instantly. *Antipater* unable to justify himself, was loaded with iron, and imprisoned: and Herod wrote to Augustus, to acquaint him with his son's proceedings. In the mean time, the king fell sick, and was carried for cure by his own appointment to Jericho. Not long after, the ambassadors he had sent to Rome, returned, and reported, that Augustus left him at liberty to do what he thought proper with *Antipater*; to send him into banishment, or put him to death, as he should judge fitting.

This news was agreeable to Herod: but his indisposition increasing daily, he called for an apple and a knife, as if with design to pare it; but when he was preparing to stab himself with this knife, Achiah, his grandson, who was present, held his arm, and made a great outcry: whereupon it was concluded, that the king was dead: this rumour reached *Antipater's* prison, who begged his keeper to set him at liberty, making him large promises, both for the present, and for the future: Herod being informed of this, raised himself on his elbow, and sent one of his guards that instant to dispatch him. Such was the end of *Antipater*, Herod's eldest son, A. M. 4001, of J. C. 1. He was buried without ceremony, in the castle of Hircanum. Herod died a few days after. Josephus, *Antiq. lib. xvii. cap. 9.*

[The history of these times, and of the troubles in Herod's family, greatly illustrate the gospel accounts

accounts of the cruelty, &c. of *Herod*: they show, that his bloody jealousy at Bethlehem, was nothing extraordinary, for him; and that no safety for the infant Saviour was to be expected from his fury, short of a residence in Egypt. In what times, and under what tyranny, was the Prince of Peace born!]

[ANTIPATRIS, for the father, or against the father.

It is scarcely possible that any son, meaning to honour his father, should name a town, "against the father:" the particle *anti* must, therefore, have an honourable signification, and mean, "on behalf of the father;" *q.* "father's town:" the same when given to a son, "the father's own boy;" *Antipater*.]

ANTIPATRIS, called anciently, *Cafar-Saba*. Acts, xxiii. 31. Josephus says, *Antiq. lib. xiii. cap. 23*, it was about 150 furlongs, or 17 miles, from Joppa. The old itinerary of Jerusalem places it ten miles from Lydda, and twenty-six from Cæsarea. Herod the Great changed its name to *Antipatris*, in honour of his father *Antipater*, of whom we have spoken above. *Antipatris* was situated in a very fruitful and agreeable plain, watered with many fine springs and rivulets, and pretty near the mountains, in the way from Jerusalem to Cæsarea. Josephus, *de Bello, lib. i. cap. 16*.

ANTONIA, a tower or fortress at Jerusalem, on the west and north angle of the temple, built by Herod the Great (and named *Antonia*, in honour of his friend *Mark Antony*) on an eminence, cut steep on all sides, and inclosed by a wall three hundred cubits high; it contained many apartments, bagnios, and halls, so that it might pass for a palace. It was in form a square tower, with a turret at each of the four corners. It was so high, that one might look from thence into the temple; and there was a covered way of communication, between this tower and the temple: so, that as the temple was, in some sort, a citadel to the town, the tower of *Antonia* was a citadel to the temple. Josephus, *Antiq. lib. xv. cap. 14*, & *de Bello, lib. vi. cap. 12*.

There is frequent mention in Josephus, of the tower of *Antonia*, particularly in his history of the Jewish war. The Romans generally kept a garrison in it; and from hence it was, the tribune ran with his soldiers, to rescue Paul out of the hands of the Jews, who had seized him in temple, and designed to kill him. Acts, xxi. 31, 32. See the PLATES; PLAN of JERUSALEM, and FRAGMENT. No. CXXXVII.

ANTONINUS PIUS, emperor of Rome, adopted by Adrian, was originally of Nîmes. The Jews relate many apocryphal things of him: as that he received circumcision; that he always favoured their nation; but persecuted the

Christians: that he became a disciple of Judah the Holy, and made himself eminent in the study of the law: that he circumcised himself, to be qualified for eating the paschal lamb: that he dissembled his religion, and while he worshipped idols, privately professed himself a Jew: that he was so learned in traditions, as to be employed with his master, in the composition of his *Mishna*: that he went every day to Judah's house, through a subterraneous passage from his palace, to study with him, and set two centinels, one at his palace-gate, the other at the Rabbins', that no one might perceive his going backward and forward so frequently; and lest his guards should reveal his secret, at his return, he killed them.

One day, he found the Rabbins Chanina, at the house of Judah the Holy, and was inclined to kill him, to prevent his discovering the correspondence of the emperor, with this Jew. Chanina, hereupon said to him, "I am not a man, but an angel." "Go, then," replied *Antoninus*, "and raise him from the dead, whom I have killed at the entrance of the subterraneous passage." Chanina went, and raised him. The emperor, in conversation with his rabbin, maintained, that the soul and body after death, might each excuse themselves, and impute the guilt of their sin to the other; the soul affirming, that it was the body which had sinned, for, from the time of its separation, it had continued free; and the body, on the contrary, that it had done nothing since death had made this division: but the rabbin undeceived him, by the parable of a certain master, who trusted a blind man, and a lame one, with the keeping of his fruit; the blind man took him who was lame on his shoulders, whereby the fruit was reached, and eaten: their master discovered their cunning, and punished them both. Basnage, *Hist. des Juifs, lib. ii. iv. cap. 9. ex Gantz Zemach David. & Gedalia Schial. Schelet Kabbala*.

[All this is fable, and entirely unaccountable. Relations of this kind, where fiction so obviously occupies the place of fact, render suspected whatever these authors relate, even though it may seem to have something of historical truth in it. Those must be trusted with very great caution, who are capable of giving credit to, and of reporting as true, such manifest impositions as the above. Neither does the reason of this invention appear; nor any service to the Jewish nation derived from it: it neither redounds to the honour, nor does it seem to have been productive of advantage to that nation.] Capitolinus informs us, that the Jews rebelled in the reign of *Antoninus*; that this prince defeated them, nevertheless he left them the liberty of using circumcision, which he denied

nied to the Samaritans; whom he forbade likewise to receive proselytes, and to make themselves eunuchs.

ANTONY, MARK, of the illustrious family of the *Antonii* at Rome, is celebrated in Roman and Grecian history. We shall notice him no farther, than as he was concerned in Jewish affairs. After the battle of Philippi, *ante* A. D. 45, wherein Brutus and Cassius were defeated, *Mark Antony* came into Asia. In Bithynia, he found envoys from all the nations of Asia, and among others, from the Jews, who exhibited accusations against Herod and Phasael; who, they said, assumed the whole authority of their government, and left Hircanus the name only of king: but Herod so wrought upon *Antony*, by his presents, that he would not give audience to his accusers, but confirmed the two brothers, Herod and Phasael, in their government.

Some time afterwards, A. M. 3963, *ante* A. D. 41, Hircanus sent an embassy to *Antony*, to desire he would issue orders for restoring those Jews who had been unjustly carried into captivity by Cassius, and dispersed in Asia. *Antony* granted his request, and wrote to Hircanus, to the Tyrians and Sidonians, to Antioch, and to Aradus, that they should set those at liberty, who had been sold by Cassius. Towards the end of the same year, when *Antony* was at Daphne, near Antioch, in Syria, a hundred principal Jews came before him with fresh accusations against Herod and Phasael; but *Antony* asking Hircanus—who first governed the province, Herod and his brother, or his accusers? Hircanus replied, Herod and Phasael; whereupon, *Antony* confirmed their authority, and established them tetrarchs over all Judæa. He even wrote letters in their favour, and ordered fifteen of their warmest accusers to be put in chains. Josephus, *Antiq. lib. xiv. cap. 22, 23*.

At last, when *Antony* came to Tyre, the Jews sent to him a deputation of a thousand, the most considerable among them, to complain against the two brothers; but *Antony* having been previously engaged and persuaded by Herod, commanded the magistrates of Tyre to punish the malcontents, and to support the tetrarchs he had appointed. Herod advised the Jewish deputies to retire, which they disregarding, the Jews, and other inhabitants of the city, fell upon them, as they were on the sea shore, killed some, and wounded others. The Jews made a great noise about the treatment of their envoys, whereupon *Antony* ordered those whom he kept in fetters, to be killed. So Herod and Phasael retained their governments.

The next year, the Parthians having entered Syria, and Antigonus, son of Aristobulus, having

promised them a thousand talents, and five hundred women, if they re-established him on the throne of his ancestors; they entered Judæa, took Hircanus and Phasael, and obliged Herod to fly to Rome, where he found *Mark Antony* and Augustus ready to grant him their protection, as much from aversion to Antigonus, whom they regarded as a very turbulent spirit, and an enemy to the Romans, as for services which *Antony* and Augustus had formerly received from Antipater, Herod's father. Thus disposed, they procured Herod to be declared king of the Jews, by the senate; and Antigonus an enemy to the Roman commonwealth. *Antony* and Augustus conducted Herod between them to the capitol; and when they had offered the usual sacrifices, and had there deposited the act of his election by the senate, they entertained him magnificently.

Herod returned to Judæa, with mandatory letters from *Antony* to the Roman officers, enjoining them to assist him in acquiring his kingdom; and, when, by the help of his own party, and of the Roman troops, he had mastered Jerusalem and Antigonus, he prevailed with *Antony* to have Antigonus's head struck off, by that means to deliver him from his greatest enemy. After this, *Antony* made war against the Parthians, but performed nothing memorable; and his return was more like a real flight, than an honourable retreat. Abandoning himself to his passion for Cleopatra, he dismissed his wife Octavia, and plunged into excesses of all kinds. At last, being defeated by Augustus, at Actium, he returned to Egypt, where, having tried several means of accommodation, he was forced to kill himself. A. M. 3974; *ante* A. D. 31. For particulars of his life, consult Plutarch, Dion, and Usher, *Ann. 3965*.

ANTOTHLAH, or *Onethuthieh*, אַנְתוֹתִיָּה; answers, songs, &c. of the Lord. Vide ANATH.

ANUA, a village, fifteen miles from Neapolis, otherwise called Sichem, or *Naplouze*, in the way to Jerusalem. Josephus, *Antiq. lib. xiv. 25*.

ANUB, or *Onoob*: עֲנֹב: a grape; from עָנָב *anob*; otherwise, a knot, in the Syriac. Son of Coz of Judah, I Chr. iv. 8.

ANUS of the *Philistines*. 1 Sam. v. 6, אָנֹס בְּעַפְלִים לִי אֶתֹם לִי LXX. Ἐὰς τὰς ἐδοῶς αὐτῶν. Vulg. *In secretiori parte natum*. The ark having been taken by the Philistines, and being kept at Ashdod, the hand of God was heavy on the people of that city, and others of the Philistines, and afflicted them with a painful disease in the anus, or in the most secret part of the passage which discharges the excrements. Interpreters are not agreed on the signification of the original, translated anus; nor on the nature of this disease. The Hebrew properly signifies,

signifies, that which is obscure and hidden. Some are of opinion, God sent the inward, or hidden piles; others, the dysentery; others, a *fiatula*, or *condyloma*, i. e. a preternatural descent of the fundament. The Psalmist seems to describe a *fiatula* (Psalm lxxviii. 66) "He smote his enemies in the hinder parts; he put them to a perpetual shame." The LXX. and Vulgate, add to verse 9, that the Philistines made seats of skins, upon which to sit with more ease, by reason of their indisposition. Herodotus, *Antiq. lib. vi. cap. 1*, seems to have had some knowledge of this history; but has assigned another cause. He says, the Scythians having plundered the temple of Askalon, a celebrated city of the Philistines, the goddess who was worshipped there, afflicted them with a peculiar disease. The Philistines, perhaps, thus related the story: but it evidently passed for truth, that this disease was ancient, and had been sent among them by some avenging deity.

To remedy this suffering, and to remove the ravages committed by rats, which wasted their country, the Philistines were advised by their priests and soothsayers, to return the ark of God to its station in Israel, with presents, (1 Sam. vi. 1, 2, 3, &c.) viz. five figures, of a golden *Anus*, i. e. of the parts afflicted, and five golden rats; hereby acknowledging, that this plague was the effect of Divine justice. This advice was followed. Josephus, *Antiq. lib. vi. cap. 1*, and some interpreters after him, believed, that the five cities of the Philistines made each a statue, which they consecrated to God, as votive offerings for their deliverance: but this seems to have originated from the figures of the rats, &c. The Heathen often imitated this conduct of the Philistines, in offering to the gods, figures representing those parts of the body which had been diseased. *Vide Theodoret, lib. viii. de Græc. affection. curand.* [Such kinds of *ex votos* are frequent also in Catholic countries, being consecrated in honour of some saint, who is supposed to have wrought the cure; they are images of wax, or of metal, exhibiting those parts of the body wherein the disease was seated.]

APADNO, אֶפְדֹּנִי: *our ornament*; from אֶפְדֹּנִי *ephod*, *an ornament*, and the affix וְ *no, our's*. This is not a Hebrew word. St. Jerom translates it, *his throne, his habit, or his covering*.

APADNO, Daniel, xi. 45, speaking of *Antichrist*, as understood by some commentators; or of *Antiochus Epiphanes*, according to the literal meaning, says (as the Vulgate reads) "He shall plant his tabernacles at *Apadno*, between the seas, in the glorious holy mountain; that he shall ascend to the very top of it, and none

shall help him." The question is, where is this *Apadno*? Some understand by it, the mount of Olives: others, take *Apadno* in an appellative sense for his palace; [and thus it is construed by our English translators: "He shall plant the tabernacles of his PALACES between the seas, and the glorious holy mountain." It seems rather to mean a royal *tent*, or moveable *residence* for royalty; not properly a palace: and may import as much as, the curtains, or sides of a tent which belongs to a chief, whether general, or king. Arab. *Takht-Revân*.] Porphyry says, *Apadno* was the name of a place in the mountains of Elimæa (or Persia) where *Antiochus Epiphanes* pitched his tents, between the Euphrates and the Tigris, when he undertook to pillage the temple of Elimaïs; but was obliged to retreat. *Porphy. apud Hieronym. in Dan. xi. Vide ANTIOCHUS EPIPHANES.*

We may translate the Hebrew thus: "He shall pitch his tents in *Apadno* of two seas;—or, in *Padan* of two rivers;"—i. e. in *Mesopotamia*, situated between the Euphrates and the Tigris, two large rivers, justly compared to seas, particularly at the time of their inundations. *Antiochus Epiphanes*, on his expedition against Artaxias, king of Armenia, who had rebelled, encamped in *Mesopotamia*, between the Tigris and Euphrates: when he was returning from Persia to Babylon, he fell from his chariot, and bruised all his limbs: of which accident he died miserably, on the mountain of Tabes; as historians inform us. Appian, *Syriac. p. 117, 131. Porphyry, apud Hieronym. in Dan. ix Polyb. in excerptis Valesii, p. 114.*

APAMEA, or APAMIA, Ἀπάμεια, *one that drives away, that puts at a distance.*

APAMEA, a city of Syria, on the Orontes, built, as is believed, by Seleucus I. king of Syria: or by his son, Antiochus Soter, in honour of queen *Apamea*, wife of Seleucus, and mother of Antiochus. It was probably the same with *Shepham*, a city of Syria. Numb. xxxiv. 10, 11.

[The river Orontes, on which this town is situated, runs northward from Lebanon: from its situation, this city is likely to have been ancient; yet I do not perceive that it is mentioned in Scripture, though it is in early Ecclesiastical History.]

II. APAMEA, a city of *Phrygia*, on the river Marsyas. Some have been of opinion, that Noah's ark rested near *Apamea*: whence this city took the surname of (*Kibotos*) *Ark*; and its medals present the figure of an ark. [This subject is not only curious in itself, but it deserves consideration as one of the traditional memorials of the Deluge: in which light we shall somewhat particularly consider it.]

On a medal, struck in honour of *Adrian*, is the figure of a man, representing the river *Marsyas*, having this inscription — ΑΠΑΜΕΩΝ ΚΙΒΩΤΟΣ ΜΑΡΣΥΙΑ. — *A medal of the Apameans;—the Ark,—and the river Marsyas*. In the *Sybilline* verses, whose author is pretty ancient, we read that mount *Ararat*, where the ark settled, is on the confines of *Phrygia*, at the sources of the river *Marsyas*. This opinion is not to be defended; mount *Ararat* was in *Armenia*, not in *Phrygia*,

[Nevertheless, that this was one of the commemorative notices of the ark, and of the deluge, may be admitted, in the sense, that traditionary shrines, or memorials of the ark, were here very ancient; and that, journeying direct from *Shinar*, *Babylon*, or &c. here one of the arks, commemorative of the original ark, rested and settled at once: i. e. here was the Arkite worship commenced, before it spread over the neighbouring country.

In reference to the medal, marked *Apameon Kibotos Marsyas*, mentioned above, we may add, that Strabo says, *lib. xii.* that the ancient name of *Apamea*, was *Kibotos*; by which name, the ark (probably of *Noah*) was understood. *Kibotos* is apparently, not a *Greek* term; and it might be the name of the temple, in which commemoration was made of the ark, and of the preservation of mankind by it.

There are several medals of *Apamea* extant, on which are represented the ark, with a man in it, receiving the dove, which is flying to him; and part of their inscription is the word *NOE*: but either this should be read *NEO*, an abridgement of *Neokoron*; or, it is the end of a word, ΑΠΑΜΕΩΝ; or (some of the medals are spurious; which has been suspected. Nevertheless, as they are from different dies, yet all referring to *Apamea*, it should seem that their authors had a knowledge of the tradition or commemoration respecting the ark, preserved in this city. I doubt not, that many more such commemorations of an event so greatly affecting mankind, were maintained for many ages, though we are now under great difficulties in tracing them. In fact, many cities boasted of these memorials; and referred to them as proofs of their antiquity, and of their settlement in early ages. *Vide Lucian, de Dea Syria.*] See the *PLATES*, with further Discussions on these *MEDALS*.

APE, *Simia*; in Hebrew, כֶּפֶז *Koph*. Scripture says, that Solomon's fleet brought—ivory and—apes. The Greek writers mention a sort of *ape*, native of Ethiopia, and around the Red Sea, called *Kephos*, or *Keipos*, or *Kebos*, which comes pretty near the Hebrew *Kuph*, or *Koph*. It was about the size of a roe-buck. The Egyptians of Babylon, in Egypt, adored a kind

of *ape*, which Strabo calls *Keipos*. *Vide 1 Kings x. 22, 2 Chron. ix. 21, also Bochart, de Animal. Sacr. par. 1. lib. ii. cap. 23, 31.*

Among the animals, an *ape* most nearly resembles the human figure. There are several sorts; some without tails (*apes*); some with short tails (*baboons*); others with long tails (*monkies*). Some have long heads, like a dog; others have rounder heads, and flatter noses. Their toes are as long as their fingers. They live commonly on the tops of trees, leaping from branch to branch with admirable dexterity. Some kinds have, on each side of the jaw, a pouch, or pocket, where they secrete any thing they would keep. The females bring one young one, which they carry on the back: when they would suckle it, they take it in their paws, and present the breast to it, like a woman.

The Egyptians are not the only people who have adored *apes*: they are still worshipped in many places of India. Maffeus, *Hist. Ind. lib. i.* describes a magnificent temple of the *ape*, with a portico for receiving victims sacrificed to it; supported by seven hundred columns, not inferior, he says, to those of the Pantheon, at Rome. When the Portuguese, A. D. 1554, pillaged the island of Ceylon, there was a magnificent temple on the top of Adam's peak, wherein they found a little box, full of gold and jewels, containing also an *ape's tooth*: the kings of the country, desirous of redeeming this tooth, which they worshipped, offered 700,000 ducats for it: but the bishop to prevent this redemption, had the tooth burnt, and the ashes thrown into the sea. *Lymchot. F. Syrrard*. The inhabitants of Goa did not dare to kill *apes*, no more than serpents: because they believed them to be the residences of spirits, created by God to afflict mankind in punishment for their sins.

[There are at this day, in India, temples, in which, with their precincts, not less than ten thousand *apes* are kept, and maintained as sacred animals: and in many others a smaller number, not less privileged and venerated. The worship, or sanctity, of these animals is founded on the history of the assistance anciently given by Hanuman, king of the *apes*, with a vast army of his subjects, to Rama, (one of the Hindoo gods) when he went to Ceylon, in search of his wife Sita. Figures of *apes* are also made and revered as idols, of which there are several, *inter alia*, in Moor's "Hindoo Pantheon:" also in the *avatars*, given in Maurice's "History of India," &c. In some parts of the country, the *apes* are held sacred, though not resident in temples; and several incautious English gentlemen, by attempting to shoot these *apes*, [rather,

perhaps, *monks*] have been exposed, not only to all manner of insults and vexations, from the inhabitants of the villages, &c. adjacent, but have even been in danger of their lives; from which they have escaped with difficulty.]

APELLES, Ἀπέλλης: from the verb ἀπέλλω, *I exclude, I separate*; or from ἀπελλαί, *public discourse*.

APELLES, mentioned by St. Paul, Rom. xvi. 10, who calls him *approved in Christ*, or an honest man, *probum in Christo*. The Greeks believe *Apelles* was one of the seventy-two disciples, and bishop of Heraclea. They observe his festival October 31. In the Roman martyrology, he is placed April 22; and September 10, with *Luke* or *Lucius*.

APHACA, or *Aphek*, a city of Syria, in mount Libanus, between Heliopolis and Biblos. *Vide* APHEK.

APHARA, a cow, or fruit bearing, or increasing, or irritating. Josh. xviii. 23. "PARAH," Eng. Trans.

[Rather "THE heifer," or young cow. It is well known that the LXX read *Baal the heifer*, in some places, where we understand *Baal the young bull*: sex making no difference, in the idols of the heathen. Was it a temple of the cow, i. e. where the cow was the symbol adopted? or, might it be in English, "Cow-town"? Is it an allusion to the Hindoo "cow of plenty"? As the heave, by its labours in the plough, was the cause of fertility, so the same word which denotes a cow, seems to import also, "the fertiliser."]

APHARSACHITES, or *Apharsathachæi*, אפרסאכאי, אפרסאי, אפרסאי: *one that divides or tears the peacocks*; from פָּרַס *paras*, to cut, to divide, and תִּךְ *thoc*, whence תִּכּי *thuchiim*, peacocks: otherwise, *parrots*, or *birds of prey*. These etymologies are foreign from the Hebrew language. From *Apharsachites* comes the word *Satrapas*.

APHARSACHITES, or *Apharsathchites*, people sent by the kings of Assyria, to inhabit Samaria, instead of those Israelites who were removed beyond the Euphrates, Ezra. v. 6. They, with other Samaritans, opposed the rebuilding of the walls of Jerusalem, Ezra. iv. 9. Perhaps, also, they were named *Prosochytes*.

APHEK, or ΑΡΗΕΚΑ אפֿהק, אפֿה, אפֿה: *a stream, a rapid torrent*; [the deep Sea] otherwise, *strength, vigour*: in Syriac, *going out*.—There are several cities of this name mentioned in Scripture.

I. APHEK, in *Judah*. Here the Philistines encamped, when the ark was brought from Shiloh, which was taken in battle by the Philistines, 1 Sam. iv. Probably this is the *Aphekah* of Josh. xv. 53.

II. APHEK, in the valley of *Jezebel*. Here the Philistines encamped, while Saul and his army lay near Jezebel, on the mountains of Gilboa, 1 Sam. xxix. 1, &c.

III. APHEK, a city of *Asher*, near the country of the Sidonians, Josh. xiii. 4; xix. 30. Perhaps this was the

IV. APHEK, a city of Syria, one of the principal in Ben-Hadad's kingdom, not far from which the battle was fought between Ahab and Ben-Hadad, wherein the Syrians were beaten (1 Kings, xx. 26, &c.) and, as they retreated with precipitation into the city, the city wall fell upon them, and crushed 27,000. Probably, in this city *Aphek*, or *Aphaca*, situated in Libanus, on the river Adonis, stood the famous temple of *Venus*, the *Aphacite*. That city lay between Heliopolis and Biblos. Sozomen, *lib. xi. cap. 55*; & *Theophan. in Chronico*, p. xviii.

APHIEREMA, one of the three toparchies added to Judæa, by the kings of Syria, 1 Macc. xi. 34. Perhaps, the *Ephram*, or *Ephraim*, mentioned John xi. 54.

APHES-DAMMIM, אֶפְסֵי-דָמִים or *Phes-domim*, *Ephes-dommim*, or *Dommim*, the portion or effusion of blood, or drop of blood; from פָּסַס *pasas*, diminution, or פָּס *pas*, portion, and דָּם *dam*, blood.

APHES-DAMMIM, a place belonging to Judah, between Shocoh and Azekah, where the Philistines encamped, when Goliath insulted Israel. 1 Sam. xvii. 1, 2.

APHIAH, אֶפְיָה: *that blows*, or *breathes*, or *speaks*; from פָּוַח *puach*: or that ties, or chains; from פָּחַח *pach*. A Benjaminite: 1 Sam. ix. 1.

APHRAIM, Eusebius places a town of this name six miles from Legio, north.

APHISES, or *Ephje*, אֶפְסֵס: *one that diminishes*, *tears away*, *destroys*; from פָּצַח *patsa*, or *petjeh*; whence פָּצַם *patsam*, to destroy. Head of the eighteenth sacerdotal family, of the twenty-four which David chose for temple service. 1 Chron. xxiv. 15. Comp. Josh. xix. 21.

APHUTEI, אֶפְטֵי: *fat*, *big*: from פָּתַח *path*.

APHUTEI, Israelites, who returned from the captivity, and settled in their own country. There is some probability, that *Aphutæi* is derived from *Jiphtah*, a city, Josh. xv. 53.

APIS. The Egyptians worshipped a steer or young bull. They maintained at Heliopolis, a bullock consecrated to the sun, which they called *Mnevis*: at Memphis, they maintained another, named *Apis*, dedicated to the moon. Osiris was adored under the figure of this animal; yet it was not altogether a common bull; but was distinguished from the rest of its species by the following marks: the whole body was black, except, say some, a white square spot on the forehead

forehead (say others, a spot like the figure of an eagle on its back: but rather—a crescent-like spot, on its forehead) the hairs of the tail were double, and it had the form of a beetle under its tongue. *Herod. lib. iii. cap. 38. Plin. lib. viii. cap. 46. Strabo, lib. xvii.*

When, after very diligent search, a calf was found with these marks on it, it was carried with great joy to the temple of Osiris, where it was fed, and worshipped as a representative of that god, so long as it lived: after its death, it was buried with great solemnity and mourning: this done, they carefully sought another with the same marks. Sometimes they were many years before they found one; but when they had succeeded, there was a great festival over all the country.

[It has been supposed, that art was occasionally used by those concerned, to produce the characteristic marks of *Apis*; the fact is credible; yet the long intervals in which a proper subject was not found, seems to militate against that supposition. It has been generally thought, the golden calf which Aaron made for Israel in the wilderness, and the calves set up by Jeroboam, to be worshipped by the ten tribes, were imitations of the Egyptian *Apis*.] *Vide CALF, CHERUB.*

[The worship of *Apis* was certainly derived from India to Egypt: the resemblances between the two living deities are well stated, from personal observation, by Fra Paolino da San Bartolomeo. *Voyage to the East Indies*, chap. 2. Eng. Edit. p. 21. He says,

"On the day of my return to *Pondicherry*, I had an opportunity of seeing a very singular scene: as on that day the god *Apis* was led in procession through the city. This deity was a beautiful fat red-coloured ox, of a middle size. The Brahmans generally guard him the whole year through in the neighbourhood of his temple; but this was exactly the period at which he is exhibited to the people with a great many solemnities. He was preceded by a band of Indian musicians; that is to say, two drummers, a fifer, and several persons who with pieces of iron beat upon copper basons. Then came a few Brahmans, and behind these was an immense multitude of people. The Pagans had all opened the doors of their houses and shops, and before each stood a small basket with rice, thin cakes, herbs, and other articles in which the proprietors of these houses and shops used to deal. Every one beheld *Apis* with reverence; and those were considered fortunate of whose provisions he was pleased to taste a mouthful as he passed. Philarchus conjectured, as we are told by Plutarch in his treatise on Isis and Osiris, that *Apis* was originally brought from India

to Egypt by the inhabitants of the latter. Plutarch himself asserts that the Egyptians considered *Apis* as an emblem of the soul of Osiris: and, perhaps, he here meant to say, that under this expression they understood that plastic power by which Osiris had produced and given life to every part of the creation.

"Pliny in his *Natural History*, speaking of *Apis*, makes use of the following remarkable words: "When he eats out of the hand of those who come to consult him, it is considered as an answer. He refused to receive any thing from the hand of Germanicus Cæsar, and the latter soon after died." From this it appears that the Egyptians entertained the same opinions respecting *Apis* as the Indians do. In Egypt, as well as India, people were accustomed to consider him as an oracle; to place food before him, and, according as he accepted or refused it, to form conclusions in regard to their good or bad fortune.

"The ox [bull] which represents *Apis*, must every three years give place to another. If he dies in the course of these three years of his deification, he is committed to the earth with all that pomp and ceremony observed at the interment of persons of the first rank. Various pagodas, or pagan temples, have on their front the figure of a cow, or perhaps two, of a colossal size."

[Dr. Forster (the translator of Fra Paolino) points out several differences between the practice of the Hindoos and the Egyptians: he says,

"The sacred ox of the Indians, for example, remains only three years in life; whereas that of the Egyptians, according to Plutarch, remained twenty-five, after which he was drowned, then embalmed, and deposited in a subterranean burying-place destined for that purpose near the village of *Abusir*, the ancient *Busiris*, not far from Memphis. The coffin of an *Apis* ox was found there by Paul Lucas and Wortley Montague." [The Indian ox is red; the Egyptian was black.]

APOCALYPSIS, Ἀποκάλυψις: *revelation*; from ἀποκαλύπτω, *I reveal, I discover.*

APOCALYPSIS, is particularly referred to the *Revelation* which St. John had, in the isle of Patmos, whither he was banished by Domitian, between the years of J. C. 95 and 97.

Caius, priest of the church of Rome, (*apud. Euseb. lib. iii. cap. 28. Hist. Eccl.*) about the end of the second century, seems to say, that the *Revelations* were written by the arch-heretic Cerinthus. Dionysius, bishop of Alexandria, says also, that some attributed them to Cerinthus; that for himself, he believed they were written by a holy man, named *John*, but he would not affirm, that they were really the work of *John the Apostle and Evangelist*. It passes, however, in

in the church, for certain, that the *Revelations* were composed by John, son of Zebedee, and brother of James; and, notwithstanding the doubts of Caius and Dionysius, the ancients [at length] unanimously acknowledged him as the author.

The *Apocalypse* was not at all times, nor in all churches admitted as canonical. St. Jerom, Amphilochius, and Sulpitius Severus, remark, that in their time, many churches in Greece did not receive this book. It is not in the catalogue of the council of Laodicea; nor in that of St. Cyril of Jerusalem; but Justin, Irenæus, Origen, Cyprian, Clemens of Alexandria, Tertullian, and after them all the Fathers of the fourth, fifth, and following ages, quote the *Revelations* as a book in their time acknowledged to be canonical: from which we conclude, that though it was long in establishing itself, yet at last it prevailed. Nevertheless, some continued to reckon it among the books spoken against; or *disputable*. The Alogi, the Marcionites, the Cerdonians, Lutherans, and others, have likewise rejected the *Revelations*; but even this proves, that it was generally received by the Catholic churches; and Protestants themselves forsake Luther in this particular; for Beza has strongly maintained against his objections, that the *Apocalypse* is authentic and canonical.

The book of the *Revelations* contains twenty-two chapters; the first three are epistolary admonitions and instructions to the angels of the seven churches in *Asia Minor*,—Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. The fifteen following chapters contain representations of the persecutions which the church was to suffer from Jews, Heretics, and Heathen; principally from the emperors Dioclesian, Maximian, Herculus, Galerius Maximian, Severus, Maxentius, Maximinus, and Licinius; and, lastly, from Julian the Apostate. After this, we have a display of the Divine vengeance against persecutors, the Roman empire, and the city of Rome, described under the name of Babylon, the great whore, seated on seven hills: and the whole is terminated by a description of the victories of the church, and its triumph over its enemies; of the marriage of the lamb, and the celestial happiness of the church triumphant.

II. APOCALYPSIS, or *Revelations of St. Peter*, an apocryphal book mentioned by Eusebius, and Jerom, and cited by Clemens of Alexandria, in his *Hypotyposes*. There is none of it remaining, that we know of. *Euseb. lib. iii. cap. 3. Hist. Eccl. Hieronym. in Catalog. Scriptur. Eccl. Clemens, apud Euseb. lib. vi. cap. 14. Hist. Eccl.*

Sozomen says, *lib. vii. cap. 19*, that in his

time there was an APOCALYPSE of St. Paul read on Good Fridays in the church; when all the people fasted religiously, in memory of our Saviour's passion.

III. APOCALYPSIS, or *Revelation of St. Paul*, an apocryphal book, used among the Gnostics and Cainites. *Epiphan. Hæres. xviii. cap. 38. G. Eycar. part II. animal, p. 120. Aug. tract. 98. in Joan.*

This book contained, as the heretics pretended, those ineffable things which the Apostle saw during his ecstasy, and which he informs the Corinthians, he was not permitted to divulge, 2 Cor. xii. 4. Sozomen says, that several monks, in his time, set a great value on this work, and affirmed that it was discovered by revelation, in the reign of Theodosius, at Tarsus, in St. Paul's house, where it had been hid in a marble coffer, under ground: but Sozomen enquiring into this fact, of an old priest belonging to the church at Tarsus, the priest answered, that he had never heard any thing of it, and believed the story to have been the invention of heretics. *Sozomen, lib. vii. Hist. Eccles. c. 19.*

IV. APOCALYPSIS, or *Revelation of St. John*, different from the true *Apocalypse*; Lambecius says, there is a MS. of it in the emperor's library. *Cod. 119. Biblioth. fol. 108. . . . 15. .*

V. APOCALYPSIS, or *Revelation of Cerinthus*. This arch-heretic composed certain *Revelations*, wherein he spoke of an earthly kingdom, and certain sensual pleasures, which the saints should enjoy for a thousand years at Jerusalem. It has been observed, under APOCALYPSIS I. that some of the ancients suspected Cerinthus to have been the author of St. John's *Revelations*; perhaps the mistake arose from this imitation by him of that work, and the ill use which that heretic had made of the apostle's writings, the better to authorize his own visions.

VI. APOCALYPSIS, or *Revelation of St. Thomas*, is known only by pope Gelasius's decree, which ranks it among apocryphal books.

VII. APOCALYPSIS, or *Revelation of Adam*. The Gnostics, as Epiphanius informs us, *Hæres. xxxi. cap. 8*, had such an *Apocalypse*: taking occasion, doubtless, of forging it, from what is said in Genesis, of the Lord's causing a deep sleep to fall on Adam, or, as the LXX have it, an ecstasy.

VIII. APOCALYPSIS, or *Revelation of Abraham*. The Sethian heretics had, in like manner, a spurious *Apocalypse* of Abraham, which Epiphanius describes as abounding with filth and nastiness. *Hæres. xxxix. cap. 5.*

IX. APOCALYPSIS, or *Revelation of Moses*. Georgius Syncellus (p. 27) speaking of this *Apocalypse*, says, the passage of St. Paul to the Galatians, is taken from it, c. vi. 15. "Neither circumcision

circumcision availeth any thing, nor uncircumcision, but a new creature." Cedrenus says, some authors will have this *Apocalypse* to be the same work as Genesis the Less, another apocryphal book extant among the ancients.

X. APOCALYPSIS, or *Revelation of Elias*. St. Jerom tells us, that the passage of St. Paul to the Corinthians (1 Cor. ii. 9) "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for those that love him," is borrowed from the Revelation of *Elias*. *Hieron. Ep.* 101, *ad Pammach.* Origen, in his citation of them, tells us, that these words are no where found, but in the secret books of *Elias*. *Hom. ult. in Matt.* xxvii. 9.

[From this great number of books called by the name of *Apocalypsis*, or *Revelations*, it should seem that the title, and perhaps, the work itself, of the *Revelations of St. John*, was more popular among the early Christians, than is usually understood; it is, at least, certain that the Mosaic ornaments of the most ancient churches now existing, have more frequent allusions to scenes in the Revelations, than to any other book in the New Testament. Imitations so numerous, might render the question of genuineness and authenticity difficult in those days: this lays succeeding ages under the greater obligations to the considerate and sedate decision of the early Christians, and to the preference they have adjudged to the book now universally received.]

APOCRYPHAL, *Ἀποκρυφός*: hidden or secret: from *ἀποκρύπτω*, to hide or conceal.

APOCRYPHAL, properly signifies HIDDEN, according to the sense of the Greek, from which it is derived. Books are called *apocryphal* on the following accounts: (1) when the author is not known; whether he has affixed no name to his work, or has affixed a false name. (2) Those which have not been admitted into the canon of Scripture, nor publicly read in the congregation, although they may have been read in private. (3) Those which are not authentic, and of Divine authority; even, if they may be thought the works of eminent or of sacred authors: for example, the Epistle of Barnabas. (4) Those which were composed by heretics, to authorize, or to justify, their errors. *Vide Hieron. Ep. ad Lætam. Aug. de Civit. lib. xv. cap. 23.*

There are *apocryphal books*, therefore, of several degrees. Some are absolutely false, dangerous, and impious, composed to defend error or to promote superstition: others are simply *apocryphal*, and not contrary to faith and good manners: [others, after having been long contested by some, have been by others received as canonical; as the church of Rome admits many,

which are by all protestants regarded as *apocryphal*, though printed with our English Bibles, and parts of them read in our church service:] all of which, St. Jerom reckons among *apocryphal* writings, and says, the church reads them, but without receiving them into the canon:—*Ecclesia quidem legit, sed intra canonicas Scripturas non recipit. Præfat. in lib. Salomon.*

There are some small parts of Scripture, which are at this day contested, and which are received by some as canonical, by others are considered as *apocryphal*; such as the titles to the Psalms, the preface to Jeremiah, Ecclesiasticus, the additions to Esther and Daniel, &c.

[Among the books claiming to belong to the Old Testament, the Jews reject all those of which no Hebrew original can be found: hence the books of the Maccabees, though admitted to contain true history, are *Apocryphal*. The *Apocryphal* books of the New Testament are numerous; and are, probably, imitations of older writers. See Fabricius, *Codex Pseudepigraphus Veteris Testamenti*, and *Codex Apocryphus Novi Testamenti*.]

APOLLO, one of the gods worshipped by the Heathen, to whom they attributed oracles, and divination. *Vide PYTHON* and *SPIRIT of PYTHON*. Acts xvi. 16; likewise Deut. xviii. 11; 1 Sam. xxviii. 7; 2 Kings, xxi. 6.

APOLLONIA, *Ἀπολλωνία*; *perdition, destruction*.

[Rather "the city of Apollo:" who being the god of day, of arts and sciences, was a deity of importance; and was worshipped in this city: yet, as Apollo was famous for his exploit, the destruction of the great serpent, Python, from which he was named *Pythones*, the idea of destruction might possibly be associated with his name. There were at least four Apollos.]

I. APOLLONIA, a city of Macedonia, through which Paul passed in his way to Thessalonica, Acts, xvii. 1. [There were several in Macedonia.]

II. APOLLONIA, a city of Palestine, situated near the sea, between Joppa and Cæsarea, almost at an equal distance from each. Josephus, Pliny, and Ptolemy speak of it. Some, very improperly, confound it with *Antipatris*. Josephus *Antiq. lib. xiii. cap. 23*, speaks of *Antipatris* and *Apollonia*, as of two different places. It is not mentioned in Scripture.

APOLLONIUS, an officer belonging to *Antiochus Epiphanes*, whom Grotius believes to have been governor of Mysia. He is called, *Misarches*, in the Greek (1 Macc. v. 24) as if *Misarches*; which may be understood either in the interpretation above, or, as signifying the chief of a crew of villains.

Antiochus Epiphanes having resolved to draw great sums from Jerusalem, sent *Apollonius* to execute

execute his design, (A. M. 3836; *ante* A. D. 167,) he came thither at the head of 22,000 men; pretended he would continue there, without giving any disturbance; and waited peaceably till the sabbath-day; when he fell on the people, and put great numbers to the sword: the city was burnt and pillaged, 10,000 persons were taken, carried captive, and sold to the king's profit. Two years afterwards, Judas Maccabæus having gathered an army of 6000 Jews, who continued faithful, *Apollonius*, at that time in Samaria, marched against him: but Judas defeated *Apollonius*, killed him, dispersed his army, carried off a very rich booty, and took *Apollonius's* sword, which he had used in the action, 1 Macc. i. 30, 31. A. M. 3838; *ante* A. D. 165.

II. *APOLLONIUS DAUS*, governor of Cælo-Syria, and general of Demetrius Nicanor (son of Demetrius Soter) having abandoned the party of Alexander Balas, and gone over to Demetrius Nicanor, he headed a powerful army, to compel the Jews to declare for Demetrius. A. M. 3856, *ante* A. D. 148. He encamped at Jamnia, and wrote to Jonathan Maccabæus, prince of the Jews, challenging him to descend into the plain, and reproaching him for continuing among rocks and mountains. Jonathan, stung by these reproaches, with his brother Simon, and 10,000 troops, sat down before Joppa. The garrison being *Apollonius's* troops, shut the gates: but the citizens seeing Jonathan preparing to force them, opened the gates, and received him. *Joseph. Antiq. lib. xiii. cap. 8. & 1 Macc. x. 69.*

Apollonius being informed that Jonathan had taken Joppa, advanced to Azotus with 3000 horse, and 8000 foot;—he left 1000 horse in ambuscade near a brook, to attack the Jews in their rear: but Jonathan having intelligence of this design, ranged his troops in such a manner, that they could face the enemy on each side, and forbade them to quit their ranks: commanding them to stand firm, and receive the first onset. *Apollonius's* horse were tiring themselves all day, with throwing darts and arrows against Jonathan's troops, who received them on their bucklers, being but little incommoded by them. Towards evening, Jonathan charged the enemy; the horse fled, and the infantry were defeated: some who escaped, threw themselves into the temple of Dagon, near Azotus; whither Jonathan pursued them, and burned them, with the temple. He took, likewise, the city of Azotus, pillaged, and burned it. In this action, *Apollonius* lost 8000 men. On this victory, Alexander Balas bestowed new favours, and new praises, on Jonathan: he sent him a golden buckle, such as the king's relations wear, and gave him the property of Accaron.

APOLLOS, Ἀπολλῶς; *one that destroys and lays waste*; from ἀπολλῆμαι, *I perish*, or *am destroyed*; or ἀπολλύνω, *I destroy*.

APOLLOS, a Jew of Alexandria, who came to Ephesus, A. D. 54, during the absence of St. Paul, who was gone to Jerusalem. He was an *eloquent man, and mighty in the Scriptures*; Acts xviii. 24. He was instructed in the way of the Lord; spoke with zeal and fervour, and taught diligently the things of the Lord: but he knew only the baptism of John: so that he was, as it were, only a *Catechumen*, and not fully informed of the higher branches of gospel doctrine: but he knew Jesus to be the Messiah, and declared himself openly as his disciple. Therefore, at Ephesus, he began to speak boldly in the synagogue, demonstrating by the Scriptures, that Jesus was the Christ. Aquila and Priscilla having heard him there, took him home with them, and instructed him more fully in the ways of God.

Some time after he inclined to go into Achaia, and the brethren wrote to the disciples there, desiring them to receive him: he was very useful at Corinth, where he watered what St. Paul had planted. It has been supposed, that the great fondness his disciples had for him, almost produced a schism, (1 Cor. iii. 4—7) “some saying, I am of *Paul*; others, I am of *Apollos*; others, I am of *Cephas*.” But this division, which St. Paul mentions and reproves in his First Epistle to the Corinthians, did not prevent Paul and *Apollos*, personally, from being closely united by the bands of Christian charity and affection. *Apollos* hearing that the apostle was at Ephesus went to meet him, and was there when St. Paul wrote the First Epistle to the Corinthians, wherein he observes, that he had earnestly entreated *Apollos* to return to Corinth, but had not prevailed upon him; that, nevertheless, he gave him room to hope, that he would visit that city at a favourable opportunity.

[Some have supposed, that the apostle names *Apollos* and *Cephas*, not as the real persons in whose names parties had been formed at Corinth, but that, in order to avoid provoking a temper which he desired might subside, he “*transfers, by a figure, to Apollos, and to himself*,” what was said really of other parties, whom, out of prudence, he declines naming. It might be simply thus:—but the reluctance of *Apollos* to return to Corinth, seems to countenance the other, which is the general opinion.]

St. Jerom, *ad Tit. iii.* says, *Apollos* was so dissatisfied with the division which had happened on his account at Corinth, that he retired into Crete, with Zeno, a doctor of the law; but that this interruption of Christian harmony having been appeased by the letter of St. Paul to the Corinthians,

Corinthians, *Apollos* returned to that city, and afterwards was bishop there. The Greeks, in their calendars, make him bishop of *Duras*; but, in their *Menæa*, they describe him as second bishop of *Colophon*, in Asia. Ferrarius says, he was bishop of *Iconium*, in Phrygia; others say, he was bishop of *Cæsarea*; consequently, we have no certainty on this subject.

APOLLYON, Ἀπολλύων, 'the destroyer;' answering to the Hebrew אבaddon, *Abaddon*; which signifies the same. St. John, Rev. ix. 11. says, that "an angel having opened the bottomless pit, a thick smoke issued out of it, and, together with this smoke, locusts, like horses prepared for battle, which were commanded by the angel of the bottomless pit, called in Hebrew, *Abaddon*; and in Greek, *Apollyon*." Vide FRAGMENT, No. XLIV.

APOSTATE, Ἀποστάτης: from ἀποστήμι, to depart, or separate.

APOSTATE. Apostates are described as, (1) Those who forsake Christianity to embrace a false religion: *e. gr.* idolatry, or Mahometanism, &c. (2) Those who forsake any holy profession, whereunto they had engaged themselves by solemn vows; and who return to a secular, worldly, irreligious way of life.

In Scripture, the name *apostate* is not always taken in this sense: so Job, xxxiv. 18,—'to say to a king, thou art an *apostate*,' (as the Vulgate translates) but the Hebrew imports only, "who says to the king, *Beſial*, thou worthless wicked headstrong, licentious, man." Proverbs vi. 12, "The man who is an *apostate*, is good for nothing;" Hebrew, "the man of *Beſial*, the wicked unrestrainable, man." Ezekiel, ii. 3. *Gentes apostatrices*, *i. e.* "Nations that have rebelled against the Lord." And when it is said, "wine and women will make wise men *apostatize*," the meaning is, that these are the most dangerous temptations man is exposed to: and the most likely to engage him deepest in sin.

APOSTLE, Ἀπόστολος, a missionary, messenger, or envoy.

[*Apostle* is applied to Jesus Christ, who was God's envoy to save the world, Heb. iii. 1; though more commonly the title is given to persons who were envoys, commissioned by him. Herodotus, lib. i. cap. 21., uses this word to denote a public herald, an ambassador, or nuncio.]

The Hebrews had *apostles*, sent by their patriarch to collect a certain yearly tribute, which the Jews paid, called *aurum coronarium*. L. xiv. *Codic. Theod. de Judeis*. Some assert, that, before Jesus Christ, they had another sort of *apostle*, who collected the half shekel, which was paid by every Israelite to the temple. Gothofred, *Notas in Cod. Theod. lib. xiv*. These

might be called *apostles*: but I cannot perceive distinctly, that this name was given to them, as it certainly was to other officers, belonging to the high-priests and heads of the people, who were sent to carry their orders to distant cities and provinces, in affairs relating to religion.

For example, St. Paul was deputed to the synagogues of Damascus, with directions to seize and imprison all who professed the religion of Christ; *i. e.* He was the *apostle* of the high-priest, &c. at Jerusalem, for this purpose: and he alludes to this custom, according to Jerom, in the beginning of his Epistle to the Galatians; saying, "that he is an *apostle*, not of man, neither by [commissioned from] man, but by [commissioned from] Jesus Christ;" *q. d.* an *apostle*, not like those among the Jews, who derived their mission from the chief priests, or from the principal men of the nation; but an *apostle* sent by Jesus Christ himself. Hieronym. in *Epist. ad Galat.* v. 1.

Eusebius and Jerom, in *Isai.* xviii. speak likewise of *apostles* sent by the Jews, to defame Jesus Christ, his doctrine, and his disciples. Justin Martyr, in his Dialogue against Trypho, says, they sent persons whom they called *apostles*, to disperse circular letters, filled with calumnies, against the Christians; and to this, it is supposed there is a reference, "we have not received letters, &c. concerning thee from Jerusalem;—but this sect is every where spoken against," Acts, xxviii. 22. Epiphanius, speaking of these *apostles*, observes, that this was a very honourable and profitable employment among the Jews.

APOSTLES of Jesus Christ, in which sense the word is now commonly used; these were his chief, his most distinguished disciples: he invested them with his authority, filled them with his spirit, trusted them particularly with his doctrine and services, and chose them to raise the edifice of his church. Jesus Christ, after his resurrection, sent his *apostles* into all the world, commissioned to preach, to baptize, to work miracles, &c. The names of the twelve *apostles* are,—

- | | | |
|------------|-----------------|---------------------|
| 1. Peter; | 5. James Major; | 9. Simon; |
| 2. Andrew; | 6. Bartholomew; | 10. Jude; |
| 3. John; | 7. Thomas; | 11. James Minor; |
| 4. Philip; | 8. Matthew; | 12. Judas Iscariot. |

This last betrayed his master, and hanged himself: Matthias was chosen in his place.

[The order in which the Apostles are named, is not the same in all places, Matt. x. 2. Mark iii. 16. Luke vi. 14. Acts i. 13. This, though a very simple fact and observation, yet has its import, in shewing that the Evangelists neither wrote in concert, nor copied one another. If they had done so, nothing could be more probable

hable than their repetition of a list already formed to their hands, of a number of names so well known as those of the Apostles; and the order of which was so perfectly indifferent to any personal object. They all begin with Simon Peter; and end with Judas Iscariot.

From the application of the title *apostle*, as given above, we may perceive in what sense the apostle Paul claims it—"Am not I an *apostle*?"—a missionary, an envoy, a person authorized by Christ to proclaim his will, &c. In the same meaning he applies the title to Barnabas, whom he includes—"or I only and Barnabas, have not we power to be accompanied by a wife, &c." so that there are, perhaps, three or four persons called *apostles* in this sense, besides the twelve mentioned in the gospels, as having been chosen to that office by Jesus Christ himself in his life time.]

APPAIM, אַפַּיִם: *countenance, visage*: from אַף *aph*, the nose; or *anger*, אַנַּף *anaph*, *wrath*: otherwise, a *baker*, from אָפָה *apha*. Son of Nadab, 1 Chron. ii. 30.

APPHUS, Σαπφης: *counsel of indignation*; otherwise, *one that usurps the counsel, or that penetrates*: from אָפַשׁ *chaphash*, to penetrate.

APPHUS, a surname given to Jonathan Macca-bæus, 1 Macc. ii. 5. *Apphus* may signify—one who faints away; or, one who abounds; or, one who scatters and disperses; according to the different ways of writing it: אָפּוּס, *deficiens*; אָפּוּשׁ, *abundare*; אָפּוּס, *spargere*.

APPHIA, Ἀφία: *that produces, or fruitful*. APPHIA, wife of Philemon, St. Paul's friend. It is believed, she suffered martyrdom with her husband, Philemon; their festival is observed November 22. [Some say she was of the noble family of Appius: related to Appius Claudius, a distinguished Roman character; and consul.]

[APPII FORUM. Acts xxviii. 15.]

"The Forum, built by Appius," the consul; the same, who having constructed a great road, it was called after him, "the Appian Way."

The uses to which the Romans put those structures, which they called *forums*, were so various, that it is not easy to ascertain the nature of this building. It might be a place for distribution of justice; or for holding a market. Horace thus mentions it, *lib. i. Sat. 5*.

Egressum magna me accepit Aricia Roma
Hospitio modico: rhetor comes Heliodorus,
Græcorum lingue doctissimus, inde Forum Appii
Differtum nautis, cauponibus atque malignis.

The *Three Taverns* were nearer to Rome than *Appii Forum*, as Cicero intimates, who going from Rome "ab Appii Foro, hora quartâ dederam aliam paulò ante à tribus Tabernis," a little before he came to the Forum of Appius he arrived at the Three Taverns, so that probably

the chief number of *Christians* waited for the apostle Paul at a place of refreshment; while some of their number went forward to meet him, and to acquaint him with their expectation of seeing him among them, for which they respectfully waited his coming.]

APPLE, Pomum, Malum. The word *malus* or *malum*, is sometimes taken generally, [in the Vulgate] and answers to the Hebrew פֶּרִי *peri*, *fructus*, *pomum*, fruit; sometimes for an *apple* and *apple-tree*; and answers to the Hebrew תַּפְּחֻאֵהוּ *taphuah*, *pomum*, *malus*.

Moses blessing Joseph, wishes him "the precious fruits brought forth by the sun and moon," i. e. by the rains and dews of heaven; by the gentle influences of the sun and moon: *literally* "the precious fruits brought forth by the sun, and the precious things put forth by the moon." The Vulgate reads, *de pomis cæli; de pomis fructuum solis & lune*. The Chaldee, and others, by the fruits of the moon, understand those which come monthly, and by the fruits of the sun, those which come yearly. Some trees, such as the fig, and the orange, have fruit almost constantly on them. Moses adds, "the fruits of the ancient mountains," probably the vine, olive, and other trees, which grow on mountains.

The spouse says, (Cant. vii. 13.) "she has all sorts of *fruits* (*poma*, apple, Vulgate) new and old, at her house, laid up for her beloved." *In portis nostris omnia poma*, &c.—but the Hebrew reads מַגִּדִּים *magadim*, things delicious, delicacies.

Solomon says, (Prov. xxv. 11.) that "a word fitly spoken, is like *apples* of gold in pictures of silver." The Vulgate renders, *in lectis argenteis*, in silver beds; *Heb.* like *apples* of gold in baskets (or net-work, fillagree-work) of silver. These *golden apples* were, probably, oranges, or citrons. The first fruits, say the *Rabbins*, were carried to the temple in silver baskets.

God commanded the Hebrews, when they planted fruit-trees, not to eat of them during the first three years. In the fourth year, the fruit was consecrated to the Lord; and in the fifth year, the proprietor gathered it for his own use.

APRIES, king of Egypt, called *Pharaoh-Hophrah*, in the sacred writings, Jer. xlv. 30. *Apries* was son of Psamais, and grandson of *Nechos*, or *Necho*, who fought Josiah, king of the Jews. He reigned twenty-five years, and was long considered as one of the happiest princes in the world: but having equipped a fleet, with design to reduce the Cyrenians, he lost almost his whole army in this expedition. The Egyptians, resolved to make him responsible for this want of success, rebelled; pre-
tending

tending he undertook the war only that he might get rid of his subjects, and govern the remainder more absolutely. He deputed *Amasis*, one of his principal officers, to meet them, in hope of bringing them to their duty: but, while *Amasis* was haranguing them, one of the multitude placed a diadem about his helmet, and proclaimed him king; the rest applauded him, and *Amasis* did not oppose the action. He put himself at their head, marched against *Apries*, defeated him, and took him prisoner. *Amasis*, treated him with kindness; but the people were not satisfied till they had taken him from *Amasis* and strangled him. Such was the end of *Apries*, according to Herodotus. Jeremiah threatened this prince with being delivered into the hands of his enemies, as he had delivered Zedekiah, king of Judah, into the hands of Nebuchadnezzar, king of Babylon. *Herodot.* lib. ii. cap. 161, 162, & 169.

This prince had made a league with Zedekiah, and promised him assistance (*Ezek.* xvii. 15); Zedekiah, relying on his forces, revolted from Nebuchadnezzar, A. M. 3414; ante J. C. 584; who, early in the year following, marched against Zedekiah; but as other nations of Syria had likewise shaken off their obedience, he first reduced them to their duty; then, towards the end of the year, he besieged Jerusalem. 2 Kings, xxv. 5; 2 Chron. xxxvi. 17; *Jerem.* xxxix. 1; lii. 4.

Zedekiah defended himself in Jerusalem, long and obstinately, in order to give time to *Pharaoh-Hophrah*, or *Apries*, to come to his assistance. *Apries* advanced, with a powerful army; and the king of Babylon raised the siege, to meet him; but *Apries*, not daring to hazard a battle against the Chaldeans, retreated into Egypt, and abandoned Zedekiah. *Ezekiel*, chap. xxix. reproaches Egypt severely with this baseness; threatening,—since it had been “a staff of reed to the house of Israel, and an occasion of falling; for when they took hold of thee by thy hand, thou didst break and rend all their shoulder;” that Egypt should be reduced to a solitude; that God would send the sword against it, which should destroy man and beast in it. This was afterwards accomplished, *first*, in the person of *Apries*; *secondly*, in the conquest of Egypt, by the Persians. To this king, likewise, are applied the words of Habakkuk (ii. 15): “Woe unto him that giveth his neighbour drink; that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on his nakedness,” *Vide* FRAGMENT, No. LVII. i.

AQUILA, a Latin word signifying *Eagle*.

AQUILA, a native of Pontus, in Asia Minor, converted by St. Paul, with his wife, *Priscilla*. Acts, xxviii. 2, &c. As *Aquila* was by
PART IV. Edit. IV.

trade a tent-maker, which was also the occupation of St. Paul, the apostle lodged with him at Corinth. *Aquila* had come thither, not long before, from Italy, being obliged to leave Rome, by the edict of the emperor Claudius, which banished all Jews from that city. *Sueton. Claud.* cap. 25. St. Paul afterwards quitted *Aquila's* house, and abode with *Justus*, near the Jewish synagogue, at Corinth, perhaps, because *Aquila* was a convert from Judaism, whereas *Justus* was a convert from Paganism; on which account the Gentiles might come and hear him with more liberty. When the apostle left Corinth, *Aquila* and *Priscilla* accompanied him to Ephesus, where he left them to profit that church by their instructions and example, while he went to Jerusalem. They did him very great services in this city, and even exposed their own lives to preserve his, *Rom.* xvi. 4. [Some say, on occasion of the tumult raised by Demetrius and his craftsmen in behalf of their goddess Diana.] They had returned to Rome, when St. Paul wrote his Epistle to the Romans, A. D. 58, wherein he salutes them with great encomiums: but they did not continue there; for, they were come to Ephesus again, when St. Paul wrote his Second Epistle to Timothy, A. D. 64, wherein he desires him to salute them in his name, 2 Tim. iv. 19. What became of them afterwards, is not known. The Greeks call *Aquila*, bishop and apostle, and honour him July 12. The festival of *Aquila* and *Priscilla* is placed in the Roman calendar, July 8. [which denotes him bishop of Heraclea.]

II. AQUILA, a celebrated translator of the Old Testament, from Hebrew into Greek. Being made surveyor of the works, by the emperor Adrian, when the city of Jerusalem (*i. e.* *Ælia*) was rebuilt by his orders, *Aquila* had opportunity, while in this employment, to become acquainted with the early disciples of Jesus, the purity of whose lives, and the eminence of whose virtues, so affected him, that he embraced Christianity. Being much addicted to judicial astrology, the governors of the church remonstrated to him, that this curious and unprofitable art was inconsistent with the profession of Christ; but, he still retaining it, was expelled the church. Being unable to endure the shame of this excommunication, *Aquila* renounced Christianity, embraced Judaism, and received circumcision: he then applied himself to study the Hebrew language: of which having acquired an accurate knowledge, he translated the Old Testament, and designing to conceal the ignominy of his apostacy, he endeavoured, says *Epiphanius*, (*Lib. de ponderib. & mensuris*) from whom we learn these particulars, to distort those passages which relate to our Saviour; and to interpret them in a sense different from that

of the LXX. This he executed, as is believed, in the emperor Adrian's time.

When *Aquila* commenced his translation, he designed to preserve closely the meaning of the text, but to render it in a free and easy manner: after which, he undertook a more exact version, wherein he attempted to render the most minute terms, strictly and literally; this, the Jews called an accurate translation, and valued it above all others. *Aquila contentiosus interpres, qui non solum verba, sed etymologias quoque verborum transferre conatus est*, says St. Jerom, in his epistle to Pammachius. Notwithstanding, in other places, Jerom commends *Aquila's* scrupulous and literal exactness. *Aquila, qui non contentiosius ut quidam putant, sed studiosius verbum interpretatur ad verbum*. And, whereas the ancients generally accuse him of changing the sense of such passages as favour Christianity, Jerom writing to Marcella, says, "that he was continually examining *Aquila's* translation, and every day discovered many things in it, which confirm our belief:" *Ut amica menti fatear, quæ ad nostram fidem pertineant roborandam plura reperio*. Origen, *ad African. Hieron. in Ezechiel. Idem ad Pammach. Idem ad Damas.*

We do not know, certainly, whether *Aquila* were a Jew, or a Gentile, before he embraced Christianity. Epiphanius makes no doubt that he was a Gentile; but others urge such difficulties against that opinion, as are not easily solved. It has been doubted, likewise, whether he might not be the same person with *Onkelos*, the celebrated paraphrast of the Pentateuch. Some Rabbins and Christian authors are for the affirmative, others for the negative: but, by the accounts of the generality of the Jews, *Onkelos* is more ancient than the *Aquila* we are speaking of; and, besides, many places in *Onkelos* and *Aquila* are translated with differences which do not seem to have been the work of the same person. Consult F. Montfaucon's Dissertation, before his *Hexapla*, p. 51, and Walton's and Serrarius's *Prolegomena*.

AQUILO, the north-wind. The Hebrews generally denote the north, by the left hand; the south, by the right hand; the west by behind; and the east by before; according to the disposition of a man whose face is turned toward the rising sun.

AR, or *Aur*, ער: *awakiny, watching, evacuation, uncovering*. [Ar was not attacked by Israel, from respect to the memory of Lot; to whose posterity God had assigned it. Deut. ii. 9.]

[Or the city, or competition. Numb. xxi. 15, 28. Deut. ii. 9, 18, 29. Isaiah xv. 1.]

Rather, to be raised: the city which is elevated, whether by its site; or by the assistance of art,

"*High-town*," Some suppose that this term was used by the Moabites, of whose dominions this city was the capital, as denoting "THE city:" in like manner as Rome was called *Urbs*, the city; so was Athens, Constantinople, &c. Perhaps the fact was, that the Moabites sometimes called this "*the passage*," sometimes "*the passages*:" and perhaps, to go to one part of the city they had only one passage to cross; but to another part of the city they had two passages. *Vide AROER.*

AR, *Areopolis, Ariel of Moab, or Rabbath-Moab*. These names signify the same city, the capital of the Moabites, on the river Arnon, which divided it in two. Theodoret, in *Isai.* xv. & xxix. calls it, simply *Ariel*: Eusebius, in *Areopolis*, the same, adding, that the idol of these people, probably Moabites, was called *Ariel*. Epiphanius, *lib. i. contra Hæres.* p. 40, says, that a small tract of land, adjoining to Moab, Ituræa, and the country of the Nabathæans, is called *Arielitis*. Isaiah, xvi. 7, 11, calls it "the city with walls of burnt brick;" *ad muros cocti lateris*; in Hebrew, *Kirharescheth*, or *Kirjath-hares*. St. Jerom says, in *loc Hebr.* this city was destroyed by an earthquake, when he was young. We believe *Charac-Moab*, or *Charax-Moab*, to be the same with *Ar* and *Areopolis*.

ARA, ארא: *cursing, one that curses*; from ארר *arar*, according to some: otherwise, *seeing*; from ראה *raah*.

ARA, son of Jether, of Asher, 1 Chron. vii. 38. [ARA, *Mountain, or pregnant, or demonstration*. 1 Chron. v. 26. Some think it denotes a crowd, a throng, of people. *Vide AR*, and AROER. *Query*, hot, or hot-bed? *Vide HARA.*]

ARAB, ארב: *one that lays snares*: otherwise, *one that multiplies*; from רבב *rabab*: otherwise, *one that multiplies*; from רבב *rabab*: otherwise, *locusts*; from ארבה *arbeh*: otherwise, *a window*; from ארבה *aruba*. A city of Judah, Josh. xv. 52.

[Rather, a place where many crevices, holes, or pits, or other excavations, afforded opportunity for *lurkers* to hide themselves: "the Haunts;" from which they could spring side-long, unawares, on the unguarded.]

ARABAH, הרבה, Ἀρεβᾶ: *great, or powerful*; from רבב *rabab*, or רבה *rabab*: otherwise, *contentious or disputative*; from רוב *rub*. A city of Benjamin, Josh. xviii. 22.

ARABIANS, ארביים, ארבי: *the evening*; or, *a place wild and desert*: or, *hostages, pledges, ravens, mixtures, mild*: this word has all these significations.

[*Oreb*, from which *Arabia* is derived, signifies to mix or mingle, it might, possibly, take its name from the different tribes of people which early mingled themselves here: and which

which do now, from time to time, unite into one body, or separate from other tribes, as circumstances induce them. The Hebrew *Orebeh*, signifies a wilderness, desert, or uncultivated country; and as this is a general description of most parts of Arabia, it bids fair to have been the origin of this name. Vide also ARAB. The Arabs have always been famous for *haunting* the deserts; and especially those passages where they expected to find travellers, and plunder.

Simon, thinks that the name *Arabia* imports *sweetness, perfume*, 2. Chron. ix. 14; observing, that this country is called *odorifera*, by Pliny, lib. v. cap. 11, and by Strabo, lib. xvi. *aromatophoros*. Herodotus, lib. iii. describes Arabia as wonderfully scented with reviving odours: and this character it also has in Diodorus Siculus, lib. iii. Dionys. Alex. *de Situ Orbis*, v. 936: and in various other writers. It is demonstrable, that this character could only appertain to a very small part of what passes under the name of Arabia; as deserts and sands are little likely to abound in odoriferous exhalations: and as to perfumes from flowers, they must needs be almost unknown.]

ARABIA, a considerable part of Western Asia, lying south-east of Judæa. It is distinguished into three parts, *Arabia Deserta*—*Petræa*, and —*Felix*.

Arabia Deserta has the mountains of Gilead west, and the river Euphrates east: it comprehends the *Itureans*, the *Edomites*, the *Nabathæans*, the people of *Kedar*, and others, who lead a wandering life, having no cities, houses, or fixed habitations; but wholly dwelling in tents; in modern *Arabic*, such are called *Bedoueens*. This country seems commonly to be described in Scripture by the word *Arab*, which signifies, properly, in Hebrew, *the west*; or people gathered together. They may have taken the name of *Arabim*, or *westerns*, from their situation, being *west* of the river Euphrates; and if so, their name *Arab* is prior to the settlement of Israel in Canaan. In Eusebius, and authors of that and the following ages, the country, and greater part of the cities beyond Jordan, and of what they call the *Third Palestine*, are considered as parts of *Arabia*.

Arabia Petræa lies south of the Holy Land. *Petra* was its capital. This country contained the southern *Edomites*, the *Amalekites*, the *Cushites* [improperly called *Ethiopians*, by our translators, and other interpreters of Scripture] the *Hivites*, the *Meonians*, or *Maonim*, &c. These people are at present known under the general name of *Arabians*: but it is of consequence to notice the ancient inhabitants of these districts, as they are mentioned in the text of

Scripture. In this country was Kadesh-barnea, Gerar, Beersheba, Lachish, Libnah, Paran, Arad, Hasmona, Obotoh, Phunon, Dedan, Segor, &c. also, mount Sinai, where the law was given to Moses.

Arabia Felix lay still farther south: being bounded east by the Persian Gulph; south by the ocean, between Africa and India: and west by the Red Sea. As this *Arabia* did not immediately adjoin the Holy Land, it is not so frequently mentioned as the former *Arabias*. It is thought, that the queen of Sheba, who visited Solomon, 1 Kings, x. 1, was queen of part of *Arabia Felix*. This country abounded with riches, and particularly with spices.

The Scripture mentions frequently the *Arabians* (meaning those adjoining Judæa) as a powerful people, who valued themselves on their wisdom. Their riches consisted principally in flocks and cattle: they paid king Jehoshaphat an annual tribute of 7,700 sheep, and as many goats, 2 Chron. xvii. 11. The kings of *Arabia* furnished Solomon with a great quantity of gold and silver, 2 Chron. ix. 14. They loved war, but made it rather like thieves and plunderers, than like soldiers. They lived at liberty in the field, or the desert, concerned themselves little about cultivating the earth, and were not very obedient to established governments. This is the idea which Scripture gives of them, Isai. xiii. 20: and the same is their character at this day.

The inhabitants of *Arabia*, who dwelt there before Abraham came into Canaan, were descended from Ham. We find there Midianites, of the race of Cush, among whom Moses retired. Abimelech, king of Gerar, is known in the time of Abraham; and the Amalekites, in the time of Moses. The Hivites, the Amorites, the Kenites, Meonians, or Mahonians, extended a good way into *Arabia Petræa*; the Horim occupied the mountains which lie south of the land of Canaan, and east of the Dead Sea. The Rephaïm, Emim, Zuzim, and Zamzummim, Gen. xiv. 5; Deut. ii. 8, 9, &c. inhabited the country called afterwards *Arabia Deserta*, and subsequently peopled by the Ammonites, Moabites, and Edomites.

Arabia is generally stony, rocky, and mountainous; principally in parts now remote from the sea, though formerly adjacent to it. In the course of ages, a vast plain has been interposed between the mountains, now in the midst of the country, and the sea, which has gradually retired from them. This is now the most fruitful and best cultivated part; but it is also the hottest: for up in the mountains, the air is much cooler than below in the plains: they also contain plants and animals of different kinds. The

plain is called *TEHAMA*; or "the Levels." *Vide* FRAGMENT, No. XXXIX.

Arabia Petrea, and *Arabia Felix*, were possessed by the descendants of Ishmael, who were more particularly known by the name of *Arabians*. *Vide* ISHMAELITES.

The *Arabians* themselves thus relate their own history: *Bibl. Orient.* p. 120, 121.

The first (whom they call pure and unmixed) *Arabians*, descended from *Cahtan*, or *Joktan*, son of Eber, and brother of Peleg; who, after the division of languages, peopled this peninsula of Asia.

The second *Arabians*, combined with these, are descendants of *Ishmael*, son of Abraham and Hagar, who came and settled among the ancient *Arabians*, and was father of the mixed *Arabians*, or *Mota-Arabes*, or *Mosta-Arabes*, or *Ishmaelites*. [N. B. Very different from the modern *Mosarabians*, or *Mostarabians*; so called by the Spaniards, because they are *Arabians* blended with other nations.]

[I learn also, that among the Malays, and other natives of the Islands, &c. in the Indian ocean, that to call another "an *Ishmaelite*," as they sometimes will do, when they quarrel, is a term of very great offence and reproach; and for which the party thus offended would revenge himself, even by the death of the offender. *Query*, Does this look as if in ancient time *Ishmael* and his descendants had settled themselves by force in these countries, and had expelled their original inhabitants; the animosity attending which still exists, though the cause be forgot? It seems congenial with the character of *Ishmael*, as a wild man, his hand against other men, &c.]

The pure and ancient *Arabians* were divided into tribes, as well as the sons of *Ishmael*. Some of these tribes still exist in *Arabia*, others are lost and extinct.

The *Ishmaelites* formed twelve tribes, according to the number of the sons of *Ishmael*, Gen. xxv. 13, 14: viz. *Nebajoth*, *Kedar*, *Abdiel*, *Mibsam*, *Mishma*, *Dumah*, *Massa*, *Hadar*, *Tema*, *Jetur*, *Naphish*, and *Kedemah*: but although these people very carefully preserve their genealogy, yet they cannot trace it up to *Ishmael*; they are obliged to stop at *Adnan*, one of his descendants; the genealogy, even of *Mahomet*, rises no higher.

Besides the descendants of *Ishmael*, who peopled the greater part of *Arabia*, the sons of Abraham and *Keturah*, of *Lot*, of *Esau*, of *Nabor*, and others, dwelt in the same country, and mixed with, or drove out, the old inhabitants.

The inhabitants of *Arabia* are divided into (1) those who dwell in cities, and (2) those who live in the field and desert: the latter abide

continually in tents, and are much more honest and simple than the *Arabians*, who live in towns. Of these, some are Gentiles, others *Mussulmans*; the former preceded *Mahomet*, and are now called among them *Arabians of the Days of Ignorance*; the others who have received the doctrines preached by *Mahomet* are called *Moslemoun*, or *Mussulmans*, i. e. believers; these are the people who conquered, and who still possess, great part of Asia and Africa; and who founded the four great monarchies, of the Turks, the Persians, Morocco, and Mogul; not to mention lesser kingdoms.

Arabia Deserta is called *Hegiaz*, and is become the most celebrated, by reason of the cities of Mecca, and Medina, which are situated in it. *Arabia Petrea* is now known by the name of *Hagar*, or *Hagiar*; which signifies stone, or rock: but *Arabia Deserta*, as understood by the ancients, extended much farther towards Syria and the Euphrates.

Joktan, son of Eber, having settled in Yemen, erected a kingdom there, and was himself the first monarch. His son, *Jarab*, succeeded him: He introduced the *Arabian* language, which took its name from him, as did the whole country. The third king was *Jaschab*; the fourth was *Abd-al-schams*, surnamed *Sobas*; from him the old *Sabæans* derived their name. His descendants reigned in Yemen, above 2000 years before the rise of Mahometanism. *Bibl. Orient. Jaman*, or *Jeman*.

The *Arabians* in general are cunning, witty, generous, and ingenious; lovers of eloquence and poetry; but superstitious, vindictive, sanguinary, and given to robbery (i. e. of those not under the protection of some of their own people) which they think allowable, because Abraham, the father of *Ishmael*, say they, gave his son nothing, Gen. xxv. 5, 6.

The ancient *Arabians* were idolaters: they worshipped a stone, says *Clemens Alexandrinus*, in *Protreptico*, 29. οἱ Ἀραβες τὸν λίθον. *Maximus Tyrius*, and the modern *Arabians*, accuse them of the same. The black stone, which has the repute of having been, from time immemorial, the object of their worship, is still to be seen in the CAABA at Mecca. They say, this stone was originally white, but has wept itself black on account of the sins of mankind. *Herodotus* says, lib. i. & iii. cap. 8, they had only two deities—*Bacchus*, and *Venus*, *Alilat*, or *Alilatta*. *Strabo* tells us, lib. xvi. that they adored only *Jupiter* and *Bacchus*: which Alexander the Great being informed of, resolved to subdue them, that he might oblige them to worship him as their third deity.

The modern *Arabians* descended from *Ishmael*, mention other names of ancient deities adored

adored in *Arabia*; as *Lakiah*, whom they invoked for rain;—*Hafedah*, for preservation from bad accidents in journeys;—*Razora*, for the necessaries of life;—*Lath*, or *Ablat*, which is a diminutive of *Abla*, the true name of God:—*Aza*, or *Uza*, from *Aziz*, which signifies the mighty God;—*Menat*, from *Menan*, distributor of favours. It is very probable, that they adored likewise the two golden antelopes, which are frequently mentioned in their histories, and which were consecrated in the temple at Mecca.

The ancient Midianites, among whom Moses retired, when he was received by Jethro, worshipped *Abda* and *Hinda*. *Urotalt*, mentioned by Herodotus, denotes, probably, the sun; and *Alilat*, the moon. The first of these words, may signify the God of light; the second, the God, or Goddess, eminently. *Vide* ABRAHAM.

Since the time of the gospel, many *Arabians* have embraced Christianity: we know of some bishops and martyrs of Arabia. In Origen's time, a council was held here against certain heretics. *Dem.* p. 852, *Thanouk*. The Mahometans acknowledge, that before Mahomet, there were three tribes in this country which professed Christianity, viz. those of *Thanouk*, *Bahora*, and *Naclab*. That of *Thanouk* having had some difference with their neighbours on the subject of religion, retired to the province of *Baharain*, on the Persian Gulph.

ADDITIONAL OBSERVATIONS.

[A History of Arabia, is that of human nature in its earliest stages of association: and with as little change of manners from generation to generation, as may be.

"If any people in the world," says Niebuhr, "afford in their history an instance of high antiquity, and of great simplicity of manners, the Arabs surely do. Coming among them, one can hardly help fancying one's self suddenly carried backwards to the ages which succeeded immediately after the flood. We are tempted to imagine ourselves among the old patriarchs with whose adventures we have been so much amused in our infant days. The language, which has been spoken for time immemorial, and which so nearly resembles that which we have been accustomed to regard as of the most distant antiquity, compleats the illusion which the analogy of manners began." *Trav.* vol. ii. p. 2.

"All that is known concerning the earliest period of the history of this country, is, that it was governed in those days by potent monarchs, called *Tobba*. This is thought to have been a title common to all those princes, as the name Pharaoh was to the antient sovereigns of Egypt." *Ib.* p. 10.

"The country which this nation inhabits, affords many objects of curiosity, equally singular and interesting. Intersected by sandy deserts, and vast ranges of mountains, it presents on one side nothing but desolation in its most frightful form, while the other is adorned with all the beauties of the most fertile regions. Such is its position, that it enjoys, at once, all the advantages of sultry and of temperate climates. The peculiar productions of regions the most distant from one another, are produced here in equal perfection. Having never been conquered, Arabia has scarcely known any changes, but those effected by the hand of nature; it bears none of the impressions of human fury, which appear in many other places.

"The natural and local circumstances of Arabia are favourable to the spirit of independence which distinguishes its inhabitants from other nations. Their deserts and mountains have always secured them from the encroachments of conquest. Those inhabiting the plains have indeed been subdued; but their servitude has been only temporary; and the only foreign powers to whose arms they have yielded, have been those bordering on the two gulphs between which this country lies." *Ib.* p. 99.

"The most antient and powerful tribes of this people are those which easily retire into the desert when attacked by a foreign enemy." *Ib.* p. 168. [This procedure explains what is intended by the prophet Jeremiah, xlix. 8, when he says, "Flee ye, turn back, dwell deep, O inhabitants of Dedan: for I bring calamity," &c. This *deep*, is not deep underground, but deep in the recesses of the desert, to which this people might flee from the devastations of their enemy.]

"The Bedouins, who live in tents in the desert, have never been subdued by any conqueror; but such of them as have been enticed by the prospect of an easier way of life, to settle near towns, and in fertile provinces, are now, in some measure, dependent on the sovereigns of those provinces.

"Such are the Arabs in the different parts of the Ottoman empire. Some of them pay a rent or tribute for the towns or pasturages which they occupy. Others frequent the banks of the Euphrates, only in one season of the year; and in winter return to the desert. These last acknowledge no dependence on the Porte." *Ib.* p. 164.

"Of all nations the Arabs have spread farthest over the world, and in all their wanderings, they have better than any other nation preserved their language, manners, and peculiar customs. From east to west, from the banks of the Senegal to the Indus, are colonies of the Arabs to
be

be met with; and between north and south, they are scattered from Euphrates to the island of Madagascar. The Tartar hordes have not occupied so wide an extent of the globe."

The customs of the Arabians are allied in many respects to those which we find in Holy writ; and are greatly illustrative of them; many being, indeed, the very same, retained to this day. Their personal and domestic maxims, their local and political proceedings, are the same now as heretofore: and the general character antiently attributed to them of being plunderers, yet hospitable; greedy, deceitful, and vindictive, yet generous, trust-worthy, and honourable, is precisely the description of their nation at present. *Vide ARABIANS.*

[ARABIA, to which St. Paul withdrew, Gal. i. 17, was, probably, not far from Damascus; some sequestered spot, or residence, where the apostle might prepare himself for the exercise of that new course of life and ministry, in which he was now about to engage. The opposition he expected to meet with, his foresight of the obstinacy, prejudices, false reasonings, and perversenesses, which he must needs encounter, seems to have rendered a temporary seclusion as proper to the Apostle as to Jesus himself, who was, we know, in the wilderness of Judea *forty days*; and probably, no longer time was spent by St Paul, in Arabia, at this period: though some suppose he dwelt three years there. But, it seems more likely, that from a short residence elsewhere, St. Paul returned immediately to Damascus, "and straightway preached Christ in the synagogues" and assemblies of that city. Comp. Acts xxvi. 20.]

[ARABIANS. The language and manners of this people are so capable of explaining many particulars, and incidents, in Scripture, that it is a great pity their history is so little known among us. The Arabs derive their remotest origin from the patriarch *Heber*, whom they call *Houd*, and who at the distance of four generations was the father of Abraham. He settled, say they, in the southern parts of Arabia, and died there about 1817 years before A. D. His son *Joctan*, named by the Arabs *Kathan*, or *Kathlan*, being the father of a numerous family, became also the first sovereign of the country: his posterity peopled the peninsula; and from him many tribes of Arabs boast their descent. They say too, that the name *Arabia* is derived from *Jarab*, one of his sons.

The Arabs of the second race derive from *Ishmael*, son of Abraham and Hagar; who came and settled among the former tribes. Of his posterity, some applied themselves to traffic and husbandry; but the far greater part kept to the deserts, and travelled from place to place, like the modern *Bedoweens*.

It is probable, that a third description of Arabs might arise from the sons of Abraham by *Keturah*, as they would naturally associate, more or less, with their brethren the *Ishmaelites*. Other occasional accessions, of a like nature, might augment the migratory population.

The present *Bedoweens* are fond of tracing their descent from *Ishmael*, and consider their numbers as fulfilling the promise made to *Hagar*, of a numerous posterity to issue from her son. Their character too, agrees with that of their alleged progenitor, for *their hand is against every man; and they dwell in the presence of* (i. e. in spite of the enmity of) *all their brethren*, round about. Their disposition leads them to the exercise of arms, and warlike habits; to the tending of flocks; and to the keen examination of the tracts and passages of their country, in hopes of meeting with booty. They despise the arts of civilized and social life: nor will they intermarry with *settled* tribes, nor with the Turks, nor with the Moors, lest they should degrade the dignity of their pedigree. Their families are now dispersed over Syria, Mesopotamia, Palestine, Egypt, and great part of Africa, beside their original country, the Arabias. They have, indeed, but few kingdoms in which they possess absolute power, but they are governed by (princes) *emirs*, and by (elders) *scheiks*; and though no where composing an empire, yet in the whole they are a prodigious multitude of men. An undeniable fulfilment (in conjunction with the Jews) of the promise made to Abraham, that his posterity should be innumerable, as the stars in heaven, or as the sand of the sea.

The Arabs have various traditions among them of Scripture personages and events. They relate adventures of Abraham their progenitor, of Moses, of Jethro, of Solomon, and others. They have seen originate in their country those modes of religion to which a great portion of mankind adhere: the Jewish, the Christian, and the Mahometan.

We have no complete list of their kings, nor history of their country; but some few fixed periods have been discovered by the learned, of which the mention of a part may be acceptable. A complete history would throw great light on Scripture: and notwithstanding the broken and divided nature of its subject, in relation to various governments, yet the general picture of life and manners which it would exhibit, could not fail of being both interesting and entertaining.

1817 *ante* A. D. JOCTAN, son of Heber: he was succeeded by his son, his grandson, and his great grandson.

Kabr-Houd, the tomb of Heber, is said to be

be extant, at the extremity of a district named Seger, situated between Hadramaut and Marah.

1698. HAMYAR, son of Abd-el-shams; whose family possessed the sovereignty 2200 years: but not without intervals of privation.

1458. AFRIKIS, contemporary with Joshua. The Arab writers say that he granted an asylum to a tribe of Canaanites expelled by Joshua.

980. BALKIS, the queen of Sheba, who visited Solomon.

MALEK, brother of Balkis: who lost an army in the moving sands of the desert.

890. AMRAM, not of the *Hamyarite* family.

860. AL ALKRAM, of the *Hamyarite* family.

DHOUHABCHAN, his son. In his reign a prodigious inundation, from a collection of waters, overwhelmed the city of Saba, the capital of Yemen, and destroyed the adjacent country.

A. D. 436. DHOULNAOVAS, deprived of his dominions by the Ethiopians, threw himself into the sea.

502. The *Hamyarites* cease to reign in Arabia, which is now governed by Ethiopian viceroys.

590. Mahomet born: he invents and propagates a new religion, which he spreads by conquest.

The early successors of Mahomet removed the seat of empire into Syria, and afterwards to Bagdad; where it continued till the taking of that city by the Tartar HOULOGAN, in the fourteenth century.

The Arabs glory in the fertility of their language, which certainly is one of the most ancient in the world: and is remarkable for a multitude of words which express the same thing. We read in Pococke's *Notes on Abulpharagius*, that Ibn Chalawaisch composed a book on the names of the lion, which amounted to 500; and those of the serpent to 200. Honey is said to have 80 names; and a sword, 1000. It is probable, that the major part of these names is metaphorical: and they might be useful in explaining the metaphorical appellations found in S. S. Some specimens of their poetry are thought by Schultens to be of the age of Solomon. The present Arabic characters are modern. The ancient writing of Arabia was mostly without vowels, like the Hebrew. The Arabs studied astronomy, astrology, divination, &c. They suffer no figure on their coins.

There are many other particulars in which this people appear to resemble their collateral relations, the Jews; and probably the worship of the true God was long preserved among them,—to the time of Jethro, at least; but the prevalence of Mahometanism has given a certain character to them, which renders them obdurate against the Gospel. The true Arabians, are not however so intolerant as the Turks: and should be carefully distinguished

not only from the Turks, the Saracens, and the Moors; but also, among the Arabs themselves, since the proportion of vices and virtues which characterize them, differs among the tribes, no less than among individuals.]

ARACEANS, or *Arkites*, people descended from *Arak*, son of Canaan, who dwelt in the city *Arce*, or *Arca*, at the foot of mount Libanus. Josephus and Ptolemy both speak of this city. Antoninus's *Itinerary* places it between Tripolis and Antaratadus. Josephus, *Antiq. lib. ix. cap. 14*, produces a fragment of the history of Assyria, wherein it is related, that the inhabitants of *Arce* submitted to the Assyrians, together with those of Sidon and the ancient Tyre. He says also, *De Bello, lib. vii. cap. 14*, that the river *Sabbaticus* empties itself into the Mediterranean, between *Arce* and Raphanea. This, is, probably, the *Arce* mentioned *Antiq. lib. v. cap. 1*, said to belong to the tribe of Asher, and otherwise called Antipas. In Solomon's time, Baariah was superintendent of the tribe of Asher, according to the Hebrew, 1 Kings, iv. 16; but Josephus says, *Antiq. lib. viii.* he was governor of the country around the city of *Acre*, which lies on the sea. In the later times of the Jewish commonwealth, this city was part of Agrippa's kingdom. *De Bello, lib. vii. cap. 24*.

ARACH, a city of Chaldaea, built by Nimrod, grandson of Cush, Gen. x. 10. In all probability, it is the town of *Aracca*, placed by Ptolemy, in the Susiana, on the Tigris, below the place of its confluence with the Euphrates. Ammian calls it *Arecha*.

Ardet Aracteis aut unda per hospita campis. TIBULL.

From this city, the *Aractean* plains, which abound with *naphta*, and sometimes take fire, derive their name: and, probably, from hence the Arabians have named *Iraca* or *Eraca*, a large province of Asia, in length, twenty days' journey: in breadth, eleven days' journey, extending along both shores of the Tigris. The capital of this province, under the Chaldeans and Assyrians, was Babylon; under the princes named Cosroës, was Madain; and under the Arabians, was Bagdat. This province is called Chaldaea, or Babylonia, by the Greeks and Latins. *Bibl. Orient.*

[*Irac* is rather an ancient name of part at least, if not the whole, of the old *Assyrian* territory.]

ARAD, or *Aured*, ארד: a wild ass, in Syriac, a dragon.

[Perhaps here the wild ass was worshipped: the ass is a frequent attendant on the deity Pan; and partakes of the honours paid to his master. As wild asses are not found, that we know of, in this desert, or in its neighbourhood, this place

place could not receive its name from any *haunt* of this animal. Possibly it might be named after a person called *Arad*. For the Natural History of the wild ass, *Vide* the PLATES.]

ARAD, *Arada*, *Arath*, *Adraa*, or *Adra*, a city south of the tribe of Judah, and the land of Canaan, in Arabia Petræa. The Israelites having advanced towards Canaan, the king of *Arad* opposed their passage, defeated them, and took a booty from them. But they devoted his country as accursed, and destroyed all its cities, when they became masters of the land of Canaan, Numb. xxi. 1. *Arad* was rebuilt; and Eusebius places it in the neighbourhood of Kadesh, four miles from Malathis, and twenty from Hebron.

[ARADO. *Stupor*, or *trembling*, or *descent*, or the *lord*. 1 Macc. xv. 23. "Aradus," E. Tr.

Probably "the mountain of descents," or what we sometimes call "the steps:" unless it be related to the *Arad* above, which seems probable enough.]

ARADUS, a city and island in the Mediterranean, on the coast of Phœnicia, over against Antadus. The isle of *Aradus* is but seven furlongs, or 875 paces, about, and is 200 paces distant from the continent. The *Aradians*, or *Arkites*, descendants of Canaan, dwelt at *Aradus*, Gen. x. 17. This country was promised to the Israelites; but they did not possess it, till, perhaps, the reign of David, or that of Solomon. See the PLATES, MEDALS of ARADUS.

ARAH, ארה, *way*, *path*: or, *daily provisions*: from ארוח *aruchah*: or, *to exhale*, from ריח *riach*.

I. ARAH, son of Ullah, a grandson of *Asher*. 1 Chron. vii. 39.

II. ARAH. His descendants returned from Babylon, to the number of 775. Ezra, ii. 5.

ARAM, ארם, *elevation*, *magnificence*; from רם *ramam*, or רום *rum*; or, *one that deceives*, from רמה *ramia*: or, *their curse*, from ארר *arar*, and the pronoun מ *am*, *their's*.

ARAM, ארם, 'Apau: from the same.

I. ARAM, fifth son of Shem, was the father of the people of Syria, who, from him, are called *Arameans*. There are many countries of this name, distinguished in Scripture; as—*Aram Naharaim*, or *Syria of the Two Rivers*, i. e. of Mesopotamia: *Aram of Damascus*; *Aram of Saba*: *Aram Bethrehob*; and *Aram of Maachah*, were in Syria; or, at least, because Syria contained the provinces of *Saba*, *Maachah*, *Rehob*, &c. Homer and Hesiod call *Arameans*, those whom the more modern Greeks call *Syrians*. The prophet Amos, ix. 7, seems to say, that the first *Arameans* dwelt in the country of Kir, in Iberia, where the river Cyrus runs; and that God brought them from thence,

as he did the Hebrews out of Egypt: but at what time this happened is not known. Moses always calls the Syrians, and inhabitants of Mesopotamia, *Aramites*. The *Arameans* often warred against the Hebrews: David subdued them, and obliged them to pay him tribute. Solomon preserved the same authority: but, after the separation of the ten tribes, it does not appear that the Syrians were generally subject to the kings of Israel; unless, perhaps, under Jeroboam II. who restored the kingdom of Israel to its ancient boundaries, 2 Kings, xiv. 25.

II. ARAM, son of Esrom, and father of Amminadab. Ruth, iv. 20; Matt. i. 34; Luke, iii. 33.

ARAMITESS, ארמיטס, Σύρα: a *Syrian woman*. *Vide* ARAM. The word *Syria*, comes probably from the Hebrew אר *tsur*, a *rock*, or *fortress*; which is also the name of the city of Tyre, formerly very famous in Syria and Phœnicia. [From which, perhaps, the Greeks gave name to the whole country.]

ARAN, ארן, *ark*; from ארן *arwn*; or, *song*, *shouting for joy*; from רנן *ranan*: or, *their curse*; from ארר *arar*, to *curse*, and the affix מם *their's*. Son of Dishan, and brother of Uz, of the race of Esau: Gen. xxxvi. 28.

ARAPHA, or rather *Rapha*, father of the giants, or *Raphaim*. The word *Rapha* may likewise signify a giant: possibly, the giants of Anak's race, in Palestine, were called *Raphaim*, because of their gigantic stature; or of the general signification of the name *Rapha*. *Vide* RAPHAÏM.

ARARAT, אררס, 'Apapâ: *Vulg. Armenia: the curse of trembling*; from ארר *arar*, to *curse*, and אררס *aretheth*, *fear*, *trembling*. *Vide* ARMENIA. According to the Syriac, *the light of him that runs*; from אור *aur*, *light*, and ירר *jarath*, or *irath*, to *run*, to *go out*; according to others, ררס *ratheh*, to *run*.

[Rather, perhaps, "mount of trembling;" of great perplexities and confusion. I cannot, however, help hinting the *possibility* that this word denotes "the mountain of mucilage," ooze, or very soft mud: which would be a just description of a mountain lately overspread by a flood, and now covered with the sediment left behind by the waters; and such, no doubt, was the first idea which struck the mind of Noah, at his exit from the ark; on beholding that mountain, whereon he landed.]

ARARAT, a famous mountain in Armenia, on which the ark is said to have rested, after the deluge, Gen. viii. 4. It is affirmed, but without proof, that there are still remains of Noah's ark on the top of this mountain: but M. de Tournefort, who visited this spot, has assured me there was nothing like it; that the top of mount *Ararat* is inaccessible, both by reason,

reason, of its great height, and of the snow which perpetually covers it. Mount *Ararat* is twelve leagues from Erivan, east, and is situated in a vast plain, in the midst whereof it rises.

The Eastern people call mount *Ararat*, on which the ark settled, *Ar-dag*, or *Parmak-dagh*, the finger mountain; because it is straight, and stands by itself, like a finger held up: [*q.* is it not rather the mountain of *Dag*? *Vide DAGON*] it is visible at the distance of ten days' journey. The city of Tauris is not very distant. *Voyage de la Boulaye*, p. 42, *Bibl. Orient.* p. 404. Tavernier says, *Voyage de Perse*, tom. i. there are many monasteries on mount *Ararat*; that the Armenians call it *Meresoussar*, because the ark stopped here. It is, as it were, taken off from the other mountains of *Armenia*, which form a long chain: from the top to the middle, it is often covered with snow three or four months of the year. He adds, tom. 4, p. 39, that the city of Nêkgivan, or Nakschivan, three leagues from mount *Ararat*, is the most ancient in the world; that Noah settled here, when he quitted the ark; that the word *Nak-schivan*, is derived from *Nak*, which signifies *ship*, and *schivan*, stopped or settled, in memory of the ark's resting on mount *Ararat*. Others call this mountain *Gioud*, or *Giouda*, in the country of Moussul, or Diarbecr, in Mesopotamia; at the foot hereof is a village, named *Thamanin* and *Corda*; by *Thamanin* meaning *eight*, in memory of the eight persons who came out of the ark: *Corda* denotes the *Gordian* mountains, so famous among the ancients. *Bibl. Orient.* p. 404. *Gioud*. We have noticed their opinion, who affirm, that the ark rested on a mountain near Apamea, in Phrygia. *Vide APAMEA*. See *Saurin's Dissert. Hist.* p. 115, 131.

The Persians call *Ararat*, "mount *Asis*;" as if they should say "the happy or fortunate mountain" [which, perhaps, is not far from the etymology of *Asia*, *q. d.* the happy country] alluding to the choice which God made of it, as a port for *Noah*. The *Armenians* maintain, by tradition, that, since *Noah*, no one has been able to climb this mountain, because it is perpetually covered with snow, which never melts, unless to make room for other snow, newly fallen; that *Noah*, when he left the ark, settled at Erivan, twelve leagues from *Ararat*, and that, at a league from this city, in a very happy aspect, that patriarch planted the vine, in a place which at present yields excellent wine.

ARAUH, or Aruna, אֲרוּנָה; ark; from אֲרוּן *arun*; otherwise, *song, joyful cry, curse.* *Vide ARAN.*

ARAUH, or ORNAN. During a pestilence which ravaged Jerusalem, the angel of the Lord

PART IV. Edit. IV.

directed the prophet Gad, to bid David go, and raise an altar to the Lord, in the threshing-floor of Araunah, the Jebusite, 1 Chron. xxi. 18, & seq.; and 2 Sam. xxiv. 18. *Araunah* was, probably, an antient inhabitant of Jerusalem, whose habitation and threshing-floor, were on mount Moriah (where afterwards the temple was built). David went immediately toward the residence of *Araunah*, to execute this order. When *Araunah* perceived him, he ran to meet him, prostrated himself, and asked what he desired of him? David answered, he came to purchase his threshing-floor, with intention to erect there an altar to the Lord, that he might be pleased to stop the plague. *Araunah* offered him not only the threshing-floor, but wood likewise, and oxen. [*Vide FRAGMENT, No. XLVIII.*] But the king would not accept them, till he had settled their price; for, said he, "God forbid, that I should offer to the Lord that which cost me nothing." David, therefore, bought the threshing-floor and the oxen, for *fifty shekels of silver*; to which he afterwards added the grounds about it, which belonged to *Araunah*, and which cost him in all—the whole of the two purchases together—as the Chronicles have it, *six hundred shekels of gold*.

ARAXES, a celebrated river, which rises in mount *Ararat*, six miles from the source of the Euphrates, and falls into the Caspian sea. This river is so large and rapid, when swelled by the melted snow, that the banks raised to direct it, &c. are carried away by it, says Chardin, *Voyage de Perse*: the noise of its waters terrifies those who hear it: the current drives boats with such impetuosity, as to waft them half a mile in an instant. Attempts have been often made to build bridges over this river, but they have constantly been overset by its waters. Notwithstanding, Paul Lucas says, tom. i. cap. 27, that at present there is a bridge over the *Araxes*: also, that there is a tradition in the country, that the spring-head of this river, is in the place where Paradise was situated. It is believed to be the Gihon mentioned by Moses, Gen. ii. 13. *Gihon*, in Hebrew, signifies to flow with impetuosity, as does *Araxes* in Greek. [*q.* the river *Swift*, or *Dart*.]

ARBACES, general of the Medes, and governor of Media, under Sardanapalus, king of Assyria. Observing the softness and the effeminate manners of Sardanapalus, he could not brook obedience to him any longer. He took arms, in conjunction with the principal officers of the Median army: made an alliance with Belesis, governor of Babylon, and both together attacked Sardanapalus, with an army of 400,000 men. *Arbaces* was worsted in the first three battles fought against the king: but in the

A A

fourth,

fourth, the Bactrians deserting to him, he attacked Sardanapalus suddenly in the night, and drove him from his camp. The king retired to Nineveh, and gave the command of his army to Salamenes, his wife's brother. Salamenes lost two battles against the conspirators, and almost all his troops. Nineveh was besieged three years, from A. M. 3254, to 3257; but this last year, the river Tigris being swelled in an extraordinary manner, by the rains, overflowed its banks, and beat down twenty-two furlongs, or 2550 paces, of the city wall. The conspirators hereupon entered the breach, and saluted their principal commander, *Arbaces*, as king. But *Arbaces* was content with having restored his country to its liberty, and would not assume the title of king. After his death, was an interregnum, which lasted to A. M. 3296, when Dejoces was acknowledged king of the Medes. *Diodor. Sic. lib. ii. Herodot. lib. i. Justin. lib. i*

Dr. Prideaux asserts, that *Tiglath-pileser* and *Arbaces* are the same person, under two names; contrary to the opinion of archbishop Usher, who supposes one to have possessed Media, the other Assyria. Diodorus Siculus positively tells us, that *Arbaces* had Assyria, as well as Media, for his share in the partition of the former empire; therefore there is no room for a *Tiglath-pileser*, or a *Ninus Junior*, distinct from him, to reign in Assyria during his time. *Prid. Connect. part i. book i.*

ARBATTIS, Ἀρβάτις: *caution, answering*; from אֲרָב aurah. A city of Galilee, taken and destroyed by Simon Maccabæus, 1 Macc. v. 23.

ARBE, or AUREBO, אֲרֵב, a city. See KIRJATH-ARBAH, or HEBRON and MAMRE; the city of the four; from רָבָו rabo: or, lying down, from רָבַצַּב rabatz.

[But, it might be named from its figure, four square: and in this case, it might be so named before the four illustrious persons were interred in it.]

ARBE, otherwise HEBRON. *Arbe* was, probably, the founder of Hebron. It was first possessed by giants of the race of Anak; afterwards it was given to the tribe of Judah, and the property of it was transferred to Caleb. The Rabbins have a tradition (related by St. Jerom, in his Hebrew questions on Genesis) that Hebron was called *Arbe*, i. e. FOUR, because the four most illustrious patriarchs, *Adam*, *Abraham*, *Isaac*, and *Jacob*, were buried there; or, as others say, because FOUR of the most celebrated matrons of antiquity were interred there, viz. *Eve*, *Sarah*, *Rebecca*, and *Leah*: but there is no accounting for these Rabbinical traditions.

ARBELA, Ἀρβηλα: *renewing of old age*; from אֲרָב aur, to awake, and בֵּלָה bala, old age: or snares; from אֲרָב arab: or, the plain of

God; from עֲרֵבָה, and אֵל: or, the locust of *God*; from אֲרֵבָה, a locust.

I. ARBELA. We know more than one city of this name in Palestine. Josephus, *Antiq. lib. xii. cap. 18. xiv. cap. 27*, speaks of an *Arbela*, in Galilee, near Sephoris. Bacchides, in his way from Antioch to Judæa, encamped at *Arbela*. There were caverns near *Arbela*, of difficult access, whither thieves retired. Herod forced them from thence, but they returned, and did great mischief in the country. Josephus says, that being sent governor of Galilee, in the beginning of the war against the Romans, he fortified a place called *Arbela*. *De Bello, lib. ii. cap. 25, & de Vita sua, p. 1013.*

II. ARBELA, a city in the great plain, nine miles from Legio, probably east. Eusebius and Jerom.

III. ARBELA, a city beyond Jordan, belonging to the region of Pella. Eusebius.

IV. ARBELA, a place mentioned Hosea x. 14; where we read in the Vulgate, *sicut vastatus est Salmana à domo ejus, qui vindicavit Baal*: "As *Shalmana* was overcome by him who made war against him, after having destroyed the altar of Baal," designing to describe *Gideon* (Jud. vi. 25; vii. viii. 10, &c.) but the Hebrew imports, "As *Shalmana* spoiled *Beth-ARBEL* in the day of battle." Some explain this passage, as relating to the taking of the city *Arbela*, by *Salmaneser*: but this event is not noticed in history. Jerom, and the Alexandrian MS. read *Jerobaal*; and understand it with the Vulgate, of the victory obtained by *Gideon* over *Zalmunna*.

Arbela, or *Arbah-el*, signifies—fine countries, countries of God: for which reason, we find many places named *Arbela*. It is said, 1 Macc. ix. 2, that Bacchides and Alcimus came into Galilee, and encamped at Maseloth, which is in *Arbela*. The city Masal, or Misheal, was in the tribe of Asher, near to which were very fine fields, and a place called *Arbela*, Josh. xix. 26.

[ARBI, Locust, or window, or insinuating, or multiplying. 2 Sam. xxiii. 35. Arb, or Areb, was a city of Judah.

Probably, places for lying in wait, or ambushes: lurking places. Vide ARBELA I. and ARAB.]

ARBITE, אֲרֵבִי: from the same.

ARGA, a city of Phœnicia. Vide ARACA. It was allotted to Asher. It is situated between Arad and Tripolis.

ARCE (from ARKE) otherwise called *Rekem*, by change of pronunciation, or *Petra*, the capital of Arabia Petræa. Vide REKEM and PETRA.

ARCH, TRIUMPHAL. It is said, 1 Sam. xv. 12, that Saul, after the defeat of the Amalekites, erected a triumphal arch on Carmel: *Eo quod venisset Saul in Carmelum & crexisset sibi fornicem*

fornicem triumphalem.”—Hebrew, “he lifted up a hand;” [in our English translation, “set him up a place,” i. e. a monument.] We know not the nature or form of this monument: it was probably, some heap of stones, or a column, to preserve the memory of his victory. The author of the Hebrew traditions on the books of Kings, says that Saul’s *triumphal arch* was composed of branches of myrtle, palm, and olive-trees.

[The story acquires additional force, by this notice of the trophy; since we find hereby that Saul in the midst of his triumph, was punished by the predictions, &c. of Samuel. *Vide* FRAGMENT, No. CCXVIII. 6, 7. Was not the *hand* erected by Moses on, or over against, the throne of the Lord, Exod. xvii. 16, of the same nature as this *hand* erected by Saul?] For the *TRIUMPHAL ARCH* of *TITUS*, after the destruction of Jerusalem, see the *PLATES: ROMAN MONUMENTS OF JUDEA CONQUERED*.

ARCHELAIS, Ἀρχελαΐς. See *ARCHELAUS*.

ARCHELAIS, a city of Judæa, built by *Archelaus*, ethnarch of the country, son to Herod the Great, some time before his exile to Vienne, in Dauphiny. Probably it stood in that large plain which lies on the western shore of the Jordan.

ARCHELAUS, Ἀρχελαός: *prince of the people*; from ἀρχων, *chief*, *prince*, and λαός, *the people*.

I. *ARCHELAUS*, king of Cappadocia, father of Glaphyra, wife of Alexander, son to Herod the Great. *Archelaus*, was a wise and judicious prince; being informed of Herod’s anger against Alexander, his son-in-law, he came to Jerusalem, at first seemed to adopt Herod’s passion, declared he was ready to divorce his daughter from Alexander, condemned extremely the young prince, and commended Herod; then—when he saw the king softened—he dexterously shifted the accusations from Alexander, to those who were about him; and Pheroras, Herod’s brother, visiting *Archelaus*, to desire him to make his peace with his brother, *Archelaus* induced him to confess to Herod, that he had been the cause of trouble in his family, and to beg his pardon: and, that then, he *Archelaus*, would assist him in recovering the king’s good graces. Thus, *Archelaus*, by his prudence, re-established peace, in Herod’s court; reconciled him to his sons, Alexander and Aristobulus; and to Pheroras, his brother. *Antiq. lib. xvi. cap. 12. & de Bello, lib. i. cap. 17.*

Some time afterwards, Alexander being accused to Herod, of designing to retire, with his wife, to her father, *Archelaus*, which he acknowledged, Herod conceived great suspicions against *Archelaus*; and, in the last assembly convened by him at *Berytus*, where the death of Alexander and Aristobulus was determined,

he would not suffer *Archelaus* to be present, though the emperor, Augustus, had expressly written that he should be so. *Vide* ALEXANDER. Joseph. *Antiq. lib. xvi. cap. 16. in fine, 17. initio. De Bello, lib. i. cap. 17.*

II. *ARCHELAUS*, son of Herod the Great, and Maltace, his fifth wife. Herod having put to death his sons Alexander, Aristobulus, and Antipater, and expunged out of his will Herod Antipas, whom he had declared king, he substituted *Archelaus*, and gave Antipas the title of tetrarch only. *Antiq. lib. xvii. cap. 10.* After the death of Herod, *Archelaus* ordered that king’s will to be read, wherein he, *Archelaus*, was declared king, on condition that Augustus consented. Hereupon the assembly cried, “Long live king *Archelaus*!” and the soldiers promised the same fidelity to him, as they had shewn to his father. *Archelaus* buried his father magnificently, came to Jerusalem, and there mourned seven days, according to custom. He then gave a splendid entertainment to the people. He went to the temple, harangued the multitude, promised them good treatment, and declared, he would not assume the title of king till the emperor had confirmed it. A. M. 4001; ante A. D. 3.

The people, notwithstanding, tumultuously demanded the execution of those who advised Herod to slay certain zealots, who had pulled down a golden eagle from one of the temple gates. They also required *Archelaus* to divest Joazar of the high-priesthood; and they vehemently reproached the memory of the late king. *Archelaus* sent troops to suppress the mutineers, who killed near 3000 of them, about the temple. After this, he embarked at Cæsarea, for Rome, to procure from Augustus the confirmation of Herod’s will. Antipas, his brother, went to Rome likewise, to dispute his title, pretending that Herod’s first will should be preferred to his last, which, said he, was made by him when his understanding was not entire.

The two brothers, *Archelaus* and *Antipas*, procured able orators to display their pretensions before the emperor; and when they had done speaking, *Archelaus* threw himself at Augustus’s feet; Augustus gently raised him, said he would do nothing contrary to Herod’s intention, or his interest: but, refused to decide the affair at that time. Some time afterwards, the Jews sent a solemn embassy to Rome, to desire Augustus would permit them to live according to their own laws, and on the footing of a Roman province; without being subject to kings of Herod’s family, but only to the governors of Syria. Augustus heard them, and likewise heard *Archelaus* in reply; then broke up the assembly without declaring himself.

After some days, he sent for *Archelaus*, gave him the title, not of king, but of ethnarch, with one moiety of the territories which his father, Herod, had enjoyed; promising him the crown likewise, if his good conduct deserved it. *Archelaus* returned to Judæa, and, under pretence that he had countenanced the seditious against him, he deprived Joazar of the high-priesthood, and gave that dignity to his brother Eleazar. He governed Judæa with so much violence, that, after seven years, the chiefs of the Samaritans and Jews accused him before Augustus: the emperor immediately sent for his agent, at Rome, and without condescending to write to *Archelaus*, he commanded the agent to depart instantly for Judæa, and order *Archelaus* to Rome to give an account of his conduct.

On this prince's arrival at Rome, the emperor called for his accusers, and permitted him to defend himself; which he did so insufficiently, that Augustus banished him to Vienne, in Gaul; where he continued, in exile, to the end of his life; the year whereof is not well known. *Antiq. lib. xvii. cap. ult. & de Bello, lib. ii. cap. 6.*

ARCHEVITES, ארכיטות, *long*: from ארך *erac*: otherwise, *that cure*, from ארכל *arocal*.

ARCHI, ארכי, Ἀρχι: *length, or extent*; from ארך *arach*: also, *health*; otherwise, *a scar*; from ארוכה *aruca*. A city of Manasseh, beyond Jordan. Josh. xvi. 2.

[ARCHI-ATAROTH. *Length of crowns, or of circles*; otherwise, *health, or circatrix of crowns, or of circles*. Josh. xvi. Vide ATAROTH. A boundary town of Joseph.

ARCHIPPUS, *chief of the stables, or master of the horse*; from ἀρχων, *chief, or prince*, and ἵππος, *a horse*.

ARCHIPPUS: of whom St. Paul speaks, Col. iv. 17. Some are of opinion he was bishop of Colosse; others, only deacon of that church. The *Apostolical Constitutions*, lib. vii. cap. 46, describe him as bishop of Laodicea, in Phrygia. The Greeks observe his festival, November 22; and say, he suffered martyrdom at Colosse, in the reign of Nero. The Latins honour him March 22.

[From the expression of St. Paul respecting *Archippus*, Col. iv. 17. "Look to the *deaconship* (δουκωνίαν) which thou hast received in the Lord, that thou fulfil it," it is certain that he was then in the office of *deacon*, at Colosse: but, he might afterwards be bishop of that Church, or of any other. From the allusion in the Epistle to Philemon, ver. 1, it might be thought that Archippus had formerly been in the military service; whether, or not, he were so at this time: St. Paul describes him as "our *fellow-soldier*" but, does not add "in Christ," or any other term restricting this description to the

Christian ministry; nor does he say "fellow-labourer," as he does to Philemon.]

ARCHISYNAGOGUS, *chief of the Synagogue*: the title of an officer among the Jews. There were generally, in the synagogues, many men of eminence, who presided in them; and in all assemblies held in them. Their number depended on the extent of the cities where they were, or on the number of the people who frequented the synagogue. In some synagogues there might be seventy elders, who presided; in others, perhaps, ten; in others four or five; or no more than one, i. e. the *Archisynagogus*. They are sometimes called angels, or princes, of the synagogue, by the Jews (see ANGELS) likewise *Chachamim*, i. e. wise men. They presided in the religious assemblies, and invited those to speak who were thought capable of that office; they also judged on affairs relating to money, thefts, and some other matters. They had power to inflict whipping on those convicted of acting contrary to the law. They likewise could excommunicate and expel from the synagogue those who deserved that punishment. Vide Basnage's *Hist. of the Jews*, lib. vii. cap. 7. & Vitringa, *de Synagog.* Mention is made of this officer in an epistle of the emperor Adrian, cited by Vopiscus Saturnin. cap. 8; *Nemo illo (in Egypto) Archisynagogus Judæorum*.

ARCHITRICLINUS, Ἀρχιτρικλινος: *prince of the triclinium, or triple bed*; from ἀρχων, *head, or chief*; τρεῖς, *three*; and κλίνη, *a bed, or couch*.

ARCHITRICLINUS, generally translated *steward*, signifies rather the *master, or superintendent of the feast*; one, says Gaudentius, of Brescia. tract. ix. who is the husband's friend, and commissioned to conduct the order and œconomy of the feast. He gave directions to the servants, superintended every thing, commanded the tables to be covered, or to be cleared of the dishes, as he thought proper: whence his name, as regulator of the *triclinium*, or festive-board. He tasted the wine, and distributed it to the guests. The author of Ecclesiasticus thus describes this office (chap. xxxii. 1, 2): "If thou be made the *master of a feast*, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for the well-ordering of the feast." [This office is mentioned, John ii. 8, 9. Theophylact has a pretty remark here: "That no one," says he, "might suspect that their taste was vitiated, by having drunk to excess, so as not to know water from wine, our Saviour orders it to be first carried to the *governor of the feast*, who certainly was sober; for those

those who on these occasions are entrusted with this office, observe the strictest sobriety, that they may be able properly to regulate the whole."

ARCTURUS, signifies, properly, *the bear's tail*, and denotes a star, behind the *great bear's tail*, the rising and setting whereof presaged, as was said, storms and bad weather:

*Arcturus signum sum omnium quam acerrimum.
Vehemens sum, cum exorior, cum occido, vehementior.*
PLAUT. in Rudente, Prolog.

Job is thought to speak of *Arcturus*, or the bear, under the name of *Ash* (עֶשׂ) chap. xi. 9.

ARD, or *Ared*, אֲרַד, 'Arað: *one that commands*; from רָדָה *rada*: or, *he that descends*; from יָרַד *jarad*.

I. ARD, youngest son of Benjamin, Gen. xlv. 21.

II. ARD, son of Bela, of the tribe of Benjamin, head of a family, Numb. xxvi. 40, called **ADDAR**, 1 Chron. viii. 3.

ARDON, son of Caleb and Azuba, 1 Chron. ii. 18.

[AREBBA, great, or many, or projecting, or litigious; otherwise, a mountain in her. Josh. xv. 52. ARAB, Eng. Tr. Perhaps, "the mountain of strife," or contention by words: i. e. disputation. It is possible that some court of judicature, or pleading, was held on this hill; we have traces of several such among the antiquities of Britain.]

[ARECON, Vacuum, or mountain of lamentation, or of possession. Josh. xix. 46. a city of Dan, on the shore of the Mediterranean.

The ideas of *vacuum*, and of *possession*, are so contradictory, that certainly both cannot be correct; perhaps neither is. This name may be taken for the mountain of lamentation over the dead Adonis; a very ancient religious ceremony, of which we have abundant evidence. But, nothing that I know of prevents its being a "hill of lamentation," on account of deceased relatives: according to the usage of the women at Ramah, *Vide* the PLATES, on Matt. ii. this custom being very common in the east. Simon thinks, a *shore*, an extreme bank: "shore-town:" and this appears very probable.]

ARELI, אֲרֵלִי, אֲרֵלִי, the same as *Ariel*, *the light of God*; from אֵר, *aur*, *light*, and אֵל, *God*: or, *the vision of God*; from רָאִי *rai*, or, אֲרָא *raah*, *vision*, &c. Youngest son of Gad, Gen. xlv. 16.

AREOPAGUS, the place, or court, in which the *Areopagites*, the celebrated and supreme judges of Athens, assembled. [It was on an eminence, formerly almost in the middle of the city; at present it is out of Athens. There are some small remains of the foundations of buildings upon it still visible; but nothing whereby

to determine its form or construction, as appears from Stuart's *Ruins of Athens*.] It is said, the judges pronounced sentence in the dark, that they might not be affected by the sight of the persons engaged in the prosecution. [It is also said, that before any person could be elected a judge of the *Areopagus*, he must have discharged the office of Archon, or chief magistrate of the city; but, this was not attended to, in later ages. However, it probably, gives a character to Dionysius, who was converted by St. Paul. The *Areopagites* took cognizance of murders, impieties, and immoralities: they punished vices of all kinds—idleness included:—they rewarded or assisted the virtuous:—they were peculiarly attentive to blasphemies against the gods, and to the performance of the sacred mysteries. It was, therefore, with the greatest propriety, St. Paul was questioned before this tribunal.]

St. Paul having preached at Athens against the plurality of gods, and declared, that he came to reveal to the Athenians that God whom they adored without knowing him, was carried before the *Areopagites*, as the introducer of new deities, Acts xvii. 19, 22, §. seq. He spoke there with so much wisdom, that he converted Dionysius, one of the judges, and was dismissed, without any interference on their part.

[AREOPAGUS, signifies, the hill of Mars. (Mars, it is said, was one of the first tried here.) Our translation, by giving the import of this title "Mars' hill,"—has lost the correct representation of the passage; since Mars' hill might not be a court of justice; and beside this, the station of Dionysius, as one of the *Areopagites*, is lost on the reader.] *Vide* ALTAR to the Unknown God, and ATHENS.

AREOPOLIS, the same as *Ar*, or *Ariel*, or *Rabbath-Moab*. See *AR*.

ARETAS, Ἀρετας: from ἀρετος, *one that is agreeable, that pleases, that is virtuous*.

I. ARETAS, king of Arabia. There were many princes of this name: Josephus, *Antiq. lib. xiv. cap. 2, 3, 4*, speaks of a king *Aretas*, Antipater's great friend, who not only received Hircanus, the high-priest and prince of the Jews, when dispossessed of his dignity by his brother Aristobulus, but likewise undertook to reinstate him: he marched against Aristobulus, with an army of 50,000 Arabians, defeated him, and obliged him to fly to Jerusalem, whither *Aretas* followed, and besieged him, A. M. 3939; ante A. D. 65. The city was already in possession of the king of the Arabians, and Aristobulus continued master of the temple only, where he defended himself, with the priests, when Scaraus, sent by Pompey, came to Damascus: Aristobulus and Hircanus sent ambassadors

sadors to him, and promised large sums of money to engage him in their party: Scaurus preferred the offers of Aristobulus, whose wealth and liberality were well known to him; and in consequence, he obliged *Aretas* to quit the siege of the temple, threatening, in case of his refusal, to declare him an enemy to the Roman people. *Aretas*, therefore, returned into his own country, but not without interruptions: for Aristobulus marched against him and Hircanus, with a powerful army, and attacking him in a place called Papyron, killed about 7000 of his men.

Three or four years afterwards, Scaurus, whom Pompey had left governor of Judæa, marched against *Aretas*; but as he could not reach Petra, the capital of Arabia Deserta, by reason of the difficulty of the ways, he pillaged the neighbouring places. His troops at last suffering by famine, he deputed Antipater to *Aretas*, to engage him to make a peace, and to pay a sum of money, to prevent the farther ravaging of his country. *Aretas* gave 300 talents, and so the war ended, as much to the advantage of Scaurus as of *Aretas*. Joseph. *Antiq. lib. xiv. cap. 9, & de Bello, lib. i. cap. 6.*

II. ARETAS, previously called *Æneas*, king of Arabia, son, or grandson, to him of whom we have been speaking, succeeded Obodas in the kingdom of Arabia. *Antiq. lib. xvi. cap. 15.* One Syllæus having prejudiced Augustus against him, by accusing him of having assumed the crown of Arabia, without waiting for the emperor's consent, he was for some time very much perplexed, not being within distance of vindicating himself, and confuting the calumnies of his enemy. But the emperor having at length discovered the impostures of Syllæus, confirmed *Aretas* in the kingdom. *Antiq. lib. xvi. cap. 16.* Herod Antipas married *Aretas's* daughter, A.M. 3998; but some time after divorced her; and took Herodias, his sister-in-law, his brother Philip's wife. *Aretas's* daughter retiring to her father, he declared war against Antipas, under pretence of difficulties concerning the limits of Gamala; and Antipas was entirely defeated. All the world thought this a just punishment for the murder of John the Baptist, whom Herod had beheaded for his reproof of his incest. Joseph. *Antiq. lib. xviii. cap. 7.*

Antipas wrote to Tiberius an account of this war, and what had happened; which so provoked the emperor, that he ordered Vitellius, then governor of Syria, to make war against *Aretas*, and if he could take him alive, to send him in person; if not, to send his head: Vitellius advanced with his army to Ptolemais; and the Jews intreating him not to pass through their country with his troops, by reason of the images borne in their standards, he marched

through the great plain, designing, in all probability, to pass the Jordan at Scythopolis. Vitellius himself, went with his friends to Jerusalem, where he continued three days. During his stay here, news was brought of Tiberius's death, and of Caius's elevation to the empire. Whereupon Vitellius commanded his army to return, being unwilling to begin this war without orders from the new emperor.

The year following, A. D. 38, the apostle Paul, who had been some time at Damascus, and preached the gospel with much zeal, was persecuted by the Jews of that city, which was then under the dominion of *Aretas*; they prevailed on the governor to keep the gates shut day and night, to prevent Paul from escaping; but he, being informed of their design, was let down in a basket over the city walls by the brethren: and happily avoided their snares, Acts ix. 23, 24, &c.; 2 Cor. xi. 13.

ARETH, or *Hareth*, a forest of Judah, 1 Sam. xii. 5. Here, David secured himself from Saul.

ARGOB, ארגוב; *a turf of earth*; from רגב *regeb*; or *fat land*, or *curse of the well*; from ארג *arar*, *a curse*, and גבה *gebu*, *a well*: or, *exalted light*; from אור *aur*, *light*, and גבה *gabah*, or *gebah*, *elevation, height*. [*a clod, or gravel.*]

[This being the name of a region, is probably derived from its character, that of *abounding in gravel*: but it may be compounded of *Ar*, a river, or valley where a river runs, and *gob*, a prominence, swelling, or mount. Some derive it from *Ari*, a lion, and *gub*, a cave, or *den*; and they observe that this region is described as *abounding in caves*, by Josephus, *de Bello, lib. xvi. cap. 9. lib. xxii. cap. 15.* Also by Strabo, and by William of Tyre.]

I. ARGOB, a district beyond Jordan, in the half-tribe of Manasseh, and in the country of Bashan, one of the most fruitful territories on the other side Jordan. In this district were the sixty towns called Havoth-Jair, which had walls and gates; without reckoning villages and hamlets, not inclosed. There are some remains of the word *Argob*, in *Ragaba*, a city beyond Jordan.

II. ARGOB, the capital of the region of *Argob*, Deut. iii. 4, 14; and 1 Kings iv. 13. Eusebius says, that *Argob* was fifteen miles from Gerasa, west. It is probably the same as *Ragab*, or *Ragabak*, mentioned in the Mishna, in *Menachoth*, viii. 3, and Josephus, *Antiq. lib. xiii. cap. 23.* The Samaritan translation, instead of *Argob*, generally puts *Rigobah*.

III. ARGOB, a place in Samaria, near the royal palace, where Pekah, son of Remaliah, assassinated Pekahiah, son of Menahem, king of Israel, 2 Kings xv. 25.

ARIAL, אֲרִיאֵל; *the lion of God*; from אֲרִיָּה *ariah, a lion*; and אֵל *el, God*. "Or, a very great lion."

[Some suppose this should be *Har-el*, "mountain of God."]

ARIAL of Moab. There are two *Arials* of *Moab*, mentioned in Scripture, which are the same city: *Ar*, or *Areopolis*, the capital of Moab, was divided by the river Arnon into two towns. *Vide AR*.

II. **ARIAL**, is understood of the altar of burnt offerings; or, of the city of Jerusalem, Isaiah xxix. 1, 2, 7; Ezek. xl. 15, 16.

[Something of the nature of this appellation, applied to the altar, appears in the apostrophe of Mary the daughter of Bilgah, who apostatized, and married a Greek soldier. She came, and struck the top of the altar, crying out, "O wolf! O wolf! thou that devourest the wealth of Israel, and yet in the time of her extremity cannot help her!" Targum Jerus. *Succah*. fol. 55.]

III. **ARIAL**, Eusebius says, is the name of an idol worshipped by the Moabites; whose capital city was Ariel. *Euseb. in Ariel*.

ARIARATHES, king of Cappadocia, son of another *Ariarathes*. He of whom we are speaking, was expelled his dominions, by Orophernes, and was restored by the Romans. A. M. 3846. Appian, *Syriac*. c. 118. Polyb, *Legat*. 126. The Roman senate wrote to him, in favour of the Jews, about A. M. 3861, 1 Macc. xv. 22.

ARIDAI, אֲרִידַי; *a lion abounding*; from אֲרִיָּה *ariah, a lion*, and דַּי *di, abundance*. A Persian word; its true etymology not known. Ninth son of Haman, who, with his brethren, was hanged on a gibbet, Esth. ix. 9.

ARIDATHA, אֲרִידַתָּה; *law of the lion*; from אֲרִיָּה *ariah, a lion*, and דַּת *dath, a law*: or, the *law of the curse*; from אָרַר *arar, a curse*. A Persian name, its true etymology not known. Sixth son of Haman, Esth. ix. 9.

ARIEL. *Vide ARIAL*.

ARIEH, אֲרִיָּה; *lion*: otherwise, *light of the Lord*; from אֹר *aur, light*, and יָה *jah, the Lord*.

ARIMANON, a city of refuge beyond Jordan: probably the same as Ramoth, in Gilead, Joshua xxi. 38. Joseph. *Antiq. lib.* iv. cap. 7.

ARIMATHÆA, Ἀριμαθῆα; *a lion dead to the Lord*; from אֲרִיָּה *ariah, a lion*, מוּת *muth, death*, and יָה *jah, the Lord*: or, *the light of the death of the Lord*; from אֹר *aur, light*, &c.: or, simply, *Ramath*, or *Ramah*, elevation; from רָמַם *ramam*.

ARIMATHÆA, or *Ramatha*, a city, from whence came Joseph, the counsellor, mentioned Luke xxiii. 50. St. Jerom, in *Epitaphio Paulæ*, places it between Lydda and Joppa. Modern travellers mention a city called *Ramatha*, between Joppa and Jerusalem, on a mountain.

The name *Ramatha*, whence *Arimathæa*, signifies *height*: but this place is very different from *Ramathaim-Zophim*, Samuel's country. *Arimathæa* lay west of Jerusalem, and *Ramathaim* north, in the mountains of Ephraim, 1 Sam. i. 1. Besides, the way which Saul travelled, when seeking his father's asses, will not allow us to place *Ramathaim* west of Jerusalem; for, setting out from Gibeah, he advanced north to the mountains of Ephraim; then he turned to Shalisha, west of Jerusalem, and passed through the land of Shalim, or Salem; i. e. the country about Jerusalem; proceeding toward the east, he went through the tribe of Benjamin; and, intending to return toward Gibeah, he came north into the land of Zuph, or Zophim, near *Ramathaim-Zophim*, where he spoke with Samuel. (It is my opinion, that the city *Ramathaim-Zophim*, is the same as *Ramah*, near Bethel, four leagues from Jerusalem, 1 Kings, x. 2, 3.) When he went from thence, Samuel told Saul, that as he returned to Gibeah, he would meet two men, who came from Rachel's sepulchre, in the neighbourhood of Bethlehem, and by these he would be informed, that his father's asses were found; and a little farther, he should meet three men, going on pilgrimage to Bethel; and, that at last, he should come to an eminence above Gibeah, then in possession of the Philistines.

ARIOCH, or *Arinch*, אֲרִיִּךְ; *long, great, tall*; from אָרַךְ *arak*; otherwise, *your lion*; from אֲרִיָּה *ariah, a lion*, and the affix יָךְ *ca, your's*.

I. **ARIOCH**, king—of the *Elicians*, according to the Vulgate,—of the *Elymeans*, according to the Syriac. We find *Arioch*, king of Ellasar, Gen. xiv. 1. Of the country of the *Elicians*, we have no knowledge; of the *Elymeans* or *Elamites* we have; it is that of the ancient Persians. Judith, i. 6, mentions a battle between Arphaxad, king of the Medes, and Nabuchodonozor, king of Assyria, fought at Ragau, near the Tigris and Euphrates, in the plain of *Arioch*, king of the *Elimeans*.

II. **ARIOCH**, king—of *Pontus*, according to the Hebrew,—of *Ellasar*, according to the paraphrast Jonathan,—of *Telassar*, according to the Syriac. *Telassar* was a province beyond the Euphrates, towards Armenia; for, Isaiah, xxxvii. 1, 2, speaks of the children of Eden at *Telassar*. Arioch was in league with Chedorlaomer, in the war against the kings of Sodom and Gomorrah, Gen. xiv. 1, &c.

III. **ARIOCH**, general of king Nebuchadnezzar's troops, Dan. ii. 15. *Vide DANIEL*.

ARISAI, אֲרִיסַי; *spouse*, a Persian word, its etymology not in the Hebrew. Seventh son of Haman, hanged with his father and his brethren, Esther ix. 9.

ARISSA,

ARISSA, wife of Japheth, according to a tradition in the East. *Euseb. patriarch of Alex. tom. i. Annal.*

ARISTARCHUS, Ἀριστάρχης: a good prince; from ἀριστάρχης, I govern well; compounded of ἀρίστη, good, well, best, and ἀρχίζω, I govern.

ARISTARCHUS, mentioned by St. Paul, Col. iv. 10; and Philemon, ver. 24, also in the Acts, xix. 29, xx. 5; xxvii. 2. He was a Macedonian, a native of Thessalonica. He accompanied St. Paul to Ephesus, and continued with him the two years of his abode there, partaking of his labours and dangers. He was near being killed in a tumult raised by the Ephesian goldsmiths. He left that city with the apostle, and accompanied him into Greece and Asia, and to Rome. Ado, and the Roman martyrology, call him bishop of Thessalonica: but the Greeks say, he was bishop of Apamea, in Syria; and was beheaded with St. Paul, at Rome, under Nero.

ARISTEAS, from Ἀρίστας, best.

ARISTEAS, author of the history, or rather romance, concerning the version of the Septuagint (i. e. of its inspiration, the seventy cells, for the Seventy Interpreters, &c. *Vide SEPTUAGINT*) of whose origin, age, and country, we are ignorant. He calls himself an *Egyptian*, one of Ptolemy Philadelphus's life-guard, a favourite of that prince, and a Heathen. But, in his work and discourses, we easily discover the sentiments, language, and expressions of a Jew. We know not when he lived; whether under Philadelphus, king of Egypt, or Philometor, as is differently related; or later. Dodwel, in his *Dissertation on Aristeas*, cap. 1, thinks he lived after Philo, the first writer who mentions a translation of the Scriptures into Greek, by direction of Ptolemy Philadelphus. Aristobulus, supposed to be a Jew of the Peripatetic sect of philosophers, cited in Eusebius, *Præparat. Evangel. lib. iii. cap. 9*, speaks likewise of this translation: but he names neither *Aristeas*, nor Philo. Josephus, the historian, is the first who has particularly mentioned him. This is sufficient here, to show, that what is said of *Aristeas*, is very perplexed and fabulous.

ARISTOBULUS, Ἀριστοβούλος: a good counsellor, good advice; from ἀρίστη, well, good, and βούλη, counsel.

I. ARISTOBULUS, a Jew, of the race of the priests, a philosopher, and preceptor of Ptolemy, king of Egypt, 2 Macc. i. 10. Clemens, of Alexandria, *Stromat. lib. i.* cites the first book of *Aristobulus*, dedicated to king Philometor, wherein he affirms, that before the translation procured by Demetrius Phalereus, there was another, out of which Pythagoras and Plato had borrowed many of their opinions. Anatolius, quoted in Eusebius, *Hist. Eccl. lib. vii. cap. 32*,

says, this *Aristobulus* was one of the Seventy Interpreters, and that he wrote comments on the books of Moses; which he dedicated to Ptolemy, son of Lagus, and to his son Ptolemy Philadelphus. Clemens and Eusebius believe this to be the *Aristobulus* mentioned in the preface to the second book of Maccabees, called, "king Ptolemy's master, who was of the stock of the anointed priests," i. e. of the priests of the God of Israel, consecrated by holy unction. *Clem. Alex. Stromat. v. Euseb. Hist. Eccl. lib. iii. cap. 9.*

It is generally asserted, that the Ptolemy, to whom *Aristobulus* was preceptor, was surnamed *Philometor*. The letter wherein we find his name, is dated in the year 188 of the Greeks; or A. M. 3880. *Philometor* died A. M. 3860, twenty years before; notwithstanding which *Aristobulus* may be styled this prince's preceptor, as having held that office. But the difficulty lies here: how shall we say, that *Aristobulus* lived to 3880, since he dedicated books to Ptolemy, son of Lagus, who died in 3720—160 years before? He must have been, at least, twenty years of age, when he composed and dedicated these books; so, that in 3880, he would have been a hundred and eighty years old; which seems incredible. We had better, therefore, acknowledge, that the *Aristobulus* in the Maccabees, is not him of whom Clemens and Eusebius speak; or, that the latter is a spurious author, under whose name several works were published, written long since the Maccabees, and unknown to all the ancients before Clemens.

II. ARISTOBULUS, of whom St. Paul speaks, Rom. xvi. 11, was, according to the modern Greeks, brother to Barnabas. They say—he was one of the seventy disciples; was ordained a bishop, by Barnabas, or by Paul, whom he followed in his travels; was sent into Britain, where he laboured very much, made many converts, and at last died. They keep his festival, March 13, 16, and, again, October 31.

[See the History of the INTRODUCTION of CHRISTIANITY into Britain. There seems to be no reason for doubting the character of Aristobulus as a Christian minister; who was gone into Britain, with part of the family of Brennus, the British king, at the time when St. Paul saluted his family. The evidence of the Welsh *Triads* is clear to this effect; and there seems to be no cause of suspicion, either of the falsity of the assertion, or of any interpolation of these documents: and, certainly, the Greeks and the Britons are witnesses perfectly independent of each other; so that collusion is out of the question. If *Aristobulus* were ordained by St. Paul, we see how the Britons might be "disciples of the tent-maker," as they are called by Theodoret,

ret, even if St. Paul never visited Britain in person.]

Others have doubted, whether *Aristobulus*, of whom St. Paul speaks, were a Christian; because Paul does not salute him, but those only of his house. *Vide Paræum, in Rom. xvi. 11.* Others guess him to be the same with Zebedee.

III. *ARISTOBULUS*, otherwise called Judas (and *Philellen*, or lover of the Greeks) son of Hircanus, and grandson of Simon Maccabæus, high-priest and prince of the Jews; gave proofs of his valour, in his father's life time, during the siege of Samaria, which lasted a whole year, from 3894 to 3895, which he directed, together with his brother Antigonus. After that city was taken, Hircanus demolished it, and cast the materials into the brooks which run along the foot of the mountain on which it was built. Three years afterwards, A. M. 3898, Hircanus died, and *Aristobulus* succeeded him: but he reigned one year only. He imprisoned his mother, and three of his brothers; cruelly starved his mother in her confinement, but gave his brother Antigonus a large share of the government. Joseph. *Antiq. lib. xiii. cap. 18, 19.*

He made war with the Itureans, a people descended from Jethur, son of Ishmael, who dwelt in Arabia, beyond Jordan, between Damascus, to the north, and the half-tribe of Manasseh, to the south. He subdued them, and forced them to receive circumcision; by offering them the alternative, either of embracing Judaism, or of quitting their country; they chose to remain. He procured the death of his brother Antigonus, by a tragical accident, in Straton's tower. (*Vide ANTIGONUS.*)

No sooner had *Aristobulus* committed this crime, but severe repentance seized him; which contributed not a little to increase his indisposition, and to shorten his life. One day, when a servant was carrying out some blood, which this prince had vomited, he accidentally let it fall on that very spot where the marks of Antigonus's blood were still visible. They who saw this, made a great outcry, which was heard by the king; who, enquiring the cause, and understanding what it was, it so affected him, that, with many tears and sighs, he broke out into this exclamation: "Great God! thou dost revenge very justly the fratricide which I have committed! How long will my guilty soul be thus confined within my body?" Directly as he had pronounced these words, he expired. A. M. 3899. He was succeeded by his brother Alexander Jannæus, whom Salome (or Alexandra) wife of *Aristobulus*, took out of prison immediately after the king's death.

IV. *ARISTOBULUS*, second son of Alexander Jannæus, and younger brother to Hircanus the

PART IV. *Edit. IV.*

high priest. Under the article *ALEXANDRA*, the reader has seen the opposition of *Aristobulus* to the proceedings of the queen his mother, with his application to her in favour of the old servants of his late father. He was also sent by his mother to protect Damascus against Ptolemy, son of Mennæus, king of Chalcis, which afforded him an opportunity of ingratiating himself with the troops. Immediately before his mother's decease, he procured the acknowledgement of many fortresses in his favour; and he continued to augment his military power: notwithstanding the Jews seized his wife and children, and lodged them in the fort adjoining the temple, at Jerusalem.

Queen Alexandra bequeathed the kingdom to her eldest son Hircanus; but *Aristobulus* after a while, [Josephus, *Antiq. lib. v. cap. 9.* says, three months, but Usher, in his *Annals* of this year, thinks we should read three years] fought and conquered his brother, and obtained the kingdom; while Hircanus retired to privacy. *Aristobulus* enjoyed the crown and high-priesthood three years and three months, when Aretas, king of Arabia, incited by Antipater the Idumean, father of Herod the Great, attacked him, for the purpose of restoring Hircanus. *Aristobulus* was vanquished, and reduced to the necessity of defending himself in the temple, with the priests of his party. Some months afterwards, Scaurus being sent by Pompey into Syria, the brothers appealed to him, each making him very high offers for his decision. *Aristobulus* offered three hundred talents; and Scaurus declared for him. Aretas, therefore, drew off his forces, and thus the temple was relieved. About the end of the year, Pompey came to Damascus, where he heard the reports of both parties, with their respective pleas, and mutual accusations. He heard also a deputation from the Jews, who complained of both the brothers. At length, he ordered *Aristobulus* to deliver up his forts; which he did with so ill a grace, that both parties prepared for war. Pompey marched to Jerusalem, in expectation of receiving possession of the city, and of a large sum of money, promised by *Aristobulus*; but the troops of the latter shut the gates, which obliged Pompey to besiege the city in form. It was taken, after a siege of three months. Hircanus was re-instated as prince and high-priest, and *Aristobulus*, with his two sons, Antigonus and Alexander, and two daughters, was carried prisoner to Rome. Alexander escaped by the way. *Aristobulus* remained prisoner at Rome eight years, but at last escaped, and returned to Judea, where he levied troops, and endeavoured to establish himself.

To prevent his purposes, Gabinius, governor

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of Syria, sent forces against him; and he was taken, severely wounded, in the castle of Machærus, after a siege of two days. He was again sent to Rome, where the senate decreed that he should be kept in fetters, but his sons should return to Judea, that having been stipulated by Gabinus with their mother, as a condition of her surrendering certain towns. *Aristobulus* was set at liberty by Julius Cæsar, after a captivity of seven or eight years. He was appointed to oppose Pompey's party in Syria, and two legions were assigned him for the purpose; but he was poisoned by that party before he could quit Rome. He received the honours of a funeral from those in the interest of Cæsar; and, his body, being embalmed in honey, remained at Rome, till Mark Anthony caused it to be carried to Judea, to be interred in the sepulchres of the kings. He died A. M. 3955, ante A. D. 49. Dio, *lib. xli. Joseph. Antiq. lib. xiv. cap. 13. de Bello, lib. i. cap. 7.*

V. *ARISTOBULUS*, son of Alexander, and grandson of Aristobulus, second son of Alexander Jannæus; his mother was Alexandra, daughter of Hircanus;—*Mariamne*, wife of Herod the Great, was his sister. *Aristobulus* was one of the handsomest princes of his time. As he was the last of the Asmonæan family, Herod, his brother-in-law, exerted himself to prevent his possessing the high-priesthood, which he had, by birth, a right to expect. Nevertheless, being overpowered by the solicitations of his wife, *Mariamne*, and his mother-in-law, *Alexandra*, he invested young *Aristobulus* with this dignity, who was then but seventeen years of age. However, having observed in the people too great an inclination toward this young prince, he conceived such jealousy of him, that he resolved to procure his destruction; for which he found an opportunity, at Jericho. *Aristobulus* desiring to bathe, with other young people, in a conservatory of water, near the palace, Herod gave orders, secretly, to have him drowned, by plunging him under water, as if in mere diversion: A. M. 3970; ante A. D. 34. *Aristobulus* had not been high-priest a whole year. Joseph. *Antiq. lib. xv. xvi. cap. 3.*

VI. *ARISTOBULUS*, son of Herod the Great, and *Mariamne*, and brother to Alexander. The ill fortune of these two brothers was common, and the events of their lives were constantly intermixed. *Antiq. lib. xvi. cap. ult. & de Bello, lib. i. cap. 17. Vide ALEXANDER.*

ARIUS, or *Arcus*, king of Sparta, mentioned 1 Macc. xii. 7; and, by Josephus, *Antiq. lib. xii. cap. 5.* This prince wrote a letter to the high-priest, *Onias*, the contents whereof are given, 1 Maccabees xii. 20. One particularity in it, is, that the Lacedæmonians are acknowledged

brethren to the Jews; *i. e.* sprung from the same origin, having Abraham for their father. The reader may see CALMET's Dissertation concerning the relation between the Jews and Spartans, in the beginning of the books of Maccabees. Likewise, consult Scaliger on this subject, *Canon. Isagog. p. 332.* Bochart, in *Chanaan. lib. i. cap. 22.* Huet, in *Demonstr. Evang. prop. iv. sect. 10;* and more particularly, Seiden, in his second book *de Synedriis, cap. iii. sect. 5;* and Grotius, in *loc.* *Arius's* letter was written on a square piece of paper; the seal was an eagle, holding a dragon in his claws. The date of this letter we do not know, nor to which *Onias* it was addressed, or by what *Arius* it was written: but we know that *Onias III.* was made high-priest, A. M. 3805, and was deposed in 3829; and that *Arius II.* king of Lacedæmon, reigned after the year 549, from the foundation of Rome, which corresponds to A. M. 3805. He died at eight years of age. *Acrotatus H.* was his father and predecessor, and *Leonidas*, son of *Cleonymus*, was his successor: so that, if this letter be his, it must be rather from his council, than from himself, since he died so young. We know, also, another *Arius*, king of Lacedæmon, who is more celebrated in history. In his reign we find *Onias I.* who was high-priest from A. M. 3682, to 3702; and, as *Arius I.* began to reign in 3700, we may fix the epoch of this letter, under *Onias I.* in the first or second year of this *Arius.* See LACEDÆMONIANS.

ARK, (*Noah's*) in Hebrew תבת thebath. Græc. Κιβωτός, a chest; or Λάραξ, a coffer. The term used by Moses is different from the common name whereby he describes a coffer. He uses the same Hebrew word, *thebat*, when speaking of the little wicker basket wherein he was exposed upon the Nile, [whence some have thought the *Ark* was of wicker work.] It was a sort of bark, in shape and appearance much like a chest, or trunk. The ancients inform us, that the Egyptians used barks made of bulrushes, on the Nile, which were so light, as to be carried on their shoulders, when they met with falls of water, which prevented their passage. See *Herodot. lib. ii. Diodor. lib. i. Plin. lib. vii. cap. 56. & lib. xiii. cap. 11.* See the PLATES and FRAGMENTS.

As to *Noah's Ark*, it was, in all probability, in form like these Egyptian boats, but infinitely larger. If we reckon the Hebrew cubit at twenty-one inches, *Noah's Ark* was 512 feet long, 87 wide, and 52 feet high; and the internal capacity of it was 357,600 cubical cubits. If we suppose the cubit to be only eighteen inches, its length was 450 feet, its width 75 feet, and its height 45 feet. Its figure was an oblong square, but the covering might have a declivity

declivity to carry off water. Its length exceeded that of most churches in Europe. The height might be divided into four stories, allowing three cubits and a half to the first; seven to the second; eight to the third; and five and a half to the fourth; and allotting five cubits for the thickness of the top and bottom, and the floors.

The first story might be the bottom, or what is called the hold of ships; the second might be a granary, or magazine; the third might contain the beasts; and the fourth the fowls. But the hold not being reckoned as a story, and serving only as a conservatory of fresh water, Moses says, there were but *three* stories in the ark: and when interpreters say *four*, they include the hold. Some reckon as many stables as there were kinds of beasts, which is not necessary; because many kinds of birds and beasts, which use the same food, might very well live together.

The number of beasts received into the *Ark* is not so great as some have imagined. We know about a hundred and forty or a hundred and fifty species of quadrupeds; of birds, more in number, but smaller in size; of reptiles, thirty or forty species. We know not of more than six species of beasts larger than a horse; very few equal to a horse, and many much smaller, even under the size of a sheep: so that all the four-footed beasts, including 3650 sheep, if they be supposed necessary for the nourishment of such animals as live on flesh, at the rate of ten sheep daily, scarcely occupy more room than 120 oxen, 3730 sheep, and 80 wolves.

Among birds, few are larger than a swan, and most are less.

Reptiles, or creeping animals, are generally small; many can live in the water, and these it might not be necessary to receive into the *Ark*.

All the beasts might easily have been lodged in 36 stables, and all the birds in as many lofts; allowing to each apartment 25½ feet in length, 29 in width, and 13½ in height.

There might be more than 31,174 bushels of fresh water in the hold; which is more than is sufficient for drink to four times as many men and beasts, for one year, as were in the *Ark*.

The granary in the first story might contain more provisions than were necessary for all the animals in the *Ark*, during one year; whether they all lived on hay, fruits, and herbs (which is very probable, at this juncture, there being none which, in cases of necessity, might not subsist well enough without flesh) or whether there were sheep designed for the food of such animals as live on flesh.

Beside places for the beasts and birds, and their provisions, Noah might find room on the

third story for thirty-six cabins occupied by household utensils, instruments of husbandry, books, grains, and seeds; for a kitchen, a hall, four chambers, and a space of about forty-eight cubits, in length, to walk in.

[Modern discoveries have greatly augmented the number of species of beasts and birds, since the days of Calmet and of Bishop Wilkins. Some of them are of large size. Nor should we overlook the evidence of those fossil remains, which are deemed by learned naturalists to be vestiges of powerful creatures, which once inhabited our globe. Nevertheless, the number of these is not sufficiently great to annul the argument adduced in this article. Many animals which feed on flesh can endure long fasting; others are torpid in certain degrees of cold; others fold themselves into a very small compass, and pass their time with little or no motion. We must also recollect, that the innumerable varieties of species now known, are greatly the effect of climate, of food, of habit, whether roving or domesticated; and these would allow for considerable deductions from the general mass of creatures in the *Ark*. As to trees, plants, and vegetables, in general, we know, that most of their seeds can endure water for a long while without rotting; that the taller trees were not long wholly covered with the water of the deluge; and that the eggs, &c. of insects, though extremely numerous, might be attached in various corners of the *Ark*, and occupy very little space.]

There are several difficulties relating to Noah's *Ark*;—for example: how long was Noah in building it? Interpreters generally believe that he was one hundred and twenty years; this opinion is founded on Gen. vi. 3: "My spirit shall not always strive with man; his days shall be a hundred and twenty years." They suppose that God hereby predicted an interval of only one hundred and twenty years to the deluge; and that this time was necessary for Noah to make preparations, to build the *ark*, to preach repentance, to collect provisions, animals, &c.

But how shall we reconcile this with what is said Gen. v. 32, of Noah's being five hundred years old at the birth of Shem, Ham, and Japheth? And when God commands him to build the *ark*, he says, "And thou shalt come into the *ark*, thou and thy sons, and thy wife, and thy sons' wives with thee," Gen. vi. 18. Therefore, at that time, his three sons (who were not born till after the five hundredth year of his age) were all married; nevertheless, the deluge happened in the *six hundredth* year of Noah. It is impossible, therefore, that he should have received orders to build the *ark* a hundred and twenty

years before the deluge; [unless, in fact, Noah had other sons; but only these three attended to his orders. *Vide* the case of Lot's daughters, married in Sodom. Gen. xix. 14.]

Or it may be said, that when Noah is declared to have begot Shem, Ham, and Japheth, at five hundred years of age, it should be translated—he *had* begot, instead of *he* begot.

As to the sort of wood whereof the ark was built, the Hebrew imports, that it was *gopher* wood; Gen. vi. 14. גפר LXX. ἐξ ὕλων τετραγώνων. *Alius* ἐξ ὕλων ἀσήπτων. *Quid forte*. Theodot. ἐκ πλακων πυξίνων; the LXX translate, *square pieces of wood*; others render it, cedar, or box, or woods that do not perish easily. Bochart maintains, that *gopher* signifies *cypress*. In Armenia and Assyria, where it is supposed, with reason, that the Ark was constructed, cypress is the only wood fit to make a long vessel of, such as the Ark. Alexander the Great, designing to build a fleet, could find no wood proper for this use in Babylonia, but was forced to use cypress brought from Assyria. Arrian, in *Alex. lib.* vii. Strabo, *lib.* xvi. Others are of opinion, that the Hebrew, *gopher*, signifies, in general, oily and gummy woods; such as the pine, the fir-tree, and the turpentine-tree. The word *gophrit*, which comes very near *gopher*, signifies sulphur, and, in a larger sense, may be taken for rosin, pitch, and other combustible matters drawn from wood. St. Jerom translates it here, polished wood, but elsewhere, wood coated over with bitumen, *ligna bituminata*. Hieronym. *Quest. Hebr.* The paraphrasts Onkelos and Jonathan, and some others, thought this wood was cedar: the point remains undecided; but, if I were to choose, I should prefer the cypress. The Mahometans explain it by the word *Sag*, or the Indian plane-tree. They say, also, that while Noah was employed about this building, the wicked rallied him, some saying, “to what purpose is a vessel built in the open plain, at such a distance from the waters?” Others exclaimed, in a way of ridicule, which has become proverbial, “You have made a ship, now bring the water to it.” Others, “that after having long practised the trade of a husbandman, he was at last reduced to that of a carpenter.” But his answer to them was, “I shall have my turn; and you will learn, at your expence, who he is that punishes the wicked in this world, and reserves chastisements for them in the other world.”

The greatest difficulty relating to Noah's ark, refers, principally, to its size and capacity; and how he was able to build a vessel sufficient to contain the men and beasts, with provisions requisite for their support, during a whole year. To resolve these difficulties, it has been requisite

to enquire very particularly into the measure of the cubit mentioned by Moses, into the number of the beasts, &c. admitted into the ark, and into the dimensions of this vast building. After the nicest examination and computation, and taking the dimensions with the greatest geometrical exactness, the most learned and accurate calculators, and those most conversant in building of ships, conclude, that if the ablest mathematicians had been consulted about proportioning the several apartments in the ark, they could not have done it with greater correctness than Moses has done; and this narration in the sacred history is so far from furnishing deists with arguments wherewith to weaken the authority of the Holy Scriptures, that, on the contrary, it supplies good arguments to confirm that authority; since it seems, in a manner, impossible for a man, in Noah's time, when navigation was not perfected, by his own wit and invention, to discover such accuracy and regularity of proportion, as is remarkable in the dimensions of the Ark; it follows, that the correctness must be attributed to Divine inspiration, and a supernatural direction. Wilkins, *Bishop of Chester's Essay towards a real Character*, part ii. cap. 5. Saurin, *Discours Historique*, &c. tom. i. pages 87, 88.

Some have started difficulties with regard to the square and oblong figure of the Ark: but these persons did not consider that this vessel was not designed for sailing, or rowing, but chiefly for floating on the water a considerable time. Besides, it may be proved, by instances, that its form was not less commodious for rowing, than capacious for carrying. George Hornius, in his “*History of the several Empires*,” tells us, that in the beginning of the 17th century, one Peter Hans, of Horne, had two ships built after the model and proportions of the Ark; one was 120 feet long, 20 wide, and 12 deep. These vessels had the same fate with Noah's, they were, at first, subjects of ridicule and railery; but experience demonstrated, that they carried a third part more than others, though they did not require a larger crew: they were better sailers, and made their way with much more swiftness. The inconveniency found in them, was, that they were fit only for times of peace, because they were not proper to carry guns. Le Pelletier, *Dissert. sur l'Arche de Noe*, cap. ii. p. 29, 30.

[The proportions of this vessel pretty nearly agree with those of the human figure, so that it resembled a dead body laid out for burial: 300 cubits in length is six times its breadth, 50 cubits. Now the body of a man lying on the water, flat on his back, will float without any exertion, so far as to keep the mouth above water,

ARK

water, and the nose free for the purpose of breathing. It should seem, therefore, that similar proportions might suit a vessel whose purpose was floating only:—and I do not know, whether we have not been betrayed into erroneous conceptions of the structure of the *Ark*, by supposing it to pass violently from one place to another, to be driven by storms, &c. whereas, it is not impossible that it might be as if at anchor all the time; and the surges might not greatly, if at all, exceed those we are now acquainted with; as *fifteen cubits*, or twenty-two feet of water, could hardly form such a high sea as some have imagined.]

The number of men and animals included in the ark, plentifully supplies matter of dispute. As to the number of men, if we kept to the texts of Moses and Peter, we should have no contest about it; Moses expressly says, that *Noah* went into the ark, himself, his wife, his three sons, and their three wives: and Peter tells us, that there were but *eight* persons saved from the deluge. But the mind of man, fruitful in imaginations, always curious, and perpetually unquiet, has considerably augmented this number. Some have hereby thought to do God service; supposing eight persons were not sufficient to supply the wants of so many animals. Others have imagined, that to affirm eight persons only to have been preserved from the deluge, was to set too narrow bounds to God's mercy. The Mahometan interpreters believe, that beside the eight persons whom we have mentioned, there were seventy-two more who entered; not the sons only of *Noah*, but their servants likewise.

It is, beyond comparison, more difficult to fix the number of animals, than that of men. Moses himself helps to perplex us, in these words: "Of every clean beast thou shalt take to thee *seven seven*, the male and his female; and of beasts not clean, *two*, the male and his female." He places *two* here but once: but the Samaritan, the LXX, and Vulgate, read *two* twice; and the Hebrew itself, chap. vii. ver. 9, reads *two two*, went in—which leaves the difficulty in all its force; the text bearing equally to be construed *seven and seven*; in like manner, as it is said in the gospel that our Saviour sent his disciples away *two and two*; and they went away *two and two*, not four and four together.

This opinion is followed by almost all commentators. (Joseph. *Antiq. lib. i. cap. 3*. Chrysost. *Hom. xxiv. in Genes. Theodor. qu. 50. in Gen. Hieron. lib. i. contra Jovinian. Augustin. de Civit. lib. xv. cap. 27, &c.*) Nevertheless, the contrary opinion is not without defenders, and the original text may signify, *fourteen* clean beasts, or *seven pair*; and of unclean,

ARK

two pair; or, only *one pair*. Origen, *lib. iv. contra Cels.* the Author of "Questions to the Orthodox" under the name of Justin, q. xliii. Abenezra, Dionysius the *Carthaginian*, Oleaster, and some others, have followed this last opinion.

But what are we to understand by *clean* and *unclean* beasts in this history? Was this distinction, declared by Moses in the law, known and practised before the deluge? or, did Moses mention it as known and understood by the persons for whom he wrote? It is probable, that this distinction was known to *Noah*; and that the same animals were esteemed pure, (while others were impure) both by *Noah* and by Moses. Now it is manifest, that by pure, or *clean*, animals, in general, those only were meant which might be offered in sacrifice, as bulls, sheep, goats, and their several species; and the like among birds, as pigeons, doves, hens, and sparrows. For the common uses of life, as food, &c. Moses allows a great number of animals; but I question, whether in this place, we are to extend the pure animals beyond those admitted in sacrifice. The *pair* of unclean could be only one male and one female; but the seven clean beasts might be two males and five females; one male for sacrifice, the other for multiplication of the species. *Vide* FRAGMENTS, No. XX. CCVII. and the PLATES, "CONSTRUCTION OF NOAH'S ARK."

ARK. The Latin word *arca*, signifies a coffer, and this is the true meaning of the Hebrew, אֲרֹן, *arvn*, by which Moses denotes the coffer, or chest, wherein the tables which contained the commandments were deposited. This coffer was of Shittim wood, covered with plates of gold; it was two cubits and a half in length, a cubit and a half wide, and a cubit and a half high. On the top of it, all around it, ran a kind of gold crown; and two cherubim were over the cover. This coffer had four rings of gold, two on each side, through which staves were put, by which it was carried. Such was the *Ark of the Covenant*.

After the passage of the Jordan, the *Ark* continued some time at Gilgal; whence it was removed to Shiloh. From hence the Israelites took it to their camp: they gave battle to the Philistines, and the *Ark* of the Lord was taken by the enemy. The Philistines, oppressed by the hand of God, returned the *Ark*, and it was lodged at Kirjath-jearim. It was afterwards, in the reign of Saul, at Nob. David conveyed it from Kirjath-jearim, to the house of Obed-edom; from thence to his palace at Sion; and, lastly, Solomon brought it into the temple at Jerusalem. *Vide* ARMIES, *ad fin.*

It remained in the temple, with all suitable respect,

ARK

respect, till the times of the later kings of Judah, who, abandoning themselves to idolatry, were so daring as to establish their idols in the holy place itself. The priests, unable to endure this profanation, removed the *Ark*, and carried it from place to place, to preserve it from the pollution and impiety of these princes. Josiah commanded them to bring it back to the sanctuary, and forbade them to carry it, as they had hitherto done, into the country, 2 Chron. xxxv. 3.

It is questioned, with good reason, whether the *Ark* were replaced in the temple, after the return of the Jews from Babylon? Dr. Prideaux is of opinion, that as the Jews found it necessary for the celebration of their worship in the second temple, to have a new altar of incense, a new shew-bread table, and a new candlestick, they had likewise a new *Ark*. He asks, since the holy of holies, and the veil drawn before it, were wholly for the sake of the *Ark*, what need had there been of these in the second temple, if there had not been the *Ark* also to which they referred? &c. *Connect.* &c. part i. p. 117.

Some think that Nebuchadnezzar conveyed the *Ark* to Babylon, among the spoil of rich vessels carried off by him from the temple: others, that Manasseh having set up idols in the temple, took away the *Ark*, which was not returned during his reign. The author of Esdras (2 Esd. x. xxii.) represents the Jews lamenting, that the *Ark* of the covenant was taken by the Chaldeans, among the plunder of the temple.

The *Gemara* of Jerusalem, cap. 1, and that of Babylon, both acknowledge, that the *Ark* of the covenant was one of the things wanting in the second temple. The Jews flatter themselves, that it will be restored by their Messiah, says Abarbanel, in *Daniel* ix. but Jeremiah, chap. iii. 16, speaking of the time of the Messiah, says, they shall neither talk nor think of the *Ark*, or remember it any more. Esdras, Nehemiah, the Maccabees, and Josephus, never mention the *Ark* in the second temple; and Josephus says expressly, that when Jerusalem was taken by Titus, there was nothing in the sanctuary. *De Bello*, lib. v. cap. 14. in *Græco*.

Lastly, the Rabbins agree in saying, that, after the captivity of Babylon, the *Ark* was not at Jerusalem: and that the foundation-stone, which they believe to be the centre of the holy mountain, was placed in the sanctuary in its room. The Fathers, and Christian commentators, agree generally with the Jews on this point.

Beside the tables of the covenant, placed by Moses in the sacred coffer, God appointed the blossoming rod of Aaron to be lodged there,

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and the omer of manna which was gathered in the wilderness.

The Heathen, likewise, had, in their religious rites, little chests, or *cistæ*, wherein they locked up their most sacred things. *Vide* Spencer, *de legib. Hebræorum*. Apuleius, *de Asino aureo*, lib. ix. et lib. xi. says, that in certain processions in Egypt there was a chest-bearer, who carried a box, inclosing the richest things for their religious uses. Plutarch, on the rites of *Isis* and *Osiris*, says the same. Pausanias, lib. vii. mentions a chest, in which the Trojans locked up their mysteries, which, at the siege of Troy, fell to Euripulus's share. The ancient Hetrurians had also *cistæ*; so had the Greeks and Romans: but these chests often enclosed things profane, superstitious, and ridiculous: whereas, the *Ark* of God contained the most sacred and serious things in the world, such as the tables of God's law, &c. Clem. Alex. in *Proptetico*. Euseb. *Præpar. Evang.* lib. ii. cap. 5.

[Whether the sacred chests of the Heathen did not originally refer to the *Ark* of Noah, rather than to the ark of Moses has been justly doubted; as instances of commemoration, they seem to be much more probably representative of the former, of which the tradition was constant and general, than of the latter, of which the knowledge and the interest was very feeble, if indeed it were sensible, in distant, and especially in Heathen countries.]

ARKI, or *Aurki*, אַרְקִי, Ἀρκαῖος: *sinew, artery*: from אַרַק *arak*, or *orek*: *fugitive*, according to the *Syriac*.

ARMAGEDDON, Ἀρμαγεδδών: *mountain of Megiddo, mountain of the gospel*: from אֶר *ar*, a mountain, and הַגִּיד *haggid*, I proclaim, I reveal: otherwise, *mountain of fruits, or of apples*. [Probably this should be understood as composed of *Ar*, a river, or valley where a river runs, and *Megiddo*, the name of a place. *Vide* MEGIDDO.]

ARMAGEDDON, a place mentioned Rev. xvi. 16. *Megiddo* is a city in the great plain, at the foot of mount Carmel. Here good king Josiah received his mortal wound, in the battle against Necho, king of Egypt, 2 Chron. xxxv. 22, 23.

ARMENIA, אֲרָמִיָּה: Vulgate, *Ararat*.

ARMENIA, a province of Asia; wherein are the sources of the rivers Tigris and Euphrates, with those of the Araxes and Phasis, wherein we suppose Eden to have been situated, and also Paradise. The name *Armenia*, is derived either from *Aram*, father of the Syrians, or from *Harminni*, mountain of the *Mineans*. Minni, or the *Mineans*, are noticed Jer. li. 27. In Gen. viii. 4, Moses says the ark rested on the mountains of *Armenia*. In the Hebrew, the mountains

tains of *Ararat*; and 2 Kings xix. 37, it is said, the two sons of Sennacherib, after having killed their father, escaped into *Armenia*; in the Hebrew, the land of *Ararat*.

ARMIES. The Lord, in Scripture, assumes the name *Jehovah of Hosts*: יהוה צבאות. The Hebrew word *zebaoth*, which signifies *armies*, is often understood of flocks of sheep; and in several places, *armies* are compared to flocks, Cant. ii. 7; Jer. iii. 19, &c. Jeremiah, iv. 3, says of the Assyrian army, "it shall come before Sion like a flock under the conduct of its shepherd." The Hebrew nation, in many places, is called the *army of the Lord*, because God was considered as its head and general: who named the captains of its armies: who ordained war and peace: whose priests sounded the trumpet, &c.

The armies of Israel were not composed of regular troops kept constantly in pay; the whole nation were fighting men, ready to march as occasion required. The army expected no reward beside honour, and the spoils taken, which were divided by the chiefs. Each soldier furnished himself with arms and provisions, and their wars were generally of short duration: they fought on foot, having no horse, till the reign of Solomon. David is the first who had regular troops; his successors, for the most part, had only militia, excepting their body guards, which were not numerous.

When they expected to give battle, proclamation was made at the head of every battalion, according to Deut. xx. 5.

The ark of God was often borne in the army; it was not out of the camp during the whole time of Israel's abode in the wilderness. Joshua ordered it to be carried almost continually with him, in his wars against the Canaanites. The Israelites being vanquished by the Philistines in the time of Eli, the high priest, 1 Sam. iv. 4, 5, they sent for the ark; on the coming whereof, they were filled with joy, while the camp of the Philistines was filled with terror. David commanded it to be carried to the siege of Rabbah (2 Sam. xi. 11: xv. 24); and being compelled to fly before his son, Absalom, the high-priest, Zadok, brought out the ark to him, but David ordered it back to Jerusalem. The Israelites of the ten tribes, in imitation of Judah, carried their golden calves with them in their camp, as the Philistines did their idols, 1 Chron. xiv. 12; 2 Chron. xiii. 8.

ARMON, הרמון, τὸ ὄρος τὸ ῥιμμόν: *a pomegranate tree*; from רמון *rimmon*: *the mountain of enumeration, or of preparation*: from הר *ar*, *a mountain*, מנה *manah*, *to number, to prepare*; otherwise, *the mountain of the gift*; from מנח *manach*, *an offering, a gift*. [Amos iv. 3. This

is the opinion of the old interpreters: others translate the passage thus, "And shall cast them into *the palace*, saith the Lord."

Perhaps, this compound is derived from *Hor*, a mount, and *Rimmon*, the pomegranate: so that it might be understood as "the mount of *Rimmon*"—but, as *Rimmon* itself is a compound word, implying, "the exalted *Aun*," it is probable that this name should be understood as "the mount of *M'-aun*," the great *Aun*; the sovereign potentate venerated under that character. The compound *M'-aun*, or *M'aun*, occurs in other languages, as *Palemon*: *Pale-m'aun*; "the old *M'aun*," &c.]

ARMON, or *Armoni*, son of Saul and Rizpah: hanged, with his brethren by the Gibeonites, 2 Sam. xxi. 8.

ARMONI, ארמוני: *my palace*; from ארמון *armon*: otherwise, *curse of the enumeration, and of the preparation*; from ארר *arar*, *a curse*.

ARMS of the Hebrews. The Hebrews used in war *offensive arms* of the same kinds as were employed by other people of their time, and of the east: swords, darts, lances, javelins, bows, arrows, and slings. For *defensive arms*, they used helmets, cuirasses, bucklers, and armour for the thighs. At particular periods, especially when under servitude, whole armies of Israelites were without good weapons. In the war of Deborah and Barak, against Jabin, there were neither shields nor lances among 40,000 men, Judg. v. 8. In the time of Saul, 1 Sam. viii. 22, none in Israel, beside Saul and Jonathan, was armed with swords and spears; because the Philistines, who were then masters of the country, forbade the Hebrews from using the trades of armourers and sword-cutlers; and even obliged them to employ Philistines to sharpen their tools of husbandry; but these, being their masters, would make no arms for them. *Vide* FRAGMENT, No. XCI.

Arms were anciently made either of brass or iron. We meet in Scripture with brazen shields, helmets, and bows. Goliath's helmet, greaves, and target, were of brass. The Hebrews were expert archers and slingers; witness David's exploit against Goliath (see also Job xx. 24; Psal. xvii. 35; 1 Kings xiv. 27); and the Benjaminites, who could throw stones to a hair's-breadth without missing, 1 Sam. xvii. 5, 6, 7. The Scripture adds, that they mostly used both hands alike, Judg. xx. 36.

OF THEIR BUCKLERS.

In the original Hebrew, we meet with four terms to signify bucklers: צידון *ciden*, מגן *magen*, זינן *zinna*, סכרה *scherah*. There were, doubtless, differences between them; but it is difficult to fix

fix their particular forms and uses. They were made of wood or ozier, and covered with brass, iron, or leather: sometimes bordered with metal, and, at other times, with several foldings of leather. Goliath's shoulders were covered with a large shield of brass.

OF THEIR CUIRASSES.

These were sometimes made of linen, woollen, or cotton, beaten like felt; at other times, of brass, or copper, like coats of mail; or even composed of scales, or thin plates, laid one over another; and sometimes they were solid plates of copper, iron, or steel. Goliath had a coat of mail, 1 Sam. xvii. 5. Saul had one of very solid and almost impenetrable linen, 2 Sam. i. 9. *Tenent me angustæ.* Heb. אֲחוּזִי דְּשֶׁבֶץ. The Hebrew שֶׁבֶץ *shebetz*, signifies an embroidered coat. Exod. xxviii. 3, and Psalm xlv. 14. It was customary to hang arms and shields on the towers of strong places: there is mention in the Canticles of bucklers hung on David's tower. Ezekiel, xxvii. 10, speaks of the bucklers and helmets which the Tyrians, Persians, Libyans, and Lydians, hung on the walls of Tyre. The Maccabees, 1 Macc. iv. 57, having purified and dedicated the temple, adorned the portal with gold crowns and bucklers. Simon Maccabæus embellished the mausoleum erected for his brethren with arms, and ships carved on the stone, 1 Macc. xiii. 29. *Vide ARSENAL. Vide also FRAGMENTS, Nos. CCXVIII. CCXIX. on ANCIENT ARMOUR, also Nos. CCXVII. CCXXI.*

St. Paul has frequent allusions to arms, war, military exercises, and public games. He exhorts Christians to use their members as the *armour of righteousness*, on the behalf of God, not as the *armour of iniquity*, on the part of sin. To put on the *armour of light*; as being to engage not with enemies of flesh and blood, but with the rulers of darkness; he says, 1 Thess. v. 18. "Take the *armour of God*, put on the breast-plate of righteousness, and have your feet shod with the preparation of the gospel of peace: take the helmet of salvation, the sword of the spirit, which is the word of God," &c. And 1 Cor. ix. 25, "Let us put on the breast-plate of faith and love, and for a helmet, the hope of salvation. They, who combat in the public games, abstain from many things to obtain a perishable crown," &c. 2 Tim. xi. 5, "He who contends in the public games, is not crowned, unless he has contended according to the rules established," &c.

ARNAN, אָרָן: *their chest, their casket*, from אָרֹן *aron*, a chest, and the pronoun ׁן, *an, their's*: otherwise, *cry of joy*; from רָאָן: or curse; from אָרַר *arar*; otherwise, *light of the son*; from אֹר *aur*, light, and נִין *nin*, son.

ARNON, אָרְנוֹן: *leaping for joy*; or, *their chest*; from אָרֹן *aron*, a chest; and the pronoun ׁן, *an, their's*: otherwise, *the cry of joy*; from רָאָן *ranan*.

ARNON, a river or brook, frequently mentioned in Scripture. Its spring-head is in the mountains of Gilead, or of Moab. It runs at first from north to south, then from east to west, and falls into the eastern part of the *Dead Sea*.

[1. ARNON, a river of the Moabites. Deut. ii. 24. Some think a *continual noise and roaring*. This may characterise a river, in some parts, well enough; but it does not so well apply to a city; unless the idea of stir, bustle, tumult, and so of "the busy hum of men," may be attached to it. *Vide AROER.*

2. ARNON, a city. Numb. xxi. 13. Josh. xii. 1. xiii. 8, 9. Judges ii. Jer. xvi.

This word, I incline to think, may be analyzed by taking *Aren* for the pine tree, and *Aun* for *On*, the great origin of human posterity: *q.* "the pine tree of *Aun*:" in which case this name will coincide perfectly with some of the medals of Corinth [see the Plates], which shew this pine tree, and its connection with *Aun*; and where, indeed, *Pale-m'AUN* was worshipped, who was, as I believe, the same deity.

There is another acceptation of this word: *Arun* signifies a coffer or chest; and, no doubt, this was originally made of the pine tree, *Aren*, so that the two ideas coalesce: but the coffer, chest, or ark, of *Aun*, is precisely similar to that of *Adonis* or *Tammuz*; and indeed the reference is to the same event. The medals of Corinth equally shew this chest, or ark; and equally indicate its being made of the pine tree: "the *Aun* in the chest," or "the chest of *Aun*;" referring to the tree: "the *Aun* of the chest," or "the chest of *Aun*;" referring to the ark which preserved mankind: but *vide AROER* and ARNON.]

ARNONA, a district beyond Jordan, along the river *Arnon*. *Vide RELAND. Palest. tom. i. lib. ii. cap. xii. p. 495.*

AROD, or *Arodi*, אָרֹד: *Vide ARAD.*

AROD, fifth son of Gad, Numb. xxvi. 17.

AROER, or *Auroor*, אֲרֹעַר: *heath, tamarisk*: otherwise, *nakedness of the skin*; from הֶרְוָה *heruah*, nakedness, and אֲרֹעַר *our*, the skin; otherwise, *exultation*: from אֲרֹעַר *our*: or, *nakedness of the watch*, or of the enemy; from אֲרֹעַר *our*, nakedness, or enemy, and from אֲרֹעַר *our*, watch.

I. AROER, a city of Gad, on the north bank of the brook *Arnon*, at the extremity of the country, which the Hebrews possessed beyond Jordan, Numb. xxii. 34. Eusebius says, that, in his time *Aroer* was seated on a mountain. [Judg. xi. 26, called also *Arour*. Some think

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it imports *extremely naked, very barren*: but this would hardly be adopted as the name for the capital of a kingdom; and certainly it cannot apply to any region near Damascus, the paradise of the east.]

II. AROER. Reland, tom. ii. page 583, thinks there was a city of this name near Rabbah, of the Ammonites, otherwise called Philadelphia; and that this is the *Aroer* meant, Joshua xxiii. 25; Judg. ii. 33.

III. AROER, of *Judah*, I Sam. xxx. 28: may be understood, likewise, of *Aroer*, beyond Jordan. David dwelt some time in the land of Moab, and might have left some of his relations at *Aroer*. But, in Joshua, xv. 22, and in the LXX. we read *Aroer*, or *Aroel*; which may be *Aroer of Judah*. Eusebius and St. Jerom speak of *Arur*, twenty miles from Jerusalem, north. *Aroer*, in Hebrew, signifies *Heath*; it is very possible, therefore, that several places were named *Aroer*, from this circumstance.

[*AROER*, a region near Damascus; or, as others think, of Arnon; J. Isaiah, xvii. 2.

This word seems to import repeated *liftings up*, or risings, and it might be the character of the city *Aroer*, as well as of a region, to consist of small hills, or risings, or what we term *knolls*, or *haughs*.

This seems more probable than the idea of *bustle*, or *stir*, occasioned by crowds of people; for though this agrees sufficiently with the city *Aroer*, yet it does not well describe a region. As the city *Aroer* was divided by the stream on which it stood, I would query, whether the duplicate form of the word does not denote *two* passages; which agrees well enough with the radical idea of *bustle*: "THE FERRIES." Vide *AR*, and *REHOBOTH Oir*, or *Ar*.—But,

A further thought has struck me on considering this name and its derivation; we have not, that I know of, in the Hebrew, any word which certainly denotes a *bridge*, or construction, whether of arches, or otherwise, for passing over rivers: yet, undoubtedly, this convenience must have been known, since the very laying a plank across a stream would lead to it, and to a proper name for it, by way of distinction. But, if the root, *Ar*, or *Oir*, import *lifting up*, or *rising*, then it well expresses the elevated nature of a bridge; which, being laid from bank to bank of a river, is certainly *lifted up* over the stream. Whether, when plural, it imports any thing like *arches*, may be left undetermined; that form of construction appearing in no truly ancient Egyptian structure, with which we are acquainted. By way of corroborating this idea, we may examine a few instances of the application of the name *Ar*, or *Oir*.

1. *AR*, the city of the Moabites, was properly,
PART V. *Édit. IV.*

called *Rabba*, or *Rabbath*, and, if this name imports *great town*, *Megalopolis*, yet the name *Ar* might allude to its bridge. This is perfectly agreeable to what we read Numb. xxi. 15. "The stream of the brooks (*plural*) which go down to the *termination*, (or point of land diminishing into nothing by the union of these streams) of *Ar*,"—so that *Ar* stood on such a point of land. Deut. ii. 18. "Thou art to pass over (the river) through *Ar*, the *termination*, or bound, of Moab:"—now it is impossible to suppose that the termination of the territory of the Moabites was immediately at this their capital city: but, the point of land on which this city stood might terminate there.

In like manner, *Aroer* is described, Deut. ii. 36, as being "by the brink of the river of Arnon, even the city which is in the torrent;"—"in the middle of the torrent." Josh. xii. 2. "*Aroer* that is upon the bank of the river Arnon, even the city that is in the midst of the river." Josh. xiii. 9, and still more particularly, 2 Sam. xxiv. 5. "*Aroer*, the city which lieth in the midst of the river of Gad." From these places it is clear that *Aroer* was surrounded by water: i. e. it stood on a point of land formed by the junction of two streams: so that, to enter it, one bridge over one of the streams must be passed; hence its distinction *Ar*, "*Bridge-town*:" but, after a bridge was built over each stream, it would naturally receive this distinction in a duplicate form, *Ar Ar*,—*Oir Oir*; "*Bridges-town*."

This acceptance of the word *Oir* as signifying a bridge is of further use in that very perplexing question, why it is appended to *Rehoboth*, Gen. x. 11? *Rehoboth Oir*. Under its proper article the reader will see how this addition has embarrassed the learned: but, if we take it as a mark of distinction "*Bridge Rehoboth*," all becomes easy; and matter of fact agrees with it, as the situation to which we have assigned it, *Altun Kieupri*, "the bridge of gold," is thus distinguished to this day.

I need not point out the similarity of the appellation *Rehoboth Oir*, to the *Rabbath Oir* of the Moabites; but it serves to confirm the notion that these descriptive appellations might arise from the same cause, the peculiarity of the situation of the cities they described.

Possibly, some of the names into which *Oir*, or *Ar*, enters in composition, might be explained on this principle.

The derivation from *stir*, or *bustle*, is no obstacle to this interpretation: no place being more remarkable for *bustle* than a bridge, where passengers are both more constant and more conspicuous, than in any other part of a city.]

ARPAD, or *Arphad*, ארפרד: *light of redemption*;
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tion; from אור *aur*, *light*, and פדה *padah*, *to redeem*: otherwise, *that lies down*; *that makes his bed*; from רפד *raphad*.

[Or *covering*: meaning of something which may be used for the purpose of reclining in. Some think, a *spreading*, a solid stratum, from the Arabic, *to spread*, *to cover a place*.]

ARPAD, this town, in Scripture, is always placed in connection with *Hamath*. 2 Kings, xviii. 34; xix. 13; Isai. x. 9; xxxvi. 19; xxxvii. 13; Jerem. lxix. 23. Sennacherib boasts of having reduced *Arpad* and *Hamath*. *Hamath*, we know, is *Emesa*; and, we conjecture that *Arpad* may be the city *Arad*, or *Arvad*, as it is sometimes called in Hebrew. Others think, it is the town of *Arphas*, noticed in Josephus, as limiting the provinces of Gamalitis, Gaulanitis, Batanea, and Trachonitis, north-east. *De Bello*, lib. iii. cap. 2. p. 834, a. This agrees well enough with *Arpad* near *Hamath*; and Josephus had obliged us, if he had told us more exactly the position of *Arpad*. My conjecture is, that this *Arphas* mentioned by Josephus, is *Rephanæa*, or *Raphan*, between mounts Casius and Anticassius. Josephus says, *de Bello*, lib. vii. cap. 24, the river Sabbaticus runs between *Arce* and *Raphanæa*; and Stephens, the geographer, sets *Raphanæa* near Epiphania, near *Arad*. *Stephan.* in Εμφάνεια.

[The name of an island in Phœnicia, situated not far from Damascus. Pliny, lib. v. cap. 81. Pomponius Mela, lib. i. Called *Aradus*, 2 Kings, xviii. 34. xix. 33. Isaiah, x. 9. xxxv. 19. Jer. xlix. 23. 1 Macc. xv. 23. Ezek. xxvii. 8, 11.

It appears to me that *Raphad*, from which comes *Araphad*, or *Arphad*, means, *to roll*, as Job xvii. 13. "if I *unroll* my bed in the darkness," alluding to the manner of the eastern nations, which unroll and spread out their beds, or slight kind of mattresses, when they wish to sleep: and after having done with them, *roll* them up again; to be laid in a place of small dimensions: So, chap. xli. 20, "the (crocodile) *Leviathan rolleth* about sharp pointed things in the mire"—he *sprawleth* them about with his feet, without receiving any injury, or laceration: and particularly, I think, it means in Cant. iii. 10, the *roller*, or curtain, of an eastern vehicle: which, hanging on the top of the carriage, when it is to be let down, to close the carriage is *unrolled*; and it is rolled up again, when replaced in its situation; so that now the carriage is open. I presume then, that this name may refer to "the Deity of the curtain, or canopy." The medals of Sidon clearly shew this deity, sitting in such a carriage; no doubt, in a public procession. See the PLATES.

I must, however, note, that the name *Aradus* seems to me not entirely to agree with the He-

brew *Arphad*, as the *p* is too powerful a letter to be dropped in pronunciation; yet the deity of the place is so conformable to that of Tyre and Sidon, that it is difficult to deny the identity of the object of worship in these cities, and consequently their neighbourhood to each other.]

ARPHAXAD אֶרֶפְחָאד: *one that heals*, from רפא *rapha*: otherwise, *one that releases*, from רפה *rapha*; and כשל *chashal*, *he that overthrowes*; and דד *dad*, *a ripple*. This word is not Hebrew; and its original is not in that language.

I. ARPHAXAD, son of Shem, and father of Salah: born A. M. 1658, one year after the deluge; died A. M. 2026, aged 438 years. Gen. xi. 12, &c.

II. ARPHAXAD, king of Media, mentioned Judith, i. 1: probably the same with *Phraortes*, son and successor of *Dejoces*, king of Media. Herein CALMET differs in opinion from the learned Prideaux, who thinks *Arphaxad* to be *Dejoces*, and not *Phraortes*, his successor; for, as he observes, *Arphaxad* is said to be that king of Media who was the founder of Ecbatane, which all other writers agree to have been *Dejoces*; and the beginning of the twelfth year of Saosduchinus, exactly agrees with the last year of *Dejoces*, when this battle of Ragau is said to have been fought, &c. *Connect.* Part I. b. 1, *Vide Herodotus*, lib. i. cap. 97. He says, *Phraortes* first subdued the Persians, and afterwards almost all Asia; but at last coming to attack Nineveh, and the Assyrian empire, he was killed, in the twenty-second year of his reign. The book of Judith informs us, that he built Ecbatane, and was defeated in the great plains of Ragau, those, probably about the city of Rages [Rey] in Media. Tobit, i. 16; iii. 7; iv. 11.

ARROWS. Divination with arrows. Ezekiel informs us, chap. xxi. 21, that Nebuchadnezzar, marching against Zedekiah, and the king of the Ammonites, coming to the head of two ways, mingled his arrows in a quiver, to divine from them, in which direction he should pursue his march; that he consulted Teraphim, and inspected the livers of beasts, in order to determine his resolution. Jerom, Theodoret, and modern commentators, believe that this prince took several arrows, and on each of them wrote the name of the king, or city, &c. which he designed to attack: as on one—*Jerusalem*; on another—*Rabbah*; on another—*Egypt*, &c. These being put into a quiver, were hustled together, and one of them drawn out; that which came first, was considered as declarative of the will of the gods, to attack first that city, province, or kingdom, whose name was upon the arrow. *Hieronym. Theodoret. & alii in Ezek. xxi. Vide FRAGMENT, No. CLXXIX.* [There are many other

other ways of divination by *arrows*; such as shooting one, or more, into the air, and watching on which side it (or the greater number) fell, &c. &c. Comp. also 2 Kings xiii. 14—19.]

ARSACES, Ἀρσάκης: *who lifts up the buckler*: from ἀρᾶς, *a lifting up*, and ἀκῆ, the point of a lance, or sword. A Persian word; its root not in the Hebrew.

ARSACES, otherwise *Mithridates*, king of the Parthians, 1 Maccabees, xiv. 2. He considerably enlarged the kingdom of Parthia by his good conduct, and his valour. Demetrius Nicanor, or Nicator, king of Syria, having invaded his country, at first obtained several advantages. Media declared for him, and the Elymæans, Persians, and Bactrians, joined him: but *Arsaces* having sent one of his officers to him, under pretence of treating for peace, he fell into an ambuscade; his army was cut off by the Persians, and he himself fell into the hands of *Arsaces*. Joseph. *Antiq. lib. xiii. cap. 9. Justin. lib. xxxvi. & xli.*

ARSENAL. The ancient Hebrews had each man his own arms, because all went to the wars: they had no *arsenals*, or magazines of arms, because they had no regular troops, or soldiers, in constant pay. There were no *arsenals* in Israel, till the reigns of David and Solomon. David made a large collection of arms, and consecrated them to the Lord, in his tabernacle. The high-priest, Jehoida, took them out of the treasury of the temple, to arm the people and Levites, on the day of the young king Joash's elevation to the throne, 2 Chron. xxiii. 9. Solomon collected a great quantity of arms in his palace of the forest of Lebanon, and established well-provided *arsenals* in all the cities of Judah, which he fortified, 2 Chron. xi. 12. He sometimes enforced the conquered and tributary people to forge arms for him, 1 Kings, x. 25. King Uzziah not only furnished his *arsenals* with spears, helmets, shields, cuirasses, swords, bows, and slings, but also lodged such machines in them as were proper for sieges. Hezekiah had the same precaution, he made stores of arms of all sorts. Jonathan and Simon Maccabæus had *arsenals* stored with good arms, not only such arms as had been taken by them from their enemies, but others which they had purchased, or commissioned to be forged for them.

ARTABA, Ἀρτάβαι: its etymology is not in the Hebrew. A measure used by the Babylonians. They offered every day twelve *artabas* of fine flour, to their god Bel. Dan. xiv. 3, Vulg. But Daniel discovered the roguery of the priests; who took the flour and wine for their own use. An *artaba* contained seventy-two *sextarii*, according to Epiphanius, *de Ponderib. & Mens.* and Isidore of Sevil, *lib. xvi. Origin*: or, ac-

cording to Dr. Arbuthnot's tables, one bushel, one gallon, and one pint; allowing, with him, four pecks and six pints to the *medimnus*, and one pint to the *choenix*.

ARTAXERXES, ארתחשטרא: a name common to kings of Persia. Ezra, iv. 7. *Silence of light*, or, *light that imposes silence*; from אור *aur*, *light*, and ערש *cheresh*, *silence*: otherwise, *joy in haste*; from ערש *chush*, and שוש *shush*, *joy*. In Ezra, vii. 21, the same name is written ארתחשטתא, *Artachsastatha*, and signifies the same. The true etymology of this name is not in the Hebrew tongue; it is a Persian title.

L. ARTAXERXES, otherwise **AHASUERUS**. The Greek of Esther, calls him always *Artaxerxes*; the Hebrew and Vulgate, *Ahasuerus*. We are of opinion, that this celebrated king of Persia is, in profane authors, named Darius, son of Hystaspes. *Vide AHASUERUS.*

II. ARTAXERXES, surnamed **LONGIMANUS**, reigned from A. M. 3531, to 3579; *ante A. D. 425*. He permitted Ezra to return to Judæa, with all who inclined to follow him, Ezra vii. viii. A. M. 3537. Afterwards, Nehemiah also obtained leave to return, and to re-build the walls and gates of Jerusalem, A. M. 3550 (the twentieth year of his reign) Neh. i. 11. From this year, chronologers reckon the beginning of Daniel's seventy weeks, Dan. xi. 29. These are weeks of years, which make 490 years: *q. d. after four hundred and ninety years, or seventy weeks of seven years, the Messiah will be put to death, in the middle of the seventieth week.* This seventieth week begins at Jesus Christ's baptism, A. M. 4033. His death is the middle of it, i. e. A. M. 4036, and a half. It ended A. M. 4040, which is 490 years after the twentieth of *Artaxerxes Longimanus*. Dr. Prideaux, who discourses very copiously, and with great learning on this prophecy, maintains, that the decree mentioned in it for restoring and rebuilding Jerusalem, cannot be understood of that granted to Nehemiah, in the twentieth year of *Artaxerxes*; but of that granted to Ezra, by the same *Artaxerxes*, in the seventh year of his reign. From thence, to the death of Christ, are exactly four hundred and ninety years, to a month: for in the month *Nisan*, was the decree granted to Ezra; and, in the middle of the same month, *Nisan*, Christ suffered; just four hundred and ninety years afterwards. *Connect. Part I. b. v.*

The Eastern people believe, that this surname was given him by reason of the extent of his dominions, *Bibl. Orient. p. 170*, as it is commonly said that "princes have long hands;" but the Greeks maintain, Plutarch, in *Cimone*, Strabo, *lib. xv.* that this prince really had longer hands [or arms] than usual, and that when he stood upright, he could touch his knees. He is

said to have been the handsomest man of his time. The Eastern people call him *Bahaman*, and surname him *Ardschir-diraz-dest*; i. e. the long-handed. He was the son of *Asfendiar*, sixth king of the second dynasty of the Persians. After having extinguished the family of *Rostam*, which was formidable to him, on account of the great men whereof it was composed, he carried his arms into the western provinces, Mesopotamia and Syria, which were part of his empire. He took the government of Babylon from *Belshazzar*, son of *Nebuchadnezzar*, by reason of the ravages committed by his father in Syria, and Palestine; and put *Kyresch*, by us called *Cyrus*, in his place.

Some Persian historians assert, that the mother of *Artaxerxes* was a Jewess, of the tribe of Benjamin, and family of Saul; and that the most beloved of his wives was of the tribe of Judah, and race of Solomon, by *Rehoboam*, king of Judah; wherefore, it is no wonder he should recommend to *Cyrus*, who was himself born of a Jewish mother, to favour that nation: which *Cyrus* performed, by sending the people back into their own country, and permitting them to rebuild their temple. But the truth of this assertion we shall not warrant.

Some have believed this to be the prince who married *Esther*. Vide *DARIUS*, son of *Hystaspes*. *Artaxerxes* reigned forty-one years, and died A. M. 3572; ante J. C. 428.

III. *ARTAXERXES*. *Ezra* thus names the Magus called by *Justin*, *Oropastes*; by *Herodotus*, *Smerdis*; by *Æschylus*, *Mardus*; by *Ctesias*, *Sphendadates*. This Magus, after the death of *Cambyses*, usurped the government of Persia, pretending to be *Smerdis*, son of *Cyrus*, whom *Cambyses* had put to death. This is the *Artaxerxes* who wrote to his governors beyond the *Euphrates*, signifying, that having received their advices relating to the Jews, he required them to forbid the Jews from rebuilding *Jerusalem*. Thus, from A. M. 3483, the Jews did not dare to forward the repairs of the city walls, till 3550; when *Nehemiah* obtained permission to rebuild them, from *Artaxerxes Longimanus*, Neh. i. ii.

ARTEMAS, Ἀρτεμᾶς; a good man, one without reproach, holy, agreeable, and handsome.

ARTEMAS, St. Paul's disciple, was sent by the apostle into *Crete*, in the room of *Titus*, while *Titus* continued with St. Paul at *Nicopolis*, where he passed the winter, Tit. iii. 12. We know nothing particular either of his life or death.

ARVADI, ארדי; fulness of curse; from ארר *arar*, a curse, and רה *ravah*: otherwise, that defends, or forbids; from ירד *iarad*: otherwise, that commands; from רד *rud*.

ARUBOTH, ארובות, Ἀραβῶθ: cataracts, windows, locusts; from ארבה *arubah*: otherwise, snares; from ארב *areb*.

[Perhaps, the *Mixers*; those who mingle, or unite, persons;—"the match-makers." This name may denote *Hymen*, the god of marriage; or rather the goddess of marriage, *Juno Pronuba*. Yet being in the plural form feminine, I suspect it hints at connections less honourable. I would willingly refer it to "the evening goddesses," of which *Diana* is one, of course: This is one meaning of the Hebrew root: but may it import clefts, caverns, skulking places: for unchaste purposes? Vide ARAB.]

ARUBOTH, or *ARABOTH*, is thought to be a city or country belonging to *Judah*, 1 Kings, iv. 10: but the true situation of it is not known.

ARUMAH, otherwise *Rumah*, a city near *Shechem*, Judg. ix. 41: here *Abimelech* encamped.

ARZA, or *Arsa*, ארצא: the earth; from ארץ *eret*, or *aretz*: otherwise, will; from רצה *ratzah*, to be willing: otherwise, courses, from רץ *rutz*, to run.

ARZA, governor of *Tirzah*, formerly the capital of the kingdom of *Israel*. In the house of *Arza*, *Zimri* killed *Elah*, king of *Israel*, 1 Kings, xvi. 9. A. M. 3075; ante A. D. 929.

ASA, אסא: physician; cure, according to the Syriac.

ASA, son and successor of *Abijam*, king of *Judah*, 1 Kings, xv. 8, & seq. He began to reign A. M. 3049; ante A. D. 955. He reigned forty-one years at *Jerusalem*. *Asa* did right in the sight of the Lord: he expelled those who, from sacriligious superstition, prostituted themselves in honour of their false gods; he purged *Jerusalem* from the infamous practices attending the worship of idols; he deprived his mother of her office, and dignity of queen (vide FRAGMENTS, No. XVI.) because she erected an idol to *Astarte*: which idol, he burnt in the valley of *Hinnom*. Scripture, nevertheless, reproaches him with not destroying the high places, which *Asa*, perhaps, thought it was necessary to tolerate, to avoid the greater evil of idolatry: he carried into the house of the Lord, the gold and silver vessels, which his father, *Abijam*, had vowed he would consecrate.

Asa fortified several cities, and repaired others, encouraging his people to this labour, while the kingdom was at peace, and the Lord honoured them with his protection. After this, he levied 300,000 men in *Judah*, armed with shields and pikes; and 280,000 men in *Benjamin*, armed with shields and bows, all men of courage, and valour. About this time, *Zerah*, king of *Ethiopia* (or, *Cush*, i. e. part of *Arabia*, vide CUSH III.) marched against *Asa* with a million

million of foot, and 300 chariots of war, and advanced as far as Mareshah: probably in the fifteenth year of *Asa's* reign. See 2 Chron. xv. 10; A. M. 3064. *Asa* advanced to meet him, and encamped in the plain of Zephathah (rather *Zephalah*) near Mareshah. *Asa* prayed to the Lord, and God terrified Zerah's army by a panic fear; it began to fly, and *Asa* pursued it to Geran. There was an infinite number slain.

After this, *Asa's* army returned to Jerusalem, loaded with booty; 2 Chron. xv. 1. The prophet, Azariah met them, and said, "Hear, *Asa*, and all Judah and Benjamin: The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you: arm yourselves with courage; for your works shall not continue unrewarded," &c.

Asa, after this exhortation, being animated with new courage, destroyed the idols of Judah, Benjamin, and mount Ephraim; repaired the altar of burnt-offerings; and assembled Judah and Benjamin, with many from the tribes of Simeon, Ephraim, and Manasseh, and on the third month, in the fifteenth year of his reign, celebrated a solemn festival. Of the cattle taken from Zerah, they sacrificed 700 oxen, and 7000 sheep; they renewed the covenant with the Lord; they swore to the covenant, the cymbals and trumpets sounding; and declared, that whosoever would not seek the Lord, should be put to death. God gave them peace; and the kingdom of Judah, according to the Chronicles, was quiet till the *thirty-fifth* year of *Asa*. [But there are difficulties concerning this year; and it is thought probable, that we should read the *twenty-fifth*, instead of the *thirty-fifth*, since Baasha, who made war on *Asa*, lived no longer than the *twenty-sixth* year of *Asa*, 1 Kings, xvi. 8.]

In the *thirty-sixth* (rather, says CALMET, the *twenty-sixth*) year of *Asa*, Baasha, king of Israel, began to fortify Ramah, on the frontiers of the two kingdoms of Judah and Israel, to hinder the Israelites from resorting to the kingdom of Judah, and the temple of the Lord at Jerusalem. Whereupon, *Asa* sent to Benhadad, king of Damascus, all the gold and silver of his palace, and of the temple, to prevail on him to break his alliance with Baasha, and to insult his territories, that Baasha might be obliged to abandon his design at Ramah. Benhadad accepted *Asa's* presents, and invaded Baasha's country, where he took several cities belonging to Naphtali. Wherefore Baasha was forced to retire from Ramah, to defend his dominions nearer home. *Asa* immediately ordered his people to Ramah, carried off all the materials

prepared by Baasha, and employed them in building Geba and Mizpah.

At this time, the prophet Hanani came to *Asa*, and said (2 Chron. xvi. 7.) "Because thou hast relied on the king of Syria, and not on the Lord thy God, herein thou hast done foolishly; therefore, from henceforth, thou shalt have wars." *Asa*, offended at these reproaches, put the prophet in chains, at the same time, ordering the execution of several persons in Judah. Toward the latter part of his life, he was incommoded with the gout in his feet, and the disorder rising upward, killed him. Scripture reproaches him with having recourse rather to physicians, than to the Lord. He was buried in the sepulchre which he had provided for himself, in the city of David; and, after his death, great quantities of perfumes and spices were placed on the bed, with which his body was burned; then his bones and ashes were collected, and put into his grave. He died A. M. 3090 *ante* A. D. 913.

ASAHIEL, or *Ausheal*, אַשְׁחֵאל; *works*, or *creature of God*; from אָשָׁה *hashah*, to *make*, and אֱלֹהִים *God*. Son of Zeruiah, and brother to Joab; killed by Abner, at the battle of Gibeon, 2 Sam. iii. 18, 19, &c.

ASAHIAH, or *Aushieh*, אֲשָׁחִיָּה; *a prince*, *a creature of the Lord*; from אָשָׁה *hashah*, to *make*, and הָיָה *the Lord*. Sent by king Josiah, to consult Huldah, the prophetess, concerning the book of the law, found in the temple, 2 Kings, xxii. 14. A. M. 3380; *ante* A. D. 623.

ASAPH, אֲסָפָה; *one that assembles together*; otherwise, *one that finishes and completes*.

I. ASAPH, father of Joab, who was secretary to king Hezekiah, 2 Chron. xxxiv. 20, 31.

II. ASAPH, son of Barachias, of Levi, father of Zaccur, Joseph, Nethaniah, and Asarelah. *Asaph* was a celebrated musician, in David's time. In the distribution of the Levites, which that prince directed for the service of the temple, he appointed *Kohath's* family to be placed in the middle, about the altar of burnt-sacrifices; *Merari's* family to the left; and *Gerson's* family to the right. *Asaph*, who was of *Gerson's* family, presided over this band: his descendants had the same place and rank.

We find several Psalms with *Asaph's* name prefixed to them, (as the 50th; and the 73rd to the 83rd) whether *Asaph* composed the words, together with the music, or, David the words, and *Asaph* the music, or, which some think most probable, some of *Asaph's* descendants wrote them, and prefixed to them the name of that eminent master of the temple music: or of that division of singers, of which *Asaph's* family was the head. We observe that all these Psalms do not suit *Asaph's* time; but were written, some during

during the captivity, others in Jehoshaphat's time, &c. "A Psalm for Asaph," might mean a Psalm for Asaph's family.

ASARELAH, אֶסְרֵאלָה; *beatitudo, or conduct of God*: otherwise, *he that regards the oak, or the strong*; from אֱלֹהִים *allah, an oak*, and אֵל *el, strong*; otherwise, *he that beholds God, or the felicity of God*.

ASARELAI, fourth son of Asaph, master of the temple music, 1 Chron. xxv. 2.

[ASARMEL, *Blessings of the people of God, or, the remain of circumcision*, 1 Mach. xiv.

Rather, the restraint or confinement of the cutting off, or circumcision. Perhaps, there was in Jerusalem a house or hospital, where this operation was practised. See SARAMEL.]

ASCENSION of our Lord, a festival celebrated forty days after the Resurrection, in memory of what happened when our Saviour, having conversed with his apostles forty days, led them from Jerusalem to Bethany, and the mount of Olives, about a mile, or two miles, from Jerusalem, (Luke, xxiv. 50); then lifting up his hands, and blessing them, he was raised up to heaven in their sight, Acts, i. 4, &c. Tradition relates, that when he ascended, he left the impressions of his feet on the stones, which have remained there ever since. *Sulpit. Sever. lib. ii. cap. 48, Hist. Paulin. Ep. 11. Optat. lib. vi. Aug. in Joan. homil. 47.*

Some have added to this miracle, and tell us, that the empress, Helena, having built a magnificent church over this place, in the midst whereof the impressions of our Saviour's feet were seen, this spot never could be paved, though often attempted: whatever was put there to adorn it, immediately removing from it; so that they were forced to leave it as it was. *Euseb. vit. Constant. lib. iii. cap. 43.* Others add, that no one could close the roof over this place, and that all that space through which Christ ascended up to heaven was left open. *Hieronym. seu quis alius in locis Act. Beda, locis SS. cap. 7.* [This seems to be merely an allegory, denoting his spiritual opening of the way to glory.] St. Austin, *apud Prosper. Sentent. 209*, believed that Jesus Christ sanctified noon, by ascending to heaven at that time of the day. The Apostolical Constitutions, *lib. v. cap. 19*, appoint the festival of the *Ascension* to be observed on *Thursday*. This solemnity is so ancient, that its beginning is not known; which has been considered as some reason to believe that it came traditionally from the apostles.

ASENATH, אֶסְנַת; *peril, or misfortune*: from אָסָה *ason*. This word is Egyptian; and its root not in the Hebrew.

ASENATH, daughter of Potiphar, and wife of Joseph, Gen. xli. 45. She was mother of

Ephraim and Manasseh. It is questioned, whether *Asenath* be the daughter of the same Potiphar who bought Joseph, and afterwards, being imposed on by his wife, threw him into a dungeon? The Hebrews, cited in Origen, relate, that *Asenath* discovered to her father, Potiphar, what had passed between Joseph and her mother, and convinced him that his suspicions were entirely groundless. Origen, in *Caten. MSS. in nov. edit. Hexapl. Jerom. Abbot Rupert, Tostatus*, and some others, are persuaded likewise, that *Asenath* is the daughter of Potiphar, Joseph's master. *Hieronym. Qu. Hebr. vide & Auth. Testamenti XII. Patriarch.*

But the generality of the Fathers and expositors are of a contrary opinion; because, *first*, the name of Potiphar, Joseph's father-in-law, is written with some difference from the name of that Potiphar who bought him, (פֹּטִיפָר, not פֹּטִיפָר); *secondly*, Scripture not having noticed this as the same Potiphar, is one reason to believe it may be another; *thirdly*, St. Austin, *quest. 136, in Genes.* observes, that the character of priest of On, ascribed to Potiphar, Joseph's father-in-law, does not seem consistent with the quality of captain of Pharaoh's guards, which is given to Potiphar, Joseph's master. *Fourthly*, the city of On is too remote from Tanis, where the king of Egypt kept his court, to suffer the same Potiphar who attended the king in this employment, to reside at On, above fifteen leagues from court. These reasons determine in favour of the opinion that *Asenath* was not daughter of that Potiphar to whom Joseph was sold. These arguments however, are not without reply. *Vide POTIPHAR.*

ASEROTH, אֶשְׂרוֹת, Ἀσροθ; *Vulgate, Astaroth*: a grove dedicated to false gods; from אֶשְׂרָה *asherah, a wood, or grove. Vide ASTARTE.*

ASHAN, אֶשֶׁן, Ἀσσην; *smoke, or that smokes.*

[This word also imports *rage, or anger*: may it denote what in the Greek mythology is intended by the Furies? or, was it a town of *smoking furnaces*, as the word imports; where some manufacture was carried on which produced smoke in abundance? Might the deity of such a town be Vulcan, the god of blacksmiths? Was fossil coal found hereabouts?]

A city of Judah, Josh. xv. 42; but, perhaps, afterwards yielded to Simeon, Josh. xix. 7. Eusebius says, that, in his time, *Beth-Ashan* was sixteen miles from Jerusalem, *west*.

ASHBEL, אֶשְׁבֵּל, Ἀσβελ; *fire of old age*; from אֵשׁ *esh, fire*, and בָּלָא *balah, to grow old*; otherwise, *one that consumes and extinguishes himself*; from בָּלָא *bala, and אִישׁ ish, man*. Second son of Benjamin, 1 Chron. viii. 1; Numb. xxvi. 38.

ASHDOD, [Expulsion, exile. A city of the Philistines. Josh. xi. 12. xv. 46. 1 Sam. v. 1. This city

city, says Herodotus, *lib.* ii. 157, sustained the longest siege of any city in the world, against Psammeticus, king of Egypt. *Vide* Azotus.

Probably, this name imports, "the fire of affliction:" which might be the name of some temple, originally.

Perhaps, the Egyptians might make a lasting settlement in this town. *Comp.* Nehem. xiii. 24.]

ASHDOTH, אַשְׁדּוֹת; *effusion*; from אַשְׁד *eshod*, *inclination, leaning*: otherwise, *a wild open place, or pillage*; from שָׁד *shod*, *to pillage, to plunder*.

ASHDOTH. This word signifies plains, or springs, or places fruitful and well watered by adjacent springs. A city of this name in the tribe of Reuben, was called *Ashdodth-pisgah*: because it was seated in the plains at the foot of mount Pisgah: or, at the springs of Pisgah.

[1. A region and city in the tribe of Reuben, Josh. x. 40, "the springs," Eng. Tr.

2. A town of the Amorhites. Josh. xii. 3. xiii. 20.

Rather, *ash*, fire, *Sheduth*, the (*female*) dispensers of it; i. e. "those who *shed* forth, or diffuse fire," or light. There is no need to prove that this title eminently describes the sun and the moon; perhaps the word *ash*, in composition, implies the *lustre, brilliancy, or illumination*, of fire.——Otherwise

Ashdodth may be taken as *Sheduth*, for effusions of water, or springs; or rather, perhaps, properly for *rills*, which, falling from some height, form small cascades in their descent, and, dashing in their fall, *shed* their waters around.]

ASHER, אָשֶׁר; *happiness*.

I. ASHER, son of Jacob and Zilpah his wife, who had been Leah's servant. We know no particulars of his life or death. *Asher* had four sons, and one daughter, Gen. xlix. 20; Deut. xxxiii. 24. The inheritance of this tribe lay in a very fruitful country, with Phœnicia west, mount Libanus north, mount Carmel and the tribe of Issachar south, Zebulun and Naphtali east. The tribe of *Asher* never possessed the whole range of district assigned to it, which extended to Libanus, Syria, and Phœnicia.

II. ASHER, a city between Scythopolis and Shechem; consequently remote from the tribe of *Asher*. Josh. xvii. 7. [It is stated in the Old Itinerary to Jerusalem, as being between Scythopolis and Neapolis. *Reland, Palest.* p. 596.]

III. ASHER. Eusebius says, there was a large town of this name between Azoth and Askelon.

ASHES. *To repent in sackcloth and ashes*, as an external sign of self-affliction for sin, or of suffering under some misfortune; and to sit upon some coarse stuff, or in *ashes*, are expressions

common in Scripture. "I am but dust and *ashes*," said Abraham to the Lord, Gen. xviii. 27: indicating his deep sense of his own meanness in comparison to God. God threatens to shower down dust and *ashes* on the lands, instead of rain (Deut. xxviii. 24); thereby to make them barren instead of blessing them, to dry them up, instead of watering them. *Vide* FRAGMENT, No. CLXXII. Tamar, after the injury she had received from Amnon, covered her head with *ashes*, 2 Sam. xiii. 19. The Psalmist, in great sorrow, says poetically, "he had eaten *ashes*, as it were bread," Psalm cii. 9. He sat on *ashes*, he threw *ashes* on his head; his food, his bread, was sprinkled with the *ashes* wherewith he was himself covered: so Jeremiah (Lam. iii. 16) introduces Jerusalem, saying, "the Lord hath fed her with *ashes*." And Job declares (chap. xxxiv. 15) "that man, who is but dust and *ashes*, shall turn again to dust."

[Sitting on *ashes*, or lying down among *ashes*, was a token of uncommon grief. We find it adopted by Job, chap. ii. 8; by many Jews when in great fear, Esther, iv. 3; and by the king of Nineveh, Jonah iii. 6. He arose from his throne, laid aside his robe, covered himself with sackcloth, and sat in *ashes*. This token of affliction is illustrated by Homer's description of old Laertes grieving for the absence of his son,— "Sleeping in the apartment where the slaves slept, in the *ashes*, near the fire:

— οὐδ' ἄνδρες ἐνὶ οὐκῷ,
ἐν κονί, ἀγχι πυρός——

Comp. Jer. vi. 26. "Daughter of my people,—wallow thyself in *ashes*."]

There was a sort of ley and lustral water, made with the *ASHES* of the heifer, sacrificed on the great day of expiation; these *ashes* were distributed to the people, and used in purifications, by sprinkling, to such as had touched a dead body, or had been present at funerals, Numb. xix. 17.

The ancient Persians had a punishment, which consisted in executing certain criminals by stifling them in *ashes*. *Vide* Valerius Maximus, *lib.* ix. *cap.* 2. Thus, the wicked Menelaus was dispatched, who caused the troubles which had disquieted Judæa, 2 Macc. xiii. 6, 6. He was thrown headlong into a tower, fifty cubits deep, which was filled with *ashes* to a certain height. The action of the criminal to disengage himself, plunged him still deeper in the whirling *ashes*; and this agitation was increased by a wheel, which kept the *ashes* in continual movement, till he was entirely stifled.

ASHIMAH, אֲשִׁימָה; *crime*; from אָשָׁם *asham*: otherwise, *position*; from שָׁם *shum*, *to put*; otherwise,

otherwise, *fire of the sea*; from *עש* *esh*, and *בא* *am*, *the sea*. This word is foreign to the Hebrew language.

ASHIMAH, a deity adored by the men of Hamath, who were settled in Samaria, 2 Kings xvii. 30. Some of the Rabbins, as Rabbi Solomon, and Kimchi, say, *Ashimah* had the shape of an ape; others say, that of a lamb, a goat, or a satyr. See Selden, *de Diis Syr. Syntagm.* ii. cap. 9, § *additiones* And. Beyr. *ibidem*. They who think this divinity was an ape, seem to have had regard to the sound of the word *Sima*, which has some relation to the Greek word for an ape, *Simia*:

Effigies sacri nitet aurea cercopithæci.

JUVENAL. SAT. x.

but the Hebrews have another word for an ape. *Vide* Levit. xvii. 7. Both the ape and goat were worshipped in Egypt, and in the East. Diodor. Sicul. *lib.* i. Basnage, *Antiq. Jud. tom.* i. p. 190.

Selden being persuaded that the ancient Persians worshipped fire, and imagining *Ashimah* to signify that element, which the Samaritans likewise adored, instead of *Ashimah*, chose to read *Ashitah*, which he explains of the fire of heaven; or *Eschiomah*, the daily fire, but if he will discover the word fire in *Ashimah*, it is more natural to say, *Esch-schamai*, the fire of heaven; according to the following derivation: *Ashima* אֶשְׁמָה, — *Aschita* אֶשְׁחִיתָה, — *Aschioma* אֶשְׁחִימָה, — *Esch-Schamai* אֶשְׁחִימָה.

Observe, further, these people came from Hamath, or Emesa, a city of Syria, on the river Orontes, and we read, that the sun was adored in this city, under the name of *Elah-Gabalah*: whence the emperor *Heliogabalus* took his name. This god, *Elagabal*, was represented by a large stone, round at bottom, which rising insensibly to a point, terminated in a conic or pyramidal figure, says Herodian. His worship became celebrated at Rome, from the time of *Heliogabalus*, who caused a magnificent temple to be erected to him. Around this temple were several altars, on which hecatombs of bulls and great quantities of sheep were sacrificed every morning; abundance of excellent wine and spices was poured on the altars: choirs of musicians, and people playing on instruments, surrounded the altar; Phœnician women danced in a circle, playing on cymbals and dulcimers, before the senate and Roman knights. Such was the worship which *Heliogabalus* appointed to his god, which he brought from Emesa.

The name of *Ashimah* may very well be understood of *fire from heaven*, or the sun: or it may be derived from the Persian *Asuman*. This is the name of an angel, or genius, who, according to the ancient Magi of Persia, presides over

the 27th day of every solar month, in the Persian year; which, therefore, is called by the name of this genius. The Magi believe *Asuman* to be the angel of death, which separates the souls of men from their bodies. The Persians likewise call heaven *Asuman*, and *Suman*; which comes pretty near to the Hebrew *Schamaim*. *Bibl. Orient.* p. 141, col. 2, *Asuman*.

ASHKENAZ, אֶשְׁכֶּנֶז: *fire that spreads*; from *עש* *esh*, *fire*, and *נזח* *nazah*, *to imbue*. [*Fire, as it were distilling, or as it were scattering*. Gen. x. 3. Jer. li. 27. Spelled ASHCENAZ, in Eng. Tran.

Rather, *ash*, *fire*, *shacen*, inhabiting, or dwelling, *otz*, strength;—light, or “fire dwelling in its strength.”

The Arabic interpreters of Jeremiah refer *Ashkenaz* to that part of the Caspian Sea where it is entered by the river Wolga.]

ASHKENAZ, eldest son of Gomer, Gen. x. 3. We conjecture, that he is the father of the *Ascantes*, a people who dwelt about Tanaïs, and the Palus Mœotis. Pliny, *lib.* vi. cap. 1.

ASHNAH, אֶשְׁנָה, *‘Asonah*, *a fire now*; from *עש* *esh*, *fire*, and *נא* *na*, *now*; otherwise *change*; from *שנה* *shannah*, *to change*; otherwise *duplicity*; from *שני* *sheni*, *double*. A city of Judah, Josh. xv. 33.

[Perhaps, “fire of the tooth,” or the tooth of fire, or light, or radiance: meaning, the elephant’s head, employed to mark the august personage who is commemorated under the symbol of lustre, or illuminating fire. This is the regular form of *Ganesa*, among the Hindoos, at this day: and if, as Sir W. JONES supposed, *Ganesa* was the *Janus* of the western mythologists, then, the addition of the idea of fire to his emblem is perfectly appropriate, and marks not only the person thus alluded to, but also, that part of the world wherein he resided. We shall see this idea occur repeatedly in the words compounded of *shen*, the tooth, or tusk, or horn: i. e. of the elephant. 1 Kings x. 18. Some suppose the idea intended is *firmness, stability, hardness*. *Vide* the PLATES: BETH-SHEN: Also CAUCASUS, No. 10.]

ASHPENAZ, אֶשְׁפָּנָז: *a quiver*; from *אשפה* *ashpah*: otherwise *interpreter*, or *astrologer*; from *אשף* *ashaph*, *aspersion*, and *נזח* *nazah*. This word is Assyrian; its true etymology not in the Hebrew.

ASHPENAZ, intendant, or governor of king Nebuchadnezzar’s eunuchs. He changed the names of Daniel and his companions, Dan. i. 3.

ASHTEMOH, אֶשְׁתֶּמוֹחַ: *fire of admiration*; from *עש* *esh*, *fire*, and *תמה* *thamah*, *admiration*; or *man of admiration or perfection*; from *תמה* *thamam*, *perfection*; and *איש* *ish*, *a man*. [Written ЕШТЕМОХ, in Eng. Trans. Josh. xv. 50.]

ASHUATH,

ASHUATH, or *Asoth*, or *Aushut*, אשחוט: *who makes, or who is made*; from אשח hashah, *to make*: otherwise, *moth that consumes garments*; from אש hash, *a moth, or maggot*. Third son of Jephlet, and grandson of Heber, 1 Chron. vii. 33.

ASHUR, אשור, 'Ašûp: *brown, black*; from שחר shachar: otherwise, *fire of whiteness, or fire of the hole or cave*; from אש esh, *fire*, and חור, chur, *a cave*, or חר char, *whiteness*: or *fire of liberty*; from חרר charar, *free*. 1 Chron. ii. 24. [ASHER. Eng. Tr. father of Tekoa.]

ASHUR, אשור: *one that is happy, that walks, that looks*; from אש esh, *to be happy, to look, to walk, [or goes forward]*; meaning, as some suppose, the increase of a family; progression in fertility. Plural ASHURI, ASHURIM: *Vide ASSYRIA*.

This name seems to resolve itself into *ash*, "fire," and *aurim*, "lights;" i. e. "lights of fire." It probably, in this acceptation, denotes, the region where the early beams of the sun first appeared to those among mankind who had travelled westward from Kedem, the original country: *q. d.* "the land of the day-break." It is remarkable, that one part of Mount *Meru*, the mountain of the gods (i. e. the fathers of mankind) of the Hindoos, is marked by a bull; [See the PLATES; MEDALS, Emblems of INDIA] which supports our conjecture, that this part might be known as *Ai Shur*, "the land, or region; of the bull:" in Chaldee, *Ai Tur*; whence the name Mount *Taurus*, or *Bull-Mount*. This is not inconsistent with our derivation above, which is deduced from the formation of the word: since the bull was, among the antients, the symbol of radiating fire, or light; and the image of the bull often occurs with the sun surrounded by rays, on his head. See the PLATES: Mount TAURUS, Nos. 18, 21.

Or if this name be taken as differently compounded: *ash*, "fire," *shurim*, "regulators," or, "lords of," it will still refer to the original station of mankind, i. e. Mount Caucasus, where dwelt the personage who was commemorated under the symbol of Apollo, the lord of fire and light. The plural form *Shurim*, may refer to this deity with his male companion the moon. The following is from Chardin, *Trav.* p. 350.

"Assyria, is a part of the Upper Armenia. The Persians affirm, that this place was called *Azer Beyzan*: that is, "the country of fire," by reason of the famous temple of fire which was there erected, where was kept that fire, which the fire-worshippers held to be a god; and because the chief pontiff of that religion resided there. The Guebres are all that are left of the fire-worshippers; they shew this place about two days' journey distant from Shamaki. They

PART V. Edit. IV.

assure us for a certain truth, that the sacred fire is still there; that it resembles a mineral and subterranean fire, and that they who repair thither out of devotion, see it in the form of a flame. Nay, they add one particular more, which is a sort of pleasing story: that if you make a hole in the ground, and set a pot over it, that the same fire will cause it to seethe, and boils all that is in the pot." So far Chardin. There is abundant evidence that this is true of lands about Baku; where the principle of Naptha, and its ignition, is abundant. It is still occasionally visited, and worshipped, by Hindoo votaries. The fire appears on the top of a hollow reed, or cane, set in the ground, and ignited.]

ASHUR, son of Shem. He gave name to Assyria. It is believed, that he dwelt originally in the land of Shinar, and about Babylonia; but was compelled by Nimrod to remove from thence, higher, towards the springs of the Tigris, in the province of Assyria, so called from him: here he built Nineveh, Rehoboth, Calah, and Resen. This is the sense generally received from those words of Moses, Gen. x. 11, 12. "Out of that land (*Shinar*) went forth *Ashur*, and builded Nineveh," &c.

[For *Ashur*, the Samaritan reads *Asetun*, which seems somewhat to approach the *Asued* or *Aswed* of the Arab writer, quoted in our FRAGMENTS on the Settlements of Nations: it shews, at least, that the reading *Ashur*, or *Assyria*, is not without contrariety.]

But others explain the text differently: understanding it to speak of Nimrod, who left his own country and attacked *Assyria*, which he overcame, and where he built Nineveh, &c. Here he established the seat of his empire, and became the most powerful, and, probably, the first monarch of the East. The prophet Micah, chap. v. 6, calls *Assyria* the land of Nimrod. See Bochart, in *Phaleg. lib.* iv. cap. 12.

Suidas, in *Thuras*, John Malala, p. 20, and Cedrenus, p. 15, relate, that *Thuras* reigned at Nineveh, after Ninus. He warred against Caucasus, of the race of Japheth, conquered, and killed him. After the death of *Thuras*, the Assyrians called the planet Mars by his name; and adored him under that of *Baal*, i. e. the god of war. Daniel speaks of this *Baal*, as worshipped at Babylon. This we learn from Suidas. It is generally believed, that *Thuras* and *Ashur* were the same, [and, perhaps, the name is the same, only transposed] that the *Baal* of the Assyrians and Babylonians was the founder of their monarchy: but instead of making *Thuras* the son and successor of Ninus, it should be said, that Ninus was son and successor of *Thuras*, or *Ashur*. Herodotus *lib.* i.

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cap,

cap. 95. For, historians all agree in making Ninus a son of *Belus*, though some confound Ninus with *Ashur*. But care should be taken to distinguish the old *Belus*, who is probably the same with *Evechoüs*, king of Chaldæa, from *Belus* the Assyrian, father of Ninus. *Evechoüs* reigned at Babylon 440 years before *Belus* the Assyrian.

The empire of the *Assyrians* is thought to be the most ancient in the East. Herodotus, who is generally followed in this matter, says, that Ninus, son of *Belus*, founded the *Assyrian* empire; which subsisted 520 years. Usher fixes the beginning of this empire to A. M. 2737, ante A. D. 1267. Ninus was succeeded by his wife Semiramis, who reigned forty-two years. After her, Ninus, her son, reigned thirty-nine years. He is said to have had thirty-six kings, his successors down to Sardanapalus. See *Julius Africanus*, & *Eusebius*.

Scripture speaks of the foundation of the *Assyrian* empire by Nimrod, long before Ninus (*Gen.* x. 8, 9, 10, 11); i. e. about the time when the tower of Babel was building, A. M. 1757: before the taking of Babylon, by Alexander the Great 1903 years. We find that from this time, the Babylonians made observations on the heavens; and of those sent by Callisthenes to Aristotle, the earliest dated from that period of years. Of Nimrod's successors we are ignorant; we read, *Gen.* xiv. that in Abraham's time, about A. M. 2092, Chedorlaomer, king of Elam, in confederacy with certain kings, attacked the kings of Sodom and Gomorrah, and the neighbouring cities, which had rebelled. Under the Judges (*Judg.* iii. 8) about A. M. 2591, the Lord delivered Israel into the hands of Cushan-rishathaim, king of Mesopotamia, who oppressed them eight years. Julius Africanus says, that *Evechoüs* reigned in Chaldæa 224 years before the Arabians, i. e. A. M. 2242, in the time of Isaac. The Arabians conquered the Chaldæan empire, A. M. 2466, and kept it about 216 years, to A. M. 2682. *Belus*, the Assyrian, succeeded the Arabians fifty-five years before the foundation of the *Assyrian* empire by Ninus.

Dionysius Halicarnassæus, *Antiq. Rom. lib.* i. observes very well, that the *Assyrian* empire was, in the beginning, but of small extent; and what we have said, confirms this, since we see kings of Shinar, Elam, Chaldæa, and Ellasar, at a time when the *Assyrian* empire, founded by Nimrod must have subsisted; and before *Ninus*, son of *Belus*, had founded, or rather aggrandized, the only empire of *Assyria* known to profane authors; for they had no notice of that established by Nimrod.

During the reigns of David and Solomon, the

Assyrian monarchs possessed nothing on this side the Euphrates. David subdued all Syria, without their concerning themselves about it. When he attacked the Ammonites, they sent for succour to the other side of the Euphrates, (2 Sam. x. 16) but David defeated those troops; and even obliged certain people on the other side the river to pay him tribute. The first king of *Assyria* mentioned in Scripture is the sovereign who reigned at Nineveh, when Jonah went thither, about A. M. 3180. The prophet does not inform us what was his name; but he describes the city as prodigiously large. We learn from 2 Kings xv. 19, and 1 Chron. v. 26, that Pul, king of *Assyria*, invaded the territories of Israel, under the reign of Menahem. It is conjectured that Pul was the father of Sardanapalus; who began to reign, according to Usher, A. M. 3237, which was the fifth year of Menahem; and Pul's invasion of Israel was in the beginning of Menahem's reign.

The measure of Nineveh's sins being completed, God raised up enemies against Sardanapalus, which obliged him to kill himself. Arbaces, governor of Media, observing with disdain the effeminacy of Sardanapalus's life, which he passed in the most sequestered parts of his court, confederated with Belesis, governor of Babylon, to overthrow the *Assyrian* power: after several combats, Sardanapalus was constrained to shut himself up in Nineveh; and in the third year of the siege, the Tigris having overthrown the city walls above twenty furlongs in length, Sardanapalus burnt himself in his palace, with his wealth, his eunuchs, and his concubines. The city being taken, Belesis and Arbaces assumed the title of king, and dismembered the ancient empire of the Assyrians, which had lasted from Nimrod, about 2500 years; and from Ninus, son of *Belus*, about 520 years, Herodot. *lib.* i. cap. 95. This ancient empire of *Assyria* still maintained itself with splendor at Nineveh, under young Ninus and his successors. We believe this Ninus to be the Tiglath-pileser mentioned, 2 Kings xv. 29. This prince came to the assistance of Ahaz king of Judah, and defeated and pillaged the kings of Israel and Damascus. Salmaneser succeeded Tiglath-pileser, A. M. 3236, ante J. C. 764. Sennacherib, the successor of Salmaneser, is famous in sacred and profane writings. He was killed by two of his sons, and was succeeded by another son, Esarhaddon; who, after he had reigned some time at Nineveh, took Babylon, and re-united the dismembered empires of Chaldæa and *Assyria*. Berosus, *apud Joseph. Antiq. lib.* x. cap. 1. He left the throne to Saosduchinus, who reigned twenty years. This is supposed to be the prince who is named Nebuchodonosor, in Judith. Saosduchinus

Saoduchius was succeeded by Sarachus, or Chynaladanus, who reigned twenty-two years.

Nabopolassar, otherwise Nebuchadnezzar, governor of Babylon, and Astyages, otherwise Ahasuerus, son to the king of Media, besieging Nineveh, took the city, and divided the monarchy of the Assyrians. Nabopolassar had Nineveh and Babylon; and Astyages had Media, and the neighbouring provinces. Nabopolassar was father of Nebuchadnezzar, who took Jerusalem: Evilmerodach succeeded him, and Belshazzar succeeded Evilmerodach; after Belshazzar was Darius the Mede. Hitherto we have the authority of Scripture, clearly in respect of Nebuchadnezzar, Evilmerodach, Belshazzar, and Darius the Mede.

But profane authors relate the series of Evilmerodach's successors differently. Megasthenes, *apud Euseb. Præpar. lib. ix. cap. 41*, says, that Evilmerodach was slain by Neriglissor, his brother-in-law, who reigned four years. He was succeeded by Labassoarachus, who was killed by conspirators, which gave the crown to one of their own number, named Nabonidas, or Nabannidoch, or Labinith. From this last Cyrus conquered Babylon. Berosus, *apud Joseph. lib. i. contra Appion*, gives almost the same account as Megasthenes. According to him, Neriglissor reigned four years; Laborosardoch nine months; Nabonidas seventeen years. After which Cyrus made himself master of the Chaldean empire, and re-united the empires of Assyria, Chaldæa, and Persia, under one extensive government.

[ASHURI, *beatitude, or beholding, or going*. 2 Sam. ii. 9. Natives of a country called Ashur. *Ashurites*. Eng. Tr.

Rather perhaps, "lights of fire," from *ash*, "fire;" and *auri*, "lights," i. e. a temple to the worship of fire and light; or, "the reflections of fire." *Vide ASSYRIA*. This name may be taken to import corruscations, *flashes*, or rays of light; which probably were denoted by a corresponding symbol on the image. See the PLATES; CAUCASUS, No. 10. PARTHIA, No. 4, 5.]

ASIA, *Asia: muddy, boggy*; from the Greek *ἄσκιος*.

ASIA, the largest continent of the old world. The ancient Hebrews were strangers to the division of the earth into parts, or quarters: we never find the name *Asia* in any Hebrew book. They seem to have thought, that the continent consisted only of *Asia* and *Africa*: the rest of the world, and even, occasionally, *Asia Minor*, was comprised under the name of the *Isles of the Gentiles*, Gen. x. 5. We are not acquainted with the true etymology of the word *Asia*: this name occurs only in the books of the Macca-bees, and in the New Testament. *Asia* is re-

garded as that part of the world which has been most favoured. Here the first man was created; here the patriarchs lived; here the law was given; here the greatest and most celebrated monarchies were formed; and from hence the first founders of cities and nations in other parts of the world, conducted their colonies. In *Asia* Jesus Christ appeared; and here he wrought salvation for mankind; he died, and rose again; and from hence the light of the gospel has been diffused over the world. Laws, arts, sciences, and religions, almost all had their origin in *Asia*.

[I can hardly bring myself to think, that any people would name the whole land on which they lived, to which they owed all their enjoyments, and which was mountainous at least as much as it was boggy, by a name implying *mud*. If some spots of this extensive country might deserve that description by their quality, yet the more solid parts must surely be otherwise denoted, and otherwise named. I incline, therefore, to accept the Chaldee import of this word, *Ashia*, as it occurs Ezra, iv. 12, v. 16, vi. 3. I would not, indeed take it, as is usually done, for *foundations*, but for *continuity, extent*: because, in the passage alluded to, the foundations could not be joined, after the walls were set up. In Ezra iv. 12, v. 16, the sense of *extended* dimensions is equally suitable with that of *foundations*, perhaps preferable: and Jer. l. 15, the *ashiuth* are spoken of as *fallen down*, which is inapplicable to foundations; but the circuit, or extent, or *contiguities* of walls might fall. Perhaps it means united *courses* of stones, &c. composing an enclosure. This leads to my idea of the word *Asia*, as implying the "continuity," the extensive country; in short, THE CONTINENT, in superiority and pre-eminence above all others: and to this idea the natural dimensions, situation, and character of this country eminently agree. It distinguishes this country equally from the minor continent of Africa; and from the islands of the Indian Sea, &c. which we know are large and numerous.]

[II. ASIA is especially taken for *Pro-consular* ASIA; and this is the province intended in Acts xix. It contained thirteen cities. In a monument yet remaining, erected in honour of Tiberius, who had restored them from the effects of an earthquake, by which they had been ruined, they appear to have been, among others, Magnesia, Temnos, Philadelphia, *Egea*, Appollonia, Hiero-cæsaræa, Myrina, Cyme, Tmolus. *Tacit. Ann. lib. xi*. Ephesus is added by Eusebius, in *Chron*. Pliny tells us, that these were all overthrown in one night, *lib. xi. 36*. The number he mentions is twelve. Smyrna was, probably, another.]

[III. ASIA is taken for the Eastern part of the Roman Empire—the Romans divided it into *Asia cis* (or *intra*) *Taurum*; and *Asia ultra* (or *extra*) *Taurum*, Liv. xxxvii. 39. Herodotus appears to consider “Hither Asia,” as being within the river Halys, i. 28; so Strabo, xii. init. xvii. fin. So we have medals marked CÆSAR. IMP. VI. ASIA. RECEPTA. the compliment is to Augustus, who included eastern *Asia* in his Empire; and this reference is to the submission of *Asia*, after the defeat of Antony. Cicero, *Flacc.* 27, speaks of *Asia* as a province, comprehending only the countries along the Propontis and the Egean Sea.

How far this latter *Asia* may be that intended by the Apostle Peter, 1 Epist. i. l. it is not easy to say: certainly *Proconsular Asia* is too distant from Cappadocia and Bythynia to be united with them; or with any other province mentioned in his salutation. Not to say, that *Proconsular Asia* was previously occupied and taught by St. Paul, and afterwards by St. John.]

ASIARCHÆ, *Asia Principes*, as they are called in the Latin version of the Acts—were high-priests of *Asia*, chosen somewhat like our stewards of public assemblies, into an office of distinction, to celebrate public and solemn games at their own expence. *Vide* Grotius and Hammond on Acts xix. 31. These chiefs of *Asia*, then holding such games at Ephesus, out of friendly consideration for St. Paul, restrained him from appearing, as he proposed, in the theatre, during the sedition raised by Demetrius, the goldsmith, respecting Diana of Ephesus.

Asiarchs were officers of a religious nature, and frequently were priests of the religion whose games they celebrated: thus, in the martyrdom of Polycarp, *Philip the Asiarch* (a little afterwards called the high-priest) is solicited to let out a lion against Polycarp, which he declares he could not do, because that kind of spectacle was over.

[These ASIARCHS should by no means be confounded with the *Archon*, or chief magistrate of Ephesus; for they were representatives, not of a single city, but of many cities united. Hence we find on medals and inscriptions the dignity of *Bithyniarches*; also, *Galatarches*, Gruter, *Inscrip.* p. 415, and in our Plate of CRETE No. 10, the Reader will see a *Cretarchas* (for *Cretarches*) whose name was *Kydas*. This name occurs also in Polybius, Livy, and Cicero. The *Asiarchs* were elected in the following manner. Each of the cities of *Asia*, about the beginning of their year, which was at the autumnal equinox, held a council, in which a proper person from among their own cities was proposed; these names being transmitted to the general council of *Proconsular*

Asia, one of them was fixed on. The dignity was great; but the expence also was great; so that only men of wealth could undertake it. Hence we find Aristides exerting himself strenuously to be discharged from this costly office, to which he had been three or four times nominated. This notion of the *Asiarchs* is confirmed by a medal of Rhodes, struck under Hadrian, on the reverse of which we read “*a coin struck in common by thirteen cities, in honour of the Magistrate of Rhodes, Claudio Fronto, ASIARCH and High Priest of the thirteen cities.*” Harduin, *de Numm.* p. 421.

The consideration of these *Asiarchs* for the Apostle Paul, during the tumult, is not only extremely honourable to his character, and to theirs, but is also a strong confirmation of the remark made by the Evangelist, verse 10, that “*all they who dwell in Asia heard the word of the Lord, both Jews and Greeks.*” It shews also in what light the riot of Demetrius was beheld, since he took special care to observe that *all Asia* worshipped their Goddess:—yet were the very *Asiarchs* now engaged in this very worship, intent on securing the man whom Demetrius represented as its most formidable enemy. Though there was, properly speaking, only one *Asiarch* at a time, yet those who had passed through the office retained the title; for which reason they are mentioned in the plural by the Evangelist.]

ASIEL, or *Aushial*, אשאל: *strength of God*; or *goat of the Lord*. Father of Seraiah, 1 Chron. iv. 35.

ASKELON, אשקלון: *weight, or balance*; from שָׁקַל *shakal*: otherwise *fire of infamy*; from אֵשׁ *esh*, *fire*, and קָלֹן *kalon*, *infamy*.

[Some think it means a *steady settlement*; the end of wanderings. It was certainly built by the Philistines, *foreigners*; and was, says Josephus, *de Bello*, lib. iii. cap. 2, very strongly fortified. Judges, i. 18. xiv. 19. Jer. xxv. Amos. i. 8. Zephaniah, ii. 4. 1 Sam. vi. 17. Zach. ix.

ASCALONA, the same city, 1 Macc. x.

Rather, *ash* fire, *kel* activity, heat, energy; *lun*, a station; *q*. “the station of the most active fire,” or light, or radiance of illumination. There can be no doubt that the *Semiramis* who was worshipped at Askalon, was the same as the Venus of some other places; the medals of that city perfectly agree with this notion: and indeed, it will be found very often, that this goddess, though not accompanied by rays on her image, yet denotes splendor, brilliancy, or warmth: She is accordingly worshipped in India, at this day, with fires and lights; and her name signifies “the fire in the pine-tree.” See the PLATES; MEDALS of ASCALON; also of CRETE.

Ascalon,

Ascalon, in the Samaritan Interpreter, is confounded with *Gerar*. Gen. xx. 1.

Benjamin of Tudela, says, p. 80. "from Azotus, *New Ascalon* is distant eight miles. This was built by Ezra, the priest of blessed memory, at the sea shore: and is distant from Old Ascalon four leagues. That *Old Ascalon* of which Scripture speaks, is distant from Azotus twenty-four miles."

The Rabbins reputed all south of *Ascalon* to be heathen land: indeed, *Ascalon* itself was reputed heathen; but some of the grounds about it were considered as being in the land of Israel; and their productions, whether fruits, or corn, were accepted as first fruits. *Rab. Nissin*, in *Gittin*. cap. 1. *Hieros. Sheviith*. fol. 36. 3.

The temple at *Ascalon* was reckoned among the five most famous temples; which were, that of Bel in Babylon; that of Nebo in Cursi; that of Tiratha in Maphog; [probably Mabog; i. e. *Mahabaga* of the Hindus,] that of Zeripha in Ascalon; and that of Nishra in Arabia.

The fabulous history attributed to this city, ascends to the highest antiquity, and places its origin in very early ages. It is certain, that it subsisted one thousand five hundred years at least before the Christian Era. We cannot tell whether it coined money before the Greek language was predominant in Palestine: but it is possible, that some of the medals having Phenician characters on them, may determine that point.]

ASKELON, a city in the land of the Philistines, between Azoth and Gaza, on the coast of the Mediterranean; 520 furlongs from Jerusalem. *Joseph. de Bell. lib. iii. cap. 1.* After the death of Joshua, the tribe of Judah took *Askelon*; but it became afterwards one of the five governments belonging to the Philistines, Judges i. 18. The ancients praise the shalot, which takes its name from *Askelon*. (*Athen. lib. ii. cap. 28. Plin. lib. xix. cap. 6. Strabo, lib. xvi. alii.*) The wine of *Askelon* is mentioned with applause; and the cypress tree, a shrub much esteemed, was common there. Origen notices wells to be seen at *Askelon*, said to have been dug by Abraham and Isaac, *lib. iii. contra Celsum. Vide & Euseb. Onomast. ad vocem φελαπ.* *Askelon* is often mentioned in the sacred writings: it subsists still, but is inconsiderable. There was near *Askelon*, a pond, filled with fish, consecrated to the goddess Derceto, of which the people of the country never dared to eat, nor of the pigeons consecrated to the same deity. *Diodor. lib. i. Bibl. Vide & Lucian. de Dea Syria, & Philon. apud Euseb. Præpar. Evang. lib. viii. &c. Vide FRAGMENTS, No. CLXV.—Of DAGON.—*

Of ASHTAROTH, &c. also, MAP of the TRAVELS of ISRAEL.

ASMODEUS, אַשְׁמֹדֵי, Ἀσμοδαῖος: one that measures the fire; from *שׂא* *ash*, and *מָדַד* *madad*, to measure: otherwise, crime abounding, from *אַשָׁם* *asham*, crime; or, rather, destroyer, exterminator, from *שָׁמַד* *shamad*.

ASMODEUS, the name of an evil spirit, mentioned Tobit vi. 14, which beset Sarah, the daughter of Raguel, and killed her husbands, before Tobias; but was expelled by the smoke arising from the gall of a fish, buried by Tobias, and was bound by the angel Raphael, in the deserts of Upper Egypt. Several curious questions are proposed, concerning this evil spirit, *Asmodeus*. Some think this name was derived from the Hebrew *אַשְׁמֹדֵי* *Esh-madai*, the fire of Media, because he inflamed the people of that country with impure love: others derive it from the Hebrew, *schamad*, to exterminate, so that by the name *Asmodeus* אַשְׁמֹדֵי, is denoted the destroying angel.

The Rabbins say, that *Asmodeus* was born from the incest of Tubal-cain, and Noema, his sister; and that being enamoured of Sarah, the daughter of Raguel, he killed all who approached her, and by the licentiousness of their passion, gave him advantage over them: for which reason, the angel says to Tobias, "They who marry, forget God, and think only of satisfying their passion; upon such as these this evil spirit exercises his power: but for you, rise up both of you, pray to God," &c.

We are of opinion, that the effect of the smoke from the fish's gall, which is said to expel *Asmodeus*, terminated on the senses of Tobias and Sarah; that it deadened in them the zest of pleasure, and grosser inclinations; and that the chaining up *Asmodeus*, is an allegorical action, signifying the termination of his incentive powers.

The Rabbins relate, says the Gemara, *cód. Gitthim*. that the demon, *Asmodeus*, drove Solomon out of his kingdom, and took his place; but, that Solomon, on his return, dethroned him, and loaded him with fetters: farther, that this prince forced *Asmodeus* to serve him, in building his temple: that, by some secret, which he learned of this demon, he built it without using iron, or making any noise, according to the expression, 1 Kings vi. 7. He used, they tell us, the stone *schamir*, which cut stones asunder, as easily as a diamond cuts glass.

[From these Rabbinical tales and allusions, it is evident that the demon *Asmodeus* is a figurative personage: that, when Solomon was overcome by his attachment to his strange wives, he is said to be under the power of *Asmodeus*; from which power he is liberated, by his

his returning sense of duty, and his repentance. It is, therefore, probable, *Asmodeus* is the demon of licentious disposition, and is significative to the same purpose in Tobit: as, perhaps, the angel *Raphael*, is significative of a contrary virtue; or, a dutiful reliance on divine providence. *Vide ANGEL*; also FRAGMENTS, No. CCLXXI. No. 17. with the observations annexed.]

ASMONEANS, a name given to the Macca-bees, descendants of Mattathias. Authors are not agreed concerning the origin of this term: some, as Drusus, *Præfat. in 1 Macc.* think it was derived from the town of *Assamon*, in Judah; whence their family might come. Noldius conjectured, that they took this name from mount *Asamon*, mentioned by Josephus, *de Bello, lib. ii. cap. 28*, which he places in the midst of Galilee near Sephoris. Kimchi on Psalm, lxxviii. 32, maintains, that this was a title of honour given to Mattathias, and from him derived to his descendants. *Chaschmanim* signifies, in Hebrew, *Princes*. But Josephus's opinion, *Antiq. lib. xii. cap. 8*, is more generally followed: he relates, that Mattathias was the son of John, the grandson of Simon, and great grandson of *Asmonæus*: also, he seems to make Mattathias come immediately from *Asmonæus*, *De Bello, lib. i. cap. 1*; whereas, others make him the son of John, and grandson of Hesenai.

The family of the *Asmonæans* became very illustrious in the later times of the Hebrew commonwealth; it was the support of the religion and liberty of the Jews; and possessed the supreme authority, from Mattathias to Herod the Great. *Vide MACCABEES*. It is no where said, whether the *Asmonæans* were of the race of Jozadeck, in whose family the office of high-priest continued in a lineal descent, till Alcimus was promoted to that dignity. This is certain of the *Asmonæans*, that they were of the course of Joarib, which was the first class of the sons of Aaron; and, therefore, on failure of the former pontifical family (which had now happened, by the flight of Onias, son of Onias, into Egypt) they had the best right to succeed to that station. And under this right, Jonathan took the office, when nominated to it by the reigning king in Syria; being also elected thereto, by the general suffrage of the people. *Præd. Connect. &c. Part II. book iv.*

ASNAH, אֲסָנָה: *bush*; from אֲסָנָה *senah*: otherwise, *misfortune*; from אֲסָנָה *ason*. Ezr. ii. 50. [The Aruch describes this as a species of palm.]

ASNAPPAR, or *Asenaphar*, אֲסָנָפָר: *unhappiness, misfortune of the bull*; from אֲסָנָה *ason*, *misfortune*, and פָּר *par*, a *bull or calf*: other-

wise *fruitfulness, or increase of danger*; from אֲסָנָה *ason*, *danger*. An Assyrian name, and not properly derived from the Hebrew.

ASNAPPAR, king of Assyria, who sent the Cuthæans into Israel; Ezra iv. 10. Many think this was Salmanassar, others, with more probability, think it was Esar-haddon.

ASP, a kind of serpent, whose poison is of such rapid operation, that it kills almost instantly as it penetrates; without a possibility of remedy. It is said to be very small. Scripture often mentions it. The most remarkable place is Psalm, lviii. 5, where it is said "to stop its ears, that it may not hear the voice of the charmer." It is affirmed, that this creature stops its ears with its tail, to prevent its hearing. To explain this passage farther:—some are of opinion, that there is a sort of *asp* really deaf, which is the most dangerous of its kind, and that the psalmist here speaks of this. *Vide* Bochart, *de Animal. Sacr. Part II. lib. iii. cap. 6*, and Kimchi. Others think that the *asp*, becoming old, becomes deaf; as the Rabbins, Salomon, and Kabucnachi; others think that the *asp*, as well as other serpents, hears exquisitely well; but, that when any one attempts to charm it, it stops its ears, by applying one very close to the earth, and stopping the other with the end of its tail. *Aug. Cassiodor. Beda. Isidor. alii.* See the LIST OF SERPENTS, and the NATURAL HISTORY, PLATES, &c.

[This expression is, probably, taken from actual observation of nature: that serpents are overcome, as if charmed, so that while they would bite some persons with great violence, they are harmless to others, is a known fact: but the mode of producing this effect, has not yet been communicated to European travellers. A Hottentot told me, that in his country, the *naja*, or hooded snake, was charmed by a peculiar whistle, which he repeated several times: but from his description of the attitude and situation of the creature, as hiding itself behind rocks, in holes, &c. and putting out its head from its retreat, as if to listen, I could find no charm, strictly so called: the attention of the creature seemed to be excited by the whistled tune, and that instant opportunity taken to knock him on the head; but if there be a kind of *asp*, over which such a whistle, &c. has no power to excite his attention, but he steadily keeps himself safe within his hole of concealment, this may coincide with the psalmist's idea, and justify the expression used by him. Such a serpent, so hid in the cleft of a rock, may look at his enemy and may preserve himself motionless and secure, notwithstanding every art to entice him from his hiding place.]

ASPATHA, אֲסָפְתָּה: *assembly*; from אֲסָפָה *asaph*:

asaph: otherwise, to finish, to consume; from ספס *saphah*. This name is not Hebrew. Esther ix. 7.

ASPHALTUS, Ἀσφάλτος, Ἀσφάρ: *eagerness of the bull*; from αἶς *utz*, *eagerness*, and παρ *par*, *bull* or *heifer*. But rather from the Greek, in which it signifies *bitumen*.

ASPHALTUS, a kind of bitumen, which rises from the *Lacus Asphaltites*, or, lake of Sodom. Sometimes large pieces of bitumen float on the waters, at other times smaller pieces, which being collected, are much employed in the preparation of medicines, and particularly, in embalming dead bodies. *Joseph. lib. v. de Bello, cap. iv. seu cap. v. in Lat. p. 892.*

The *asphaltus* of the Dead Sea is thought to be the best of any: it rises at particular seasons from the bottom of the lake. The Arabians fish for it diligently, or gather it on the shore, whither the wind drives it. It is shining, dark, heavy, and of a strong smell when burnt.

The lake **ASPHALTITES** receives all the water of the Jordan, of the brooks Arnon and Jabbok, and others, from the neighbouring mountains; it has no visible issue, yet it does not overflow, [because the evaporation from its surface compensates all these influxes: perhaps, it increases in saltness, as the vapours exhaled consist of fresh water only.] "The land of Sodom, waste and smoking (says the author of the book of Wisdom) with plants bearing fruit that never come to ripeness, and a standing pillar of salt, is a monument [figurative representation] of an unbelieving soul." *Vide Sodom.*

As the Hebrews call nitre and bitumen—*salt*, the Dead Sea is called by them—the *Salt Sea*. Galen says, that its water is not only salt, but bitter; and so strongly impregnated with salt, that if salt be thrown into it, it will scarcely be melted. Galen, *lib. iv. de Simpt. medic. Facult. cap. 19.* It is called the Dead Sea, because it has been said, no animal lives in it; and, if by chance any fish come into it, they die, and swim on the surface, Jerom, in *Ezechiel*, xlvii. According to Josephus, the lake of Sodom is 580 furlongs in length, from the mouth of the river Jordan, to Zobar; and 150 furlongs wide.

[It is a mistake to affirm that no fishes live in the *Lacus Asphaltites*: M. de Chateaubriand says, he heard a noise on the lake, about midnight, which he was assured was occasioned by *legions* of small fish! *Trav. vol. I. p. 411.* We learn from Hasselquist and Maundrell, that shells are found on its shores; that birds fly over it in perfect safety; and that the fruit supposed to contain ashes, is a natural production of the vegetable kingdom.

Among other things noticed by the late adventurous traveller, M. Seetzen, who went

round the Dead Sea, is the famous apple of Sodom; of which report stated that it had all the appearance of the most inviting apple; but was filled with nauseous and bitter dust, only. It has furnished many moralists with allusions; and also a poet, Milton, in whose infernal regions

A grove sprung up—laden with fair fruit—
greedily they pluck'd
The fruitage fair to sight, like that which grew
Near that bituminous lake, where Sodom flam'd;
This more delusive, not the touch, but taste
Deceiv'd; they fondly thinking to allay
Their appetite with gust, instead of fruit
Chew'd bitter ashes, which th' offended taste
With spattering noise rejected:—

Our traveller explains this peculiarity. He says, The information which I have been able to collect on the apples of Sodom (*Solanum Sodomaeum*) is very contradictory and insufficient; I believe, however, that I can give a very natural explanation of the phenomenon, and that the following remark will lead to it.

While I was at Karrak, at the house of a Greek curate of the town, I saw a sort of cotton, resembling silk, which he used as tinder for his match-lock, as it could not be employed in making cloth.

He told me that it grew in the plains of el-Gôr, to the east of the Dead Sea, on a tree like a fig-tree, called Aoëschaer. The cotton is contained in a fruit resembling the pomegranate; and by making incisions at the root of the tree, a sort of milk is procured, which is recommended to barren women, and is called Lébbin Aoëschaer.

It has struck me that these fruits, being, as they are, without palp, and which are unknown throughout the rest of Palestine, might be the famous apples of Sodom. I suppose, likewise, that the tree which produces it, is a sort of fromager (*Bombax* Linn.) which can only flourish under the excessive heat of the Dead Sea, and in no other district of Palestine.

This curious subject is further explained, in a note added by M. Seetzen's Editor.

A species of *Asclepias*, probably the *Asclepias Gigantea*. The remark of M. Seetzen is corroborated by a traveller, who passed a long time in situations where this plant is very abundant. The same idea occurred to him when he first saw it in 1792, though he did not then know that it existed near the Lake Asphaltites. The umbella, somewhat like a bladder, containing from half a pint to a pint, is of the same colour with the leaves, a bright green, and may be mistaken for an inviting fruit, without much stretch of imagination. That, as well as the other parts, when green, being cut or pressed, yields a milky juice, of a very acrid taste: But in winter, when dry, it contains a yellowish dust,

dust, in appearance resembling certain fungi, common in South Britain; but of pungent quality, and said to be particularly injurious to the eyes. The whole so nearly corresponds with the description given by Solinus (Polyhistor), Josephus, and others of the Poma Sodomæ, allowance being made for their extravagant exaggerations, as to leave little doubt on the subject.

The same plant is to be seen on the sandy borders of the Nile, above the first cataracts, the only vegetable production of that barren tract. It is about three feet in height, and the fruit exactly answering the above description, &c.

The downy substance found within the stem, is of too short staple probably for any manufacture, for which its silky delicate texture, and clear whiteness might otherwise be suitable.

* * It serves to stuff pillows, &c.

M. de Chateaubriand gives an analysis of the water of this lake. It is perfectly transparent :

| | |
|--------------------------------|--------|
| Its specific gravity, is . . . | 1,211 |
| It contains—Soda | 10,360 |
| Muriat of Lime | 3,920 |
| Magnesia | 10,246 |
| Sulphat of Lime | ,054 |

24,580

[The Talmudists devote to the sea of Sodom, any thing which they mean to brand with irretrievable cursing. One saith, "he devoted the monies of idolatry into the Salt Sea," or, Sea of Sodom. "Hence," says Lightfoot, "is that allusion, Rev. xx. 14, Death and Hell were cast into the lake of fire,"—meaning, devoted to utter annihilation, and never to be again brought to recollection.

On the western shore of the Asphaltites dwelt the Essenes, says Pliny, *lib. v. cap. 17*, which Solinus expresses by saying, "The Essenes possess the inner parts of Judea which look to the west."—This, then, was the "wilderness of Judea," and here did John the Baptist make his first appearance.—This certainly favours the opinion that John, whose native town was not far distant, had received his education, and formed his manners, among the Essenes. It should appear that this is the country intended by the phrase, "deserts of Judah," Judges i. 16, into which went the sons of the Kenite, Moses' father-in-law.]

ASPHAR. Probably the same as the *Lacus Asphaltites* above.

[The name of a lake in the district of Tekoah. 1 Macc. ix. *Gargle of the Wild ass*; or *hastening of the bull*.

Rather: *ash*, "fire;" *phar*, or *phareh*, "the fruitful,"—"the fertilizing fire," or principle of

solar heat producing fertility by its *genial power*. This name may be also taken in another distribution, *ash*, fire; *phar*, a young bull, or *phareh*, a young heifer, the sex making no difference: in which acceptation this word imports a young heeve, selected as the symbol of fire; and, no doubt, attending the image worshipped at this town. We have the bull in innumerable instances as the symbol of fire, or light: and of the place where fire or light first appeared morning by morning; i. e. to the western world,—Mount Taurus. See the **PLATES: MOUNT TAURUS**, Nos. 18, 21.]

ASRIEL, or *Asrael*, אֲשֵׁרֵאל אֱשֵׁרֵאל, 'Asreql: *beatitude of the Lord, or of the strong*; from אֲשֵׁר *asher*, *beatitude* and אֵל *el*, *God*, *strong*.

ASRIEL, אֲשֵׁרֵאל: *blessedness of God, perfect happiness*; from אֲשֵׁרֵי, *ashri*, *happy*, *happiness*, and אֵל *el*, *God*: *otherwise the look of the strong*: from רָוָה *revah*, *look*, *regard*, and אֵל *ul*, *strength*: *otherwise the steps of God*; from אֲשִׁיּוּר *ashur*, *steps*, *quit*.

1. **ASRIEL**, son of Gilead, head of a family, Numb. xxvi. 31.

II. **ASRIEL**, son of Manasseh, Josh. xvii. 2; 1 Chron vii. 14.

ASS, an animal, well known for domestic uses; and frequently mentioned in Scripture. People of the best quality in Palestine rode on *asses*: Deborah, in her song, describes the greatest men in Israel, by "those who ride on *white asses*," Judg. v. 10. Jair, of Gilead, had thirty sons, who rode on as many *asses*, and commanded in thirty cities, Judg. x. 4. Abdon, a judge of Israel, had forty sons, and thirty grandsons, who rode on seventy *asses*, Judg. xii. 14.

[We read Matth. xxi. 4, that in order to accomplish a prophecy of Zechariah, ix. 9, our Saviour rode on an *ass* into Jerusalem, in a triumphant manner: this has been made a subject of ridicule by some; but we ought to consider, not only that the greatest men in Israel rode on *asses* anciently, as we have seen above, but, that God had thought fit absolutely to prohibit the use of horses, and of chariots for war, Deut. xvii. 16.—(compare also Josh. xi. 6. Judg. v. 15.)—that David rode on a mule, and ordered Solomon to use it at his coronation, 1 Kings i. 33, 34,—that afterwards, when Solomon and succeeding princes multiplied horses, they were rebuked for it, Isaiah ii. 6, 7. xxxi. 1. Hosea xiv. 3; and—that the removal of horses is promised in the days of the Messiah, Hosea. i. 7. Micah v. 10, 11. Zech. ix. 10. So that on the whole we find, that this action of our Lord is to be viewed in the light of a recurrence to ancient principles; not merely an accomplishment of a prophecy, but a revival of an ancient and venerable *Hebrew custom*.]

The

The *ass* was unclean by the law, because it did not chew the cud. To draw with an ox and an *ass* together, was prohibited, Levit. xi. 26.

In the gospel is mentioned the *mola asinaria*, (Matth. xviii. 6; Mark, ix. 41) to express a large mill-stone, turned by *asses*, heavier than that turned by women, or by slaves.

The Jews were accused by the Pagans, of worshipping the head of an *ass*. Appion, the grammarian, seems to be the author of this slander (*Joseph. lib. ii. contra Appion;*) he affirmed, that the Jews kept the head of an *ass* in the sanctuary: that it was discovered there, when Antiochus Epiphanes took the temple, and entered into the most holy place. He added, that one Zabidus having secretly got into the temple, carried off the *ass's head*, and conveyed it to Dora. Suidas, in *Damocrito*, & in *Juda*, says, that Damocritus, or Democritus, the historian, averred that the Jews adored the head of an *ass*, made of gold; and sacrificed a man to it every three, or every seven years, after having cut him in pieces.

Plutarch, *Symposia*, lib. iv. cap. 5. and Tacitus, *Hist. lib. v.* were imposed on by this calumny. They believed, that the Hebrews adored an *ass*, out of gratitude for the discovery of a fountain, by one of these creatures in the wilderness, at a time when the army of this nation was parched with thirst, and extremely fatigued.

The Heathen imputed the same worship to Christians: *audio Christianos*, (says Cæcilius, *apud Minut.*) *turpissimæ pecudis asini caput consecratum inepta nescio quam persuasione venerari*. Tertullian, *Apolog. cap. 16*, adds, that certain enemies to the Christians exposed to public view, a picture, wherein was represented a person holding a book in his hand, dressed in a long robe, with *asses' ears*, and a foot like an *ass*, which picture was inscribed: "The God of the Christians has an *ass's hoof*."

Epiphanius, *de Hæres.* speaking of the Gnostics, says, they taught that the god Sabaoth had the shape of an *ass*; but that others described him as shaped like a hog. Learned men who have endeavoured to discover the origin of this slander, are divided in their opinions. The reason which Plutarch and Tacitus give for it, would be the most plausible, were any truth in the fact whereon they ground it. But nothing in the history of the Jews can be interpreted to favour the circumstance of the *ass* supposed to have shown Moses a spring of water. Tanaquil Faber has attempted to prove, that this accusation proceeded from the temple in Egypt, called *Onion*; as if this name came from *Onos*, an *ass*: which is, indeed, very cre-

PART V. Edit. IV.

dible. The report of the Jews worshipping an *ass*, might originate in Egypt; we know, that the Alexandrians hated the Jews, and were much addicted to raillery and defamation: but it was extremely easy for these Alexandrians to have known, that the temple, *Onion*, at Heliopolis, was named from *Onias*, high-priest of the Jews, who built it in the reign of Ptolemy Philometer and Cleopatra, A. M. 3854; ante A. D. 150. Vide *Joseph. Antiq. lib. xiii. cap. 6. xiv. cap. 14. de Bello, lib. i. cap. 7. vii. cap. 37.*

Others have asserted, that the mistake of the Heathen proceeded from an ambiguous mode of reading, as if the Greeks, meaning to say, that the Hebrews adored heaven, *Ouranon*, might in abbreviation write *Ounon*; whence the enemies of the Jews concluded that they worshipped *onos*, an *ass*. Or, perhaps, reading in Latin authors, that they worshipped heaven,

(Nil præter nubes, et cæli numen adorant,)

Juv. Sat. xiv. 99.

instead of *cælum*, they read *cillum*, an *ass*; and so reported that the Jews adored this animal. Something of this we perceive in Petronius—

*Judeus licet & porcinum numen adoret,
Et cilli summas advocet auriculas,*

where the common reading is *cæli*, but corrected *cilli*, κίλλος, whence ὄνος, an *ass*. Bochart, *de Animal. Sacr. lib. ii. cap. 18*, is of opinion, that the error arose from an expression of scripture, Isaiah i. 20, xl. 5, lviii. 14, "The mouth of the Lord hath spoken it;" in the Hebrew, *Pi-Jehovah*, or *Pi-Jeo*. Now, in the Egyptian language, *pieo* signifies an *ass*; the Alexandrian Egyptians hearing the Jews often pronounce this word *pieo*, believed that they called on their god; and thence inferred, that they adored an *ass*. These explications are ingenious, but not solid.—It is probable, that no one will ever be able to give a good reason for this accusation, [which, perhaps, might arise from a joke, or from accident.] M. Le Moine seems to have succeeded best, who says, that in all probability the golden urn containing the manna, which was preserved in the sanctuary, was taken for the *head of an ass*; and that the *omer* of manna might have been confounded with the Hebrew, *hamor*, which signifies an *ass*. Vide ASSARON, and FRAGMENT "On the Shew Bread Table." No. CCXXVIII.

BALAAM'S ASS. The reader, in the article BALAAM, may see some account of his *ass*. Here I shall only enquire, whether it were a reality, or an allegory; an imagination, or a vision of Balaam? St. Austin, *qu. 48 & 50, in Genes.* with the greater number of commenta-

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tors,

tors, supposes it was a certain fact, and takes it literally. He discovers nothing in the whole relation more surprising than the stupidity of Balaam, who heard his *ass* speak to him, and who replied to it, as to a reasonable person: He is of opinion, that this diviner was accustomed to prodigies like this, *talibus monstribus assuetus*; or, that he was strangely blinded by avarice, not to be stopped by so extraordinary an event. He adds, as his opinion, that God did not give the *ass* a reasonable soul, but permitted it to pronounce certain words, to reprove the prophet's covetousness.

St. Gregory, of Nyssa, in *vita Moysis*, seems to think, that the *ass* did not utter words, but that having brayed as usual, or a little more than usual, the diviner, practised in drawing presages from the voices of beasts, and of birds, easily comprehended the meaning of the *ass*; and that Moses, designing to ridicule this superstitious art of augury, relates the matter as if the *ass* really spoke articulately. [But see 2 Peter ii. 16.]

Maimonides asserts this whole dialogue to be but a kind of fiction and allegory; whereby Moses relates what passed only in Balaam's imagination, as a piece of real history: and Philo, in his life of Moses, suppresses it intirely. Indeed, the major part of the Jewish authors consider it, not as an occurrence which actually did happen, but as a vision, or &c.

Le Clerc, in *Numb.* xxii. 28, solves the difficulty, how Balaam answered his beast, as if it were not only reasonable, but had the use of speech, by saying, Balaam believed the transmigration of souls, passing from one body into another, from a man into a beast, reciprocally: and, therefore, was not surprized at the *ass's* complaint, but conversed with it, as if it were rational.

Others have imagined different ways of solving the difficulties of this history.

[There is yet to be considered whether the *ass* uttered sounds, which, by the power of the angel then present, were conveyed to Balaam as combined into distinct words, though not such when they quitted the *ass's* mouth: in this case the miracle lay in the words; or the combination of sounds in the air: or, whether the miracle lay in the ears of Balaam, who heard as combined into articulate words, sounds which the *ass* uttered without consciousness of her speaking, or any verbal sense meant, or understood by her, the *ass*, beyond her ordinary braying, or those utterances whereby she had formerly been accustomed to express her complaints.

I think we may assume as facts, (1) that Balaam was accustomed to augury and pre-

sages; (2) that on this occasion he would notice every event capable of such interpretation, as presages were supposed to indicate. (3) That he was deeply intent on the issue of his journey. (4) That the whole of his conduct towards Balak was calculated to represent himself as an extraordinary personage. (5) That the behaviour of the *ass* did actually PREFIGURE the conduct of Balaam, in the three particulars of it which are recorded. First, the *ass* turned aside, and went into the field; for which she was smitten, punished, reprov'd: so Balaam, on the first of his perverse attempts to curse Israel, was, as it were smitten, reprov'd, punished, 1, by God, 2, by Balak. The second time the *ass* was more harshly treated for hurting Balaam's foot against the wall: so Balaam for his second attempt was no doubt still further mortified. Thirdly, the *ass*, seeing inevitable danger, fell down and was smitten severely; in like manner Balaam, the third time was overruled by God, to speak truth, to his own disgrace; and escaped, not without hazard of his life, from the anger of Balak. Nevertheless, as Balaam had no sword in his hand, though he wished for one, with which to slay his *ass*, so Balak, notwithstanding his fury, and his seeming inclination, had no power to destroy Balaam. In short, as the *ass* was opposed by the angel, but was driven forward by Balaam, so Balaam was opposed by God, but was driven forward by Balak, against his better knowledge. Were we sure that Balaam wrote this story, and that Moses copied his narrative, as the Rabbins affirm, (*vide* BALAAM) this view of the subject would remove the difficulties which have been raised about it. It might then be entitled "a specimen of Balaam's augury."

As to the notion of such an insertion,—is there not a similar one in the Mosaic narrative? *Numb.* xxi. 27: *et. al.*]

ASS, *Wild*, an animal formerly well known in the East, and frequently mentioned in Scripture. It lives in deserts, and is jealous of its liberty. It can hardly endure thirst; goes in herds, of which a great part is composed of females, Job xi. 12; xxxix. 5; Jer. xiv. 6; Psalm ciii. 12. Josephus relates, that Herod the Great killed forty at one hunting, *de Bello lib. i. cap. 16*. See the PLATES: also the FRAGMENT on this subject.

Ludolph observes that, the name *zecora*, by which the Africans call the zebra, is much the same with that of *zechora*, which Deborah mentions the she-asses used by the great men of Israel for riding. She seems to intimate, that these animals were of service in war; and there are asses still in the East, so trained. [But the zebra is not known in the North of Africa; nor

nor have we any proof that the ancients were acquainted with it.]

ASSARON, or *Omer*, a measure of capacity, used by the Hebrews: the tenth part of an *ephah*, as its name denotes; for it signifies *tenth*, Exod. xvi. 16. It contained five pints. The *assaron* was the measure of manna, which God appointed for every Israelite. *Assaron*, and το δέκατον, signify the same as *omer*. Josephus, *lib. iii.* calls it ἑσάρων. In the Hebrew, instead of *omer*, *assarith* is often used. Josephus, *lib. iii.* says, that in the time of Claudius, an *assaron* or *omer* of meal, was sold for four drachmæ; i. e. about eight shillings a peck; but this was in a time of dearth. Arbuthnot's "*Tables of Ancient Coins, Weights and Measures*," &c. p. 101.

ASSEMOM, *Asemona*, *Asemon*, *Azmon*, *Hashmonah*, or *Jeshimon*: a city in the wilderness of Maon, south of Judah, 1 Sam. xxiii. 25; Josh. xv. 4. Likewise, an encampment of Israel in the desert. *Azmon* was the nearest city to Egypt, south. Numb. xxxiii. 29; xxxiv. 4, 5.

ASSIDÆANS, חסידים, Ἀσιδᾶες: *merciful*, *pious*, *religious*; from חסד *chesed*, *piety*.

ASSIDÆANS, 1 Macc. ii. 42; vii. 13. Some think this term comes from the Hebrew, חסידים, *chasidim*, *merciful*, *pious*. Ecclesiasticus xlv. 10, praising the greatest men of his nation, calls them *merciful men*; which is equivalent to *Assidæans*, taken in this sense. Others maintain, that the *Assidæans* are the same as the *Essenians*, whose manner of living is so much commended by Josephus, Philo, Pliny, and others.—This opinion seems confirmed by 1. Macc. vii. 13, which calls the *Essenians*—*Asdanim*. Others have thought the *Assidæans* were afterwards divided, and produced the Sadducees and Pharisees. The name of Sadducees, signifies *just*; that of Pharisees, *separated*; to indicate their distinction above other Jews, by their justice and sanctity.

The members of the Jewish church, after the captivity, were divided into—the *Zadikim*, or righteous, who observed only the written law of Moses; and—the *Chasidim*, or pious, who superadded the constitutions and traditions of the elders. These *Chasidim* were the *Assidæans*, or *Chassidæans*, here mentioned; the Hebrew *cheth*, answering to our *ch*, is expressed sometimes in Greek, by an *aspirate*; in Latin sometimes by an *h*; and sometimes is entirely omitted, as in *Assidæans*. *Prid. Connect.* &c. Part II. book iii.

Scaliger supposed the *Assidæans* were a confraternity of Jews, whose principal devotion consisted in keeping up the edifices belonging to the temple; and who, not content with paying the common tribute of half a shekel a head,

appointed for temple reparations, voluntarily imposed on themselves other taxes. They swore by the temple: every day, except the eleventh of Tizri, they offered a lamb in sacrifice, which was called the sin-offering of the *Assidæans*: and from this sect sprung the Pharisees, who produced the *Essenians*. 1. Macc. ii. 42, represents the *Assidæans* as a numerous sect, distinguished for valour, and zeal: "A company of *Assidæans*, who were mighty men of Israel, even all such as were voluntarily devoted unto the law."

ASSIR, אסיר, *prisoner*, *fettered*; or, according to the Syriac, *hindered*, *forbid*.

I. ASSIR, son of Jeconiah, king of Judah, 1 Chr. iii. 17. *Assir* is brother of Salathiel, in St. Mathew's genealogy of Jesus.

II. ASSIR, son of Korah, a levite, 1 Chron. vi. 22; Exod. vi. 24.

ASSOS, Ἄσσυ: *approach*; from ἄσσοι, *near*, *approaching*.

ASSOS, a maritime city, by some geographers described as belonging to Mysia, by others to Troas. St. Luke, and others, went by sea from Troas to *Assos*; but St. Paul went by land thither, and meeting them at *Assos*, they went together to Mitylene, Acts xx. 13, 14; A. D. 56. [There were many cities of this name.

1. A maritime city in Lycia.

2. Another in the territory of Eolis.

3. Another in Mysia.

4. Another in Lydia.

5. Another in Epirus Minor, the native country of Cleanthis the philosopher, which also was called Apollonia, as Pliny says, *lib. v. cap. 30*.

To this last city, St. Paul sailed, Acts xx. 13. it was between Troas and Mitylene, therefore in the district of Troas; and is marked accordingly in the maps. I do not at present perceive any other *Assos* mentioned in the Acts.

Strabo says, that the luxurious kings of Persia, had the grain of which their bread was made, brought from *Assos*, the wine which they drank, from Syria, and the water which they drank, from the river Ulaeus. I presume, this need not be taken literally: the import of the phrase being, that their power extended over these places; and that they received tribute from them.]

ASSYRIA, see ASHUR, ASHURIM.

ASTAROTH, or *Aushterut*, עשתרות: *flocks*, or *sheep*; from עשתר *ashtar*: otherwise *riches*, because flocks were the wealth of their owners: otherwise, *line of the law*; from עש *ash*, a *line*, and תורה *torah*, the *law*: otherwise, *he that makes enquiry*: from עשה *hashah*, to *make*, and ערר *thar*, an *enquiry*. [Rather, *aushter* for *ash*, "fire:" *taruth*, "revolvers:" revolvers who shine with fire; or, "the fiery revolvers."

As this name is plural, it may, though feminine, refer to both sun and moon; and may include the planets also. Indeed, we find the sun, moon, and stars, on the same medal; and pretty frequently, on gems, especially, the moon and seven stars, meaning no doubt, the planets, as the most conspicuous of the heavenly bodies. But if the plural form be used for the purpose of intensity, then the sun is the primary object alluded to.]

I. ASTAROTH, *Astaroth-Carnaïm*, or *Carenaïm*, or *Carnea*, a city beyond Jordan, six miles from Adraa, or Edraï, between that city and Abila. There were two places named *Astaroth*, in the Batanæa, nine miles from each other, between Abila and Adraa. There was, also, a *Carnaïm*, as Eusebius says, not far from Jerusalem.

Astaroth-Carnaïm is supposed to be derived from the goddess *Astarte* (adored there) who was figured with horns, or a crescent: for *car-naïm* signifies horns; and the goddess *Astarte* was the most celebrated deity of the Phœnicians. Lucian, *de Deâ Syr.* thinks *Astarte* to be the moon: 'Ἀστάρτην δ' ἐγὼ δοκίω σελήνην αἰμεῖναι. Her image was that of a woman with the head of an ox. See the Plate of ASHTAROTH, Nos. 12, 13, 14. and BAAL, Nos. 1, 2.

Syderum Regiua bicornis.—Horn.

She was goddess of the woods, the moon, the queen of heaven, the celestial goddess, celestial Venus, or the goddess of Syria, or Venus the Syrian, wife of Adonis. St. Austin assures us, that Juno was called *Astarte*, by the Carthaginians. In all probability, *Astarte* was the same as the *Isis* of Egypt, who also was represented with the head of an ox, or with horns on her head. 2 Macc. xii. 26, mentions a temple of the goddess *Atargatis*, in *Carnion*. *Atargatis* was the same as Derceto, of Askelon, represented as a woman with the lower parts of a fish; called by the Hebrews, *Dagon*, or the god fish. Vide DAGON; and FRAGMENT, No. CXLV. also the PLATES; SUCCOTH BENOTH, No. 8.

[See more on this subject in Selden, *de Dis Syr. Synt.* ii. cap. 2; and Grotius, on Judges ii. 13; also, in Huet, *Demonstr. Evang. Prop.* iv. cap. 10. sect. iii. *Astarte* is thought by some to be the 'H Baal mentioned in the Septuagint, Tob. i. 5. ἵθουν τῇ Βαὺλ τῇ Δαμάλες: "They sacrificed to She-Baal the cow;" the sun and moon being represented anciently under that figure. Vide FRAGMENT, No. CVIII.—The Cow of Plenty of the Hindoos?]

ASTARTE, or *Astaroth*, a Phœnician goddess. In Scripture, this word is often plural, *Astaroth*; which signifies properly—flocks, of

sheep, or goats, עֲשֵׂרֹת, Deut. xii. 13. Sometimes, אֲשֵׁרָה *aserah*, the grove; אֲשֵׁרֹת *aseroth*, or אֲשֵׁרִים *aserim*, woods; groves were her temples: in groves, consecrated to her, such lasciviousness was committed, as rendered her worship infamous. She was, also, called the *queen of heaven*; and sometimes her worship is described by that of the *host of heaven*. She is almost always joined with *Baal*, and is called *gods*: Scripture having no particular word for expressing a goddess.

Temples of the moon generally accompanied those of the sun; and while bloody sacrifices, or human victims were offered to *Baal*, bread, liquors, and perfumes were presented to *Astarte*; tables were prepared for her on the flat terrace roofs of houses, near gates, in porches, and at cross-ways, on the first day of every month; which the Greeks called *Iecate's* supper.

St. Jerom, in several places, translates the name *Astarte*, by *Priapus*, as if to denote the licentiousness committed in her groves. The Eastern people, in many places, worshipped the moon, as a god; represented its figure with a beard, and in armour. The statue in the temple of Heliopolis, in Syria, was that of a woman, clothed like a man, says Pliny, *lib. v. cap. 23*. Solomon, seduced by his foreign wives, introduced the worship of *Astarte* into Israel; but Jezebel, daughter to the king of Tyre, and wife to Ahab, principally established her worship.

[For instances of the bearded moon, clad also in arms, see the PLATES: PARTHIA, and MISCELLANIES, Plate II. Nos. 11, 12, 13. FRAGMENT No. CCLXXXII.]

St. Austin, *qu. 16. in Judic.* assures us, that the Africans (descendants from the Phœnicians) maintained, *Astarte* to be Juno: *Juno sine dubitatione ab illis (Pœnis) Astarte vocatur*. But, Herodian, *lib. v.* says the Carthaginians call the heavenly goddess, the moon, *Astroarche*. The Phœnicians asserted confidently, says Cicero, *lib. iii. de Nat. Deorum*, that their *Astarte* was the Syrian Venus, born at Tyre, and wife to Adonis; very different from the Venus of Cyprus. Lucian, who wrote particularly concerning the goddess of Syria (*Astarte*) says expressly, that she is the moon, and no other; and it is indubitable, that this luminary was worshipped under different names in the East.

The manner of representing *Astarte* on medals, is not always the same. Sometimes she is in a long habit; at other times, in a short habit; sometimes holding a long stick, with a cross on its top: sometimes she has a crown of rays; sometimes she is crowned with battlements; or by a victory. In a medal of Cæsarea Palestine,

Palestine, she is in a short dress, crowned with battlements, with a man's head in her right hand, and a staff in her left. This is believed to be the man's head, mentioned by Lucian, which was every year brought from Egypt to Biblos, a city of Phœnicia. *Vide* ADONIS. Sanchoniathon says, she was represented with a cow's head, the horns describing royalty, and the lunar rays. *Vide* FRAGMENT of "ASH-TAROTH." See also the PLATES: CÆSAREA PALESTINA, Nos. 4, 5; SIDON, No. 12; and SHIPS, Plate V. No. 6.

ASTYAGES, Ἀστύαγης: the chief, or captain of the city; from ἄστυ, a city, and ἄγῳρω, head, captain. This is a Persian name; its true etymology occurs neither in Greek nor in Hebrew.

I. ASTYAGES, otherwise *Cyaxares*, king of the Medes, successor to Phraortes, reigned forty years, died A. M. 3409; ante A. D. 595. He had a son, called *Astyages*, otherwise, *Darius*; and two daughters, Mandane and Amyit. For *Astyages* (or *Darius*) otherwise *Ahasuerus*, see the following article. Amyit married Nebuchadnezzar, son of Nabopolassar, king of Chaldaea, and was mother of Evil-merodach. Mandane married Cambyses the Persian; and was mother of Cyrus.

II. ASTYAGES, otherwise *Ahasuerus*, Tobit, *ult. v. Gr.* Dan. ix. 1; or, *Artaxerxes*, Dan. vi. 1. *Gr.*; or, *Darius the Mede*, Dan. v. 31; and, *Cyaxares* (by his father's name) in Xenophon; or, *Apandax*, in Ctesias. This *Astyages* was, by his father, *Cyaxares*, appointed governor of Media, and sent with Nabopolassar, king of Babylon, against Saracus (or, Chyniladanus) king of Assyria: these two princes besieged Saracus, in Nineveh; took that city, and dismembered the Assyrian empire. *Alex. Polyhistor. apud Cedren.* *Astyages* was with Cyrus, at the conquest of Babylon, and succeeded Belshazzar, king of Babylon, *vide* Dan. v. 30, 31, A. M. 3447. *Cyrus* succeeded him 3456, Dan. xiii. 65. See *Isai.* xiii. xiv. xxi. xlv. xlvii.; *Jerem.* i. li. *Megasth. apud Euseb. Præp. lib. v. cap. 41.*

ASYLUM, *Gr.* Ἀσύλον, from α and σῶλη, prey; *q.* prey not; which is deduced from *ashel*, אֶשֶׁל an oak, or, sacred grove of oaks. This word signifies a sanctuary, whither unfortunate persons might retire, for security from their enemies; and from whence they could not be forced. It has been supposed, that Hercules's grandsons were the institutors of these places of refuge [as, perhaps, they were in Greece, if not in Europe]; for, apprehending the resentment of those whom Hercules had ill-treated, they appointed an asylum, or temple of Mercy, at Athens: Cadmus erected another

at Thebes; and, Romulus another at Rome, on mount Palatine. That of Daphne, near Antioch, was very famous; hither Onias III. high-priest of the Jews, retired, and thought himself safe; but being fraudulently persuaded to quit it, was immediately killed. 2 Macc. iv. 34.

The altar of burnt sacrifices, and the temple at Jerusalem, were sanctuaries. Hither Joab retired, 1 Kings ii. 28, 29, 31; but, Solomon observing that he would not quit the altar, ordered him to be killed there. Moses commands, *Exod.* xxi. 14, that any who had committed murder, and fled for protection to the altar, should be dragged from thence. Sanctuaries are not for the advantage of wicked men, as even prophane authors acknowledge; but in favour of the innocent, when attacked unjustly. *Demosthen. Ep. 3, de Lycurgi liberis.* When villains retired to the sanctuary of a temple, they were either starved there, or were forced from thence, by fires kindled around them. The cities of refuge were sanctuaries (asylums) appointed in the land of Israel, by God, in favour of those who had committed involuntary murder. *Vide* REFUGE, CITY OF REFUGE.

["The temple of *Diana*, at *Ephesus*, had the largest *asylum*, or place of refuge, that ever we read of, belonging to any temple. *Strabo* tells us (*lib. xiv. cap. 41*), *Alexander the Great* extended it to a whole stadium all round it, or one hundred and twenty-five geometrical paces. *Mithridates* stretched it to the distance an arrow could fly, shot from the corner of the top of the temple, which is something farther. *Mark Antony* enlarged it still more, and took into it part of the city. The ill consequences of such an immunity appeared presently to be, in effect, the putting the city intirely in the power of villains and robbers. *Augustus* took away that enlargement which *Mark Antony* had made. But *Tiberius*, at last, seeing the manifest abuse of these asylums, abolished them all without exception." *MONTFAUCON, Antiq. Expt. Vol. I. Supp.*]

ASYNCRITUS, Ἀσύγκριτος: incomparable. *Rom.* xvi. 14. The Greeks make him bishop of Hyrcania, and place his festival April 8; as do the Latins.

ATABYRIUS MONS. *Vide* Mount TABOR. On this mountain was a city, called *Atabyrium*, or *Ithaburium*, mentioned by Polybius, *lib. i. p. 413.* There are medals, representing *Jupiter Atabyrius*. But there were several cities of this name.

ATAD, תַּד: a thorn, [a bramble-bush; the blackberry of our country. *Vide* NAT. HIST. in loc. From a like origin many towns had their appellations; as *Acanthus*, in Thrace, Crete, and Egypt: *Rubus*, in Campania, &c.]

ATAD.

ATAD. *Atad's threshing-floor*, Gen. i. 11; גֵּרַם אֲסַר. Here the sons of Jacob, and the Egyptians who accompanied them, mourned for Jacob: whence it was afterwards called *Abel-Mizraim*, "the mourning of the Egyptians." Some place it beyond Jordan; but others, on this side the river. St. Jerom in *Atad*, fixes it between the Jordan and Jericho, two miles from the river, and three from Jericho; where, afterwards, *Beth-agla* was built. Procopius, of Gaza, on Gen. i, does the same. Those who place it east of Jordan, seem to mistake Jerom's words, who says, that *Abel-mizraim*, or the mourning of the Egyptians, or the threshing-floor of *Atad*, is beyond Jordan; by the words *beyond Jordan*, meaning with respect to those who came from Egypt; in regard to whom the threshing-floor of *Atad* is beyond that river, supposing they entered the land of Canaan the same way as the Israelites did.

ATARAII, or *Authreh*, עֶשְׂרָה: *a crown*. Wife of Jerahmeel, and mother of Onam, 1 Chron. ii. 26.

ATAROTH, or *Autherut*, עֶשְׂרֹת: *crowns*. The plural of *Atarah*, [or the reed of intoxication, or saturation: otherwise, from the Hebrew and Syriac, the counsel of intoxication, or repletion.

Rather, *circlets*, or *diadems*, simply. I suppose a female image whose head was surrounded by an ornament of double circlets. Compare the following article.]

ATAROTH. There are several cities of this name: one in the tribe of *Gad*, beyond Jordan, Numb. xxxii. 3, 34; the same, probably, with *Atroth-Shophan*, given to this tribe, verse 35; another on the frontiers of *Ephraim*, between Janohah and Jericho, Josh. xvi. 7: probably *Ataroth-Addar*, Josh. xvi. 5; xviii. 13.

ATAROTH-ADDER, or *Autherut-adar*, עֶשְׂרֹת-אָדָר: *crowns of magnificence*, or of the robe: from אָדָר, and *ataroth*. [Josh. xvi. 5, xviii. 13. I rather think, "the circlets of magnificence" or splendor; analagous to the rays around the head of Apollo, which may be seen on the Plates; THYATIRA, No. 29: and especially on medals of Rhodes. Whether this was usually a male or female image does not appear. It might be either; as deities were of no sex, properly speaking.

[I presume this *Athar* is rather a diadem than a crown, i. e. a circle or band, whether of muslin, embroidery, gold, or &c. which encircles the head of a prince, as a token of dignity. Compare FRAGMENT on Solomon's Song, No. 382. The word *adar*, or *adir*, signifies magnificent, illustrious, glorious. As *Ataroth* has a dual form, probably, a double circle of rays on the head of the image, (or, were there two

images?) distinguished the deity of this place, gave name to the temple, and eventually, to the town, &c.

1. *Ataroth*, a city of the Gadites, Numb. xxxii. 3, 34. Also, verse 35.

2. *Ataroth Shophan*: *Atroth*, Eng. Tr.

3. *Ataroth Adar*, in *Ephraim*, Josh. xvi. 5, xviii. 13.

4. *Ataroth Beth Joab*, in *Judah*, 1 Chron. ii. 54. Probably some of these cities took their second name from their founder, or builder.]

ATER, אֲסַר, *inclosed, shut up*. His children, to the number of ninety-eight, returned from *Babylon*, Ezra. ii. 16.

ATHACH, or *Authek*, עֵתֶךְ: *your hour, your time*; from עֵת *heth*, *time*, and the feminine pronoun הָ *ec*, *your's*; [rather, from the Arabic root, which signifies going down to a place; the descent, or continued way down: a city in the tribe of *Judah*.] 1 Sam. xxx. 30.

ATHAJAH, עֵתָה, 'Aḥā: *the time of the Lord*; from עֵת *heth*, *time*, and יה *jah*, *the Lord*. Son of Uzziah, Nehem. xi. 4.

ATHALIAH, עֵתֶלְיָה, Ἐθελία: *the time of the Lord*; from עֵת *heth*, *time*, and יה *jah*, *the Lord*.

1. **ATHALIAH**, daughter of *Ahab*, king of *Samaria*, and wife to *Joram*, king of *Judah*. Being informed that *Jehu* had slain her son, *Abaziah*, and forty-two princes of his family, she resolved to massacre all the princes of the blood royal of *Judah*, that she might ascend the throne without a rival, 2 Kings xi. 1, 2, &c.: but *Jehosheba*, daughter of king *Joram*, and sister to king *Abaziah*, took *Joash*, son of *Ahaziah*, with his nurse, and privately recovered him from the slaughter of the king's children. Six years was he supported secretly, with his nurse, in the temple; in the seventh year, the high-priest *Jehoida* determined to place him on the throne of his ancestors; which he accomplished amid the acclamations of the multitude.

Athaliah hearing the noise, entered the temple; seeing the young king seated on his throne, she tore her clothes, and cried "Treason! Treason!" *Jehoida* commanded the Levites, who were armed, to carry her without the inclosure of the temple, and if any followed her, to put him to death: they dragged her by the way of the horse-gate, near the palace, where she was slain, A. M. 3126; ante A. D. 878. She had reigned six years.

II. **ATHALIAH**, of *Benjamin*, 1 Chron. viii. 26. **ATHAR**: עֵתֶר, *prayer, supplication*. [Ether. Eng. Tr. *Intreaty*, or *deprecation*. Simon thinks *abundance*, *abounding*.]

ATHAR, a city of *Simeon*, Josh. xv. 42, xix. 7. St. Jerom. speaks of *Atharus*, four miles north from *Sebast*, or *Samaria*; but this

is too remote from the tribe of Simeon. It is CALMET's opinion, that *Athar* is the *Ether*, or *Jether*, first given to Judah, afterwards to Simeon. *Ethar* and *Asan* are connected, Josh. xv. 42; as are *Athar* and *Asan*, Josh. xix. 7. *Ether*, or *Jether*, or *Pethira*, was, in the times of Eusebius and St. Jerom, a large town, eighteen miles from Eleutheropolis, in the south of Judah. *Euseb. & Hieronym. in Jether & Ether*. See the comments on 1 Sam. xxx. 27; Josh. xv. 42, 43, 47; xix. 7.

ATHENOBIOUS, Ἀθηνοβίος: *the bow of Minerva*; from Ἀθήνα, *Minerva*, and βίος, *a bow*.

ATHENOBIOUS, son of Demetrius, was sent by Antiochus Sidetes, king of Syria, to summon Simon Maccabæus to surrender Joppa, Gazara, and the fortress of Jerusalem, and to pay him tribute, &c. *Vide* ANTIOCHUS SIDETES.

ATHENS, Ἀθήναι: from *Athene*, or *Athenaia*, *Minerva*; [*q.* "Minerva's city."]

ATHENS, a celebrated city of Greece, some time a very powerful commonwealth, distinguished by the military talents, but still more by the learning, eloquence, and politeness of its inhabitants. St. Paul coming hither, *Anno* J. C. 52, found it plunged in idolatry, occupied in enquiring and reporting news; curious to know every thing; and divided in opinion concerning religion and happiness, Acts xvii. The Apostle, taking opportunities to preach Jesus Christ, was brought before the judges of the Areopagus; where he gave an illustrious testimony to truth, and a remarkable instance of powerful reasoning. *Vide* AREOPAGUS.

[The history of Athens is connected with the remotest periods of antiquity: for the name *Athene*, applied to Minerva, appears to have originated very early. We learn, that the Acropolis, or citadel, was the original city, and was named *Cecropia*, from Cecrops, its first king. This was also called *Polis*, the city, by way of eminence. The citadel was adorned with numerous edifices, the most striking of which was the (Virginian) *Parthenion*, a temple of Minerva. The most antient was destroyed by the Persians; Pericles built its successor, and it still remains, though in a damaged state, a model of magnificence of the Doric order. Another famous temple was that of Minerva and Neptune, in which was a miraculous fountain of salt water, said to have been produced by Neptune, with a stroke of his trident; also, the no less miraculous olive tree, produced by Minerva, as a superior blessing: with her image, which fell down from heaven, in the reign of Erichthonius. The lower city had thirteen gates; and joined the three sea ports, by walls

five miles in length. The principal buildings were, the temple of Theseus, which yet remains almost entire; that of Olympian Jupiter; the Pantheon, in parts of which were *stoai*, or porticos, wherein certain philosophers taught, and were from thence denominated *Stoics*: The *Propylea*, or entrance to the Acropolis, which was a majestic fabric; and is not wholly destroyed, though reduced to ruin.

The schools, professors, and philosophers of Athens were very famous: the Lyceum was on the banks of the river Ilissus: here Aristotle taught philosophy, while walking, whence his disciples were called *Peripatetics*. The *Academy* was part of the Ceramicus, which being at first marshy and unwholesome, was drained and planted; in these shady walks Plato read his lectures; whence his disciples were called *Academics*. There were other sects of philosophers, as the *Cynics*, or snarling dogs: *Epicureans*, from Epicurus, their master, &c. *See* EPICUREANS, STOICS, &c.

Athens is at present subject to the Turks, who have an Aga, or Colonel, there. The various sieges it has undergone, have damaged almost all its antiquities, and have ruined many. The roof of the Propylea, after standing above two thousand years, was probably battered to pieces by the Venetians in 1687; when they took the city from the Turks; but lost it again to them the year following. The temple of Victory, at that time a powder magazine, was blown up by lightning in 1656. The temple of Minerva was blown up during the siege in 1687: but its walls remain.

As the customs of this city illustrate certain passages of Scripture, I shall add a few particulars relating to them: principally extracted from Mr. Stuart.

On the architrave of a Doric portico yet standing in Athens, are inscriptions to the following purport:

"The people [of Athens] out of the donations bestowed [on them] by Caius Julius Cæsar, the God; and by the emperor Augustus Cæsar, the son of the God; [dedicate this] to Minerva Archegetia [chief conductress] &c."

"The people [honour] Lucius Cæsar, the son of the emperor Augustus Cæsar, the son of the god."

"The senate of the Areopagus, and the senate of the six hundred, and the people [honour with this statue] Julia Goddess, Augusta, Providence, &c."

The reader will compare these public memorials with the observation of the Apostle, that Athens was *too much addicted to the adoption of objects for worship* and devotion: it was not indeed, singular in worshipping the reigning emperor;

emperor; but flattery could be carried no higher than to characterise his descendants as deities; and, one of them, as no less a deity than Providence itself. [Comp. Luke xxii. 25.]

The great festival at Athens in honour of Minerva, called the Pan-Athenaic procession, deserves particular notice. One of its greatest ornaments was a ship, which was kept in a repository near the Areopagus, and is mentioned by Suidas, who says, among the Athenians, the *Peplus* is the sail of the Pan-Athenaic ship, which every fourth year they prepare for Minerva, conducting it through the Ceramicus, to the Eleusinium. The *peplus* was also esteemed as the veil of Minerva. This reference of a ship to Minerva, is not without its meaning: and indeed we find that almost every antient divinity is directly, or indirectly, related to the sea.

The famous statue of Minerva, of ivory and gold, was the work of Phidias. Pausanias says, it was standing erect, her garment reaching to her feet; she had a helmet on; and a Medusa's head on her breast; in one hand she held a spear, and on the other stood a victory of about four cubits high; Pliny tells us the statue was twenty-six cubits high; in which, perhaps, he included the pedestal; whereon, they both say, the birth of Pandora was represented. It is probable this statue was painted. The gold about it weighed forty talents; and might be worth 120,000*l.* sterling. Lachares stripped off the gold about one hundred and thirty years after the statue's being finished.

* * Another statue of Minerva, kept in the temple of Minerva Polias, was reported to have fallen from heaven. Compare DIANA OF EPHEBUS; FRAGMENT No. CXXVIII: and the PLATES.

The public treasure of the city was kept behind the temple of Minerva, in a building called the Opisthodomus; which properly signifies the back of a temple.

"I cannot conclude this chapter without mentioning, that while I measured the steps of the portico of the temple of Minerva, I observed the blocks of marble, of which they are composed, appeared to be united and grown together, on their contiguous edges, the whole height of the step; and this apparent junction continued to some distance within the portico. To satisfy myself in this particular, I traced the joint till no doubt remained of the separation; then returning to the edge of the step, I broke off a piece across the joint with a hammer, which verified my conjecture; for in the piece thus broken off, one half of which was part of one block, and the other part of the block next to it, the two parts adhered together as firmly as if they had never been separated." STUART'S

Antiq. Athen. vol. ii. p. 9. [Comp. 1 Peter ii. 6.]

"The Athenians have, perhaps, to this day, more vivacity, more genius, and a politer address, than any other people in the Turkish dominions. Some of their priests have the reputation of being learned and eloquent preachers. The Athenians are great lovers of music, and generally play on an instrument which they call *lyra*; though it is not made like the ancient lyre, but rather like a guitar, or mandolin. This they accompany with the voice, and frequently with *extempore verses*, which they have a ready faculty at composing." [Comp. 1 Cor. xiv. 26. Eph. v. 19. James v. 13.]

"The Turkish governor of Athens is called the *Vaiwode*. He is either changed or renewed in his office every year; the beginning of March. The Athenians say, he brings the cranes with him; for these birds likewise make their first appearance here about that time; they breed, and when their young have acquired sufficient strength, which is some time in August, they all fly away together: and are seen no more till the March following."

"The inhabitants of Athens are between nine and ten thousand: about four-fifths of whom are Christians. This city is an archiepiscopal see, and the archbishop maintains a considerable authority among the Christians; which he usually strengthens by keeping on good terms with the Turks in office. He holds a kind of tribunal, at which the Christians frequently agree to decide their differences, without the intervention of the Turkish magistrate." [Comp. 1 Cor. vi. 1. &c.]

"THE AREOPAGUS was not far from the ascent and entrance to the Acropolis, called the Propylea: "Going out of the gate, which is the present entrance to the Acropolis," says Mr. Stuart, "we had just before us the *Areopagus*, a hill which gave name, as every one knows, to the most celebrated tribunal of Athens, built either on it, or contiguous to it. This hill is almost entirely a mass of stone, its upper surface is without any considerable irregularities, but neither so level, nor so spacious, as that of the Acropolis, and though of no great height, not easily accessible, its sides being steep and abrupt. On this hill the Amazons pitched their tents, when they invaded Attica in the time of Theseus: and in after times, the Persians under Xerxes began from hence their attack on the Acropolis. Here we expected to find some vestiges of the tribunal—but were disappointed, for we did not discover the least remaining trace of building upon it. At the foot of this rock, on the part facing the north east, are some natural caverns, and contiguous to them, rather the rubbish than the ruins of some considerable buildings."

buildings. That nearest the Acropolis, tradition says, was anciently the palace of Dionysius the Areopagite. After Christianity was established at Athens, it became a church, and was dedicated to him. Near it stood the archbishop's palace, but that is at present utterly demolished. It is not improbable, that both the church and the palace were built on the ruins of the ancient tribunal called the Areopagus." Near this tribunal stood the temple of the Eumenides, or Furies: these were called by the Athenians the Severe Goddesses. *Vide* MEDALS of ANTIOCH in Syria, No. 8.

The reader will perceive by this description, the impropriety of our rendering, Acts xvii. 22, "Paul stood on the midst of Mars' Hill,"—whereas, in fact, though he stood in the midst of the senate of the Areopagus, he might not be on Mars' Hill at all: but in a building at the foot of it; and, that the senate of the Areopagites is intended by the Evangelical Historian is evident from verse 33, "So Paul departed from among them:"—meaning, no doubt, from among those senators at whose tribunal he had been answering concerning his doctrine, verse 19, 20.

[From the invasion of Xerxes to the irruption of Alaric into Greece, A. D. 396, Athens changed masters upwards of twenty times. It was twice burnt by the Persians; destroyed by Philip II. of Macedon; again by Sylla; the Acropolis was plundered by Tiberius; desolated by the Goths in the reign of Claudius; and the whole territory was ravaged and ruined by Alaric. That conqueror, however, spared much of Athens; and perhaps, most of the antiquities. From the reign of Justinian to the thirteenth century, the city remained in obscurity, though it continued to be a town, head of a small state. It supplied Roger, king of Sicily, with silkworms, in 1130. It was besieged by Sgure, a petty prince of the Morea, in 1204; but was successfully defended by the Archbishop. It was seized by Boniface, Marquis of Montserrat, who appointed one of his followers, Duke of Athens. It was a fief of the kingdom of Sicily, during the latter part of the fourteenth century; and then fell into the possession of Reinier Acciajuoli, a Florentine, who bequeathed it to the Venetians. Omar, general of Mahomet the Great, seized it in 1455. It was sacked by the Venetians in 1464; was bombarded and taken by them in 1687; and lost to the Turks, again, in 1688. It was always of some consideration; and those writers who describe it as reduced to a village, [Bos, *Ant. Græc.* p. 20] were misinformed. The name *Settines*, which they give it, is a corruption of *Athene*. The present number of houses is supposed to be nearly

PART V. Edit. IV.

thirteen hundred; of which four hundred are inhabited by Turks; the remainder by Greeks and Albanians. There are four principal mosques in the city; about thirty-six churches; and five times the number of chapels. The Catholicon, or Metropolitan Church, is handsome; the rest are but ordinary. The Athenians are less oppressed than most other Greeks in the Turkish Empire.]

ATHLAI, or *Auteli*, ἄρτι: *my time*; from ἄρτι *heth, time*, and the affix *i, my*. Son of Belai, divorced his wife, a foreigner, Ezra x. 28.

ATHLETA. There is frequent mention of wrestlers, in Scripture, after the establishment of the Grecian monarchy in the East. Before that time, neither wrestlers, nor games in which they exercised, were known there. Wrestlers used this exercise, either for diversion, or for health; or to appear in the public games, and dispute the prizes proposed there. The six principal games were, wrestling, running, leaping, quoits, boxing, and boxing and kicking together. The life of a wrestler was very laborious; denying all delicacy and softness, and particularly the use of marriage. Plato, *lib. viii. de legib.* Pliny, *lib. xxxiv. cap. 18*. To this St. Paul alludes, when he says, 1 Cor. ix. 25, "every man when he striveth for the mastery, is temperate in all things. Know ye not that they which run in a race, run all, but (only) one receiveth the prize? Now they do it to obtain a corruptible crown," &c. *Vide* Philip. iii. 14. The *Athleta*, who professed to practise in the games, whether running, wrestling, quoining, darting, or leaping, lived very severely, entered young on their exercises, endured cold and heat, practised almost continual labour, abstained from pleasures, wine, and strong drinks; ate by rule and measure; and rejected several sorts of food, which were thought apt to weaken them:

Qui studeat optatam cursu contingere metam,
Multa tulit seclitque puer: sudavit et alsit.
Abstiniuit Venere et Baccho,—&c.

HORAT. de Arte Poet. ver. 412.

The rewards in these games were, crowns of oak, pine, laurel, or olive; but the *Athleta* enjoyed other prerogatives, such as exemption from public offices; also certain honours, as being carried about in triumph, having statues erected to them, &c. Originally, the honour of the victory was the only prize; and the first *Athleta* lived in a much more frugal and laborious manner than those of later ages; which may reconcile those who speak of *Athleta*, as put out to fatten, *homines attiles*, as Tertullian says, with others who commend their abstinence and temperance.

[ATONEMENT: i. e. RECONCILIATION.

F F

I con-

I conceive we have lost the true import of this word in our language, by our present manner of pronouncing it. When it was customary to pronounce the word *one* as *own*—(as in the time of our worthy translators) then the word *atonement*, was resolvable into its parts AT-ONE-MENT, or, the means of being *at one*, i. e. reconciled, united, combined in fellowship. This seems to be precisely its idea, Rom. v. 11. “being (to God) reconciled—or *at-one-ed*, we shall be saved by his (Christ’s) life, by whom we have received the *at-one-ment*,” or means of reconciliation. Here, it appears, the word *atonement* does not mean a ransom, price, or purchase paid to the receiver, but a restoration of accord. Perhaps this is the most correct idea we can affix to the term *expiation*, or *atonement* under the Mosaic law. Sacrifices, &c. were appointed means for restoring fellowship and accord between God and the nation of Israel; in other words, of rendering God, or certain of the Divine attributes, as justice, &c. ritually propitious, capable of holding (i. e. satisfied to hold) communion with the people; by their interposition effectually restoring that *one-ness* which transgression had violated;—and I am not sure that in Job, xxxiii. 24, where our translators have placed in the text—*ransom*, and in the margin—*atonement*, whether they had not better have inserted the marginated word; “*deliver him from going down to the pit of death, for I have accepted an atonement for his life; therefore his youth shall return—his flesh become fairer than a child’s,*” &c.

To justify these ideas, read Numb. xvi. 46; “Go quickly, make *reconciliation*, for wrath is gone out;” Lev. xvi. 10; “Aaron shall make *reconciliation* for himself and his house:” Lev. iv. 20, *et al.* “The priest shall make *reconciliation* for him, and he shall be forgiven:” 2 Sam. xxi. 3, David said to the Gibeonites, “Wherewith shall I make the *reconciliation*, that ye may bless the inheritance of the Lord?”—i. e. that ye may be *at one* with the people of Israel. Eng. Tr. reads *atonement*.

It may be proper here to remark on the *Ilasterion*, or *mercy seat*, which was anciently in the temple, that, if we read *reconciliation*—residence, seat, or *lid* of the ark, perhaps we should come the nearest to the true idea of this subject; for it was not a seat from whence was dispensed *mercy* only, but oracles, and those were occasionally *threatenings*, i. e. until *reconciliation* was made: but it was the station of a person understood to be there constantly present, where he might be *reconciled* to those who entreated him: this was the place for those who wished for reconciliation to apply to for it; and this reconciliation-seat was itself occasionally

at-one-ed with the people, &c. as when the blood of *at-one-ment* was sprinkled upon it, on the great day of expiation. The apostle declares, Rom. iii 25, that “God hath set forth *Jesus Christ* to be an *ilasterion*, a *reconciliation*—residence, through faith in his blood,” i. e. as God was understood to be constantly on the mercy-seat of old, *there* to be *at-one-ed*, so is he now in *Christ*; who is his residence for the same blessed purpose—that of *at-one-ment*.]

ATTAL, ἄτταλ, Ἐθ: *my hour, my time*; from ἄτταλ, *time*, and the pronoun ἰ, *my*.

ATTALIA, Ἀτταλία: *that increases, or sends*; from ἀτάλλω. A city of Pamphylia, whither St. Paul and Barnabas went, Acts xiv. 25; A. D. 45.

[This town subsists still under the name of *Satalie*. It was built (or re-founded) by Attalus Philadelphus, king of Pergamos, who gave it his own name. The head of Neptune on our medal, with his trident, marks this as a sea port town: and probably the figure in the reverse, should be a Neptune, though his two-pronged fork makes him resemble Pluto.]

ATTALUS, Ἀτταλος: *nourished, fed, fattened*.

ATTALUS, king of Pergamus. There were many kings of this name at Pergamus: the *Attalus* mentioned 1 Macc. xv. 22, to whom the Romans wrote in favour of the Jews, is *Attalus*, surnamed *Philadelphus*, who governed the kingdom instead of his nephew, *Attalus III. Philometor*, son of Eumenes, king of Pergamus. This last *Attalus* left the people of Rome, his heirs; which, they pretended, included his kingdom also; *Livius*, lib. lix. The arrival of the Jewish ambassadors at Rome, to renew their alliance, in consequence whereof the Roman senate wrote to *Attalus*, is fixed to A. M. 3865; and *Attalus Philadelphus* began to govern in 3845. He governed twenty-one years; and, in 3866, resigned the kingdom to his nephew *Philometor*, to whom of right it belonged. *Attalus Philometor* died without children, A. M. 3871; ante A. D. 133.

ATTIAL, ἄτταλ, Ἐθ: *my hour, my time*; from ἄτταλ *heth*: or, *to prepare*; from ἄτταλ *hithed*.

AUGUSTUS, Ἀυγυστος: a Latin name, from *augur*, or from *augere*, *to increase*: *increased, augmented*.

AUGUSTUS, emperor of Rome, successor to Julius Cæsar. The battle of Actium, fought against Mark Antony, gave him the empire, fifteen years before J. C. A. M. 3985. He died, A. D. 14, seventeen years after the birth of Jesus Christ. *Augustus* was the emperor who appointed the enrollment, Luke ii. 1, which obliged Joseph and the Virgin to go to Bethlehem, the place where Messiah was to be born.

Augustus

Augustus procured the crown of Judæa for Herod, from the Roman senate. After the defeat of Mark Antony, Herod adhered to *Augustus*, and was constantly faithful to him. *Augustus* loaded him with honours and riches; and when this monarch undertook to subject Arabia to the Roman empire, Herod gave *Ælius Gallus*, who commanded the expedition, 500 of his guards. *Augustus* was pleased to undertake the education of Alexander and Aristobulus, Herod's sons, and gave them apartments in his palace. When he came into Syria, Zenodorus, and the Gadarenes, waited on him with complaints against Herod: but, Herod, by his presence, cleared himself of these accusations, and obliged his accusers to lay violent hands on themselves, to prevent being seized by him; and *Augustus* was so far from regarding what was charged on him, that he added to his honours and his kingdom, the tetrarchy of Zenodorus. He also examined into the quarrels between Herod and his sons, and reconciled them. Joseph. *Antiq. lib. xv. cap. 13.*

Syllæus, minister to Obodas, king of the Nabatheans, accused Herod of invading Arabia, and destroying many people there; *Augustus*, in anger, wrote to Herod about it, but he justified his conduct so well, that the emperor restored him to favour, and continued it ever after. Nevertheless, he greatly disapproved the rigour exercised by Herod toward his sons, in executing Alexander and Aristobulus; and, lastly, Antipater: whereupon, the emperor is said to have observed, "that it were better a great deal to be Herod's hog, than his son." *Macrob. Saturn. lib. ii. cap. 4.*

Augustus, after the death of Lepidus, assumed the office of high-priest among the Romans. This dignity gave him the inspection over ceremonies, and religious concerns. One of his first proceedings was, an examination of the Sybils' books, which were then in many hands, and occasioned great disorders among the people, every one taking the liberty of interpreting them, and giving them such a turn, as suited his fancy and inclination. *Augustus* directed a strict search after them, and it is said, he burnt near two thousand copies; preserving only such as bore the name of some particular Sybil, and were esteemed genuine, after close examination. These were put into two little gold boxes, under the pedestal of Apollo's statue, whose temple was within the inclosure of the palace. *Vide SYBIL.*

[This is worthy of note: if these prophecies had excited a general expectation of some great person about that time to be born; as there is reason to suppose was the fact. It should be remembered also, that *Augustus* had the honour

to shut the temple of *Janus*, in token of universal peace, at the time when the Prince of Peace was born. This is remarkable, because that temple was shut but very few times.]

AVA, מַי: *iniquity*, [the turning aside. A city. 2 Kings, xvii. 24. Comp. Isaiah xxxvii. 14.]

[AVEN. *Vide BETH-AVEN.*]

AVIM, אַוִּים, מַי: *the wicked*; from מַי *ava*. A city of Benjamin, Josh. xviii. 23. [More probably, named after its builder, *Avens*; or, was it a colony of some people? *Avites*, &c.]

AVIM, people descended from *Hevaus*, son of Canaan: they dwelt originally in the country afterwards possessed by the Caphtorim, or Philistines, Deut. xi. 23; Josh. xiii. 4. There were also *Avim*, or *Hivites*, at Shechem, or Gibeon, (Josh. xi. 10) for the inhabitants of Shechem and the Gibeonites were *Hivites*, Genes. xxxiv. 29. Also, some beyond Jordan, at the foot of mount Hermon. Bochart thinks, that Cadmus, who conducted a colony of Phœnicians into Greece, was a *Hivite*: his name Cadmus, deriving from the Hebrew, *Kedem*, the East, because he came from the eastern parts to Canaan; and the name of his wife, *Hermione*, from mount *Hermon*, at the foot whereof the *Hivites* dwelt; in which case, the metamorphosis of Cadmus's companions into serpents, is founded on the signification of the name *Hivites*, which, in the Phœnician language, signifies—*serpents*. [But, if Cadmus were of Southern Egypt, or of Ethiopia, his name might also signify—*serpent*; as here was a powerful monarchy of kings, whose family name was—*Serpent*: nor was the name uncommon elsewhere.]

[AVITES, or AVIM.]

Their country was also called *Hazerim*. Deut. ii. 33. In the Eastern Interpreters, and Pliny, *Raphia*. Their territory ended at Gaza; beginning at the river of Egypt: forty-four miles. *Hazerim*, seems to mean only, the villages, or fences. Sometimes this country appears to be called *Shur*; which the Arabic renders *Gerarim*. Gen. xx. 1. *Vide GERAR.*

AVITH, or *Avith*, אַוִּית, אֶתְחִי: *iniquity*; otherwise, *temporal*; from מַי *haviah*. The capital city of Hadad, king of Edom, Genes. xxxvi. 35.

[This is apparently the same word as the foregoing: but the former is a masculine plural, this is a feminine. As I think it extremely unlikely, that the people of any town that ever existed, should adopt such an appellation as implied perverse *immorality*, I rather incline to take it in a descriptive sense; a town on a declivity, or, whose ways are not equal; one side of a street being higher than the other; so that it *declined*: the word is used to express the

contrary to equable or level, as when the beam of a balance descends at one end: *q.* "the shelveings;" or town of descents; which of course would produce tottering, or bowings, *contortions*, in those who walked on such steep.

The name is written *Aviith*, 1 Chron. i. 46.]

[AXE. This is a well-known instrument of iron, used for cutting down trees, &c. It is also alluded to in Scripture figuratively, for a person or power, who, as a cutting instrument in the hand of God, is employed to lop off branches and boughs, and sometimes to cut down the tree itself; so that if sinners be compared to trees in a forest, he who smiteth them is compared to an *axe*. Isa. x. 15, &c. This is especially apparent in the proverbial phraseology used by John the Baptist, Matt. iii. 10, Luke iii. 9, "The *axe* is laid to the root of the trees"—irresistible punishment, destruction, is near. I presume we risque little in referring this (ultimately) to the Roman power and armies; which, as an axe, most vehemently cut away the very existence of the Jewish polity and state. In this sense it coincides with our Lord's expression, "I am come to send a sword on the earth;" much more properly on the *land*; *i. e.* of Judæa.

This simile may be taken, 1. as addressed to each individual tree, *i. e.* sinner; 2. to the nation and people of the Jews, to which the plural form of the word "trees" inclines. *Vide* Judges ix. 8, &c. Psalm lxxiv. 5; Isaiah xiv. 6, 7, 8; Ezek. xvii. 22, 23, 24; xxxi. 3, &c.]

AZA. Gaza and Azoth are sometimes so called, Eccl. vi. 6; Ezek. xl. 24, &c. *Stephan. in Gaza & Azotos*. Josephus notices a mountain of this name, near to which Judas Maccabeus fought against Bacchides, in his last encounter. 1 Macc. ix. 15, this place is called mount Azotus. *Antiq. lib. xii. cap. 19.*

AZALIAH, or *Asalia*, or *Ezelihu*, אֶזֶלִיחַ: meadow, or, delivered of the Lord; from אֶזַל *atsal*, or from אֶזֶל *hitzil*, and יָהּ *jah*, the Lord. Father of Shaphan, 2 Kings, xxii. 3.

AZANIAH, אֲזַנְיָה: the ear of the Lord; from אָזן *ozen*, an ear, and יָהּ *jah*, the Lord: otherwise, arm of the Lord; from זֶן *zan*, arm; [rather; heard of the Lord. A Levite. Nehem. x. 10.]

AZAREEL, or *Autzral*, אֲזַרְעֵל, 'Εσραηλ: succour, or court of God. 1 Chron. xii. 6, xxv. 18, xxvii. 22. Ezra x. 14.

AZARIAH, אֲזַרְיָה: assistance, or court of the Lord: otherwise, he that hears the Lord, or, whom the Lord hears.

I. AZARIAH, high-priest of the Jews, 1 Chron. vi. 9. Perhaps, he is the same with Amariah, who lived under Jehoshaphat, king of Judah, 2 Chron. xix. 11, about A. M. 3092.

II. AZARIAH, son of Johanan, high-priest of the Jews, 1 Chron. v. 10. Perhaps the same with Zechariah, son of Jehoiada, killed A. M. 3164, 2 Chron. xxiv. 20, 22.

III. AZARIAH, high-priest under Uzziah, king of Judah, who having undertaken to offer incense to the Lord, Azariah opposed him: and God smote king Uzziah with a leprosy, 2 Chron. xxvi. 17.

IV. AZARIAH, high-priest in the reign of Hezekiah, 2 Chron. xxxi. 10, father of Hilkiab.

V. AZARIAH, father of Seraiah, the last high-priest before the captivity, 2 Chron. vi. 14.

VI. AZARIAH, son to the high-priest Zadok. We do not read that he succeeded his father, 1 Kings, iv. 2.

VII. AZARIAH, son of Nathan, captain of Solomon's guards, 1 Kings, iv. 5.

VIII. AZARIAH, or *Uzziah*, king of Judah, son of Amaziah, began to reign at sixteen years of age, and reigned fifty-two years at Jerusalem, 2 Kings, xv. His mother's name was Jecholiah. He did right in the sight of the Lord; but did not destroy the high places. This prince is called *Uzziah*, 2 Chron. xxvi. 16, 17. Presuming to offer incense in the temple, which office was peculiar to the priests, he was struck with a leprosy, and continued without the city, separated, to his death, A. M. 3221; ante A. D. 783.

Josephus adds, *Antiq. lib. ix. cap. 9*, that on this occasion, a great earthquake was felt; that the temple opened at the top, and a ray of light darted on the king's forehead; he appeared instantly to have a leprosy. The earthquake was so violent, as to divide the mountain west of Jerusalem; and the earth moving along a space of four furlongs (500 paces) till it met the mountain, east of the city, closed up the high way, and covered the king's gardens. We know, indeed, that there was a very great earthquake in the reign of Uzziah; Amos, i. 1; Zech. xiv. 5; the books of the *Kings* and the *Chronicles* speak expressly of it; but, that it happened at the very time when *Uzziah* presumed to offer incense, is uncertain.

The beginning of *Uzziah's* reign was very happy: he obtained great advantages over the Philistines, Ammonites, and Arabians. He added to the fortifications of Jerusalem, and had an army of 307,500 men; also great magazines of arms. He was a great lover of agriculture, had numerous husbandmen in the plains, vine-dressers in the mountains, and shepherds in the valleys. He died, A. M. 3246; ante A. D. 758. Being a leper, he was not buried in the royal sepulchres, but in a field adjacent.

IX. AZARIAH, son of John, and father of Heber, 1 Chron. xi. 29.

X. AZARIAH,

X. AZARIAH, son of Uriel, otherwise called Zephaniah, 1 Chron. vi. 36.

XI. AZARIAH, a prophet, son of Oded, by God's appointment met Asa, king of Judah, returning after his success against Zerah, king of Ethiopia, or *Cush*. Azariah addressed himself to Asa and his people, saying, "The Lord hath assisted you, because you adhered to him; but if you forsake him, he will abandon you," &c. 2 Chron. xv. 1, &c. A. M. 3126; *ante* A. D. 978.

XII. AZARIAH, son of Obed, one to whom the high-priest, Jehoida, discovered that the young prince, Joash, was living; and who contributed to place Joash on the throne, 2 Chron. xxiii. A. M. 3126; *ante* A. D. 978.

XIII. AZARIAH. The name of two sons of Jehoshaphat, king of Judah, 2 Chron. xxi. 1, 2.

XIV. AZARIAH, son of Hoshaiah, accused the prophet Jeremiah (chap. xlii. 2) of deceiving the people; because he advised the Jews who remained after the transportation to Babylon, against going into Egypt. He carried Jeremiah and Baruch into Egypt, with the people left.

XV. AZARIAH, otherwise called *Abednego*, cast into the fiery furnace by Nebuchadnezzar, for refusing to adore his golden statue. (Dan. iii. 19.) A. M. 3444; *ante* A. D. 560.

I. AZARIAS. The angel Raphael assumed this name, when he conducted Tobias to Rages, Tob. vi. 6.

II. AZARIAS, was left by Judas Maccabæus with another captain, named Joseph, to guard Jerusalem: when they heard how successful Judas had been, wishing to distinguish themselves, they marched against the enemy; but were defeated by Gorgias, near Jamma, and lost 2000 men, 1 Macc. v. 60. A. M. 3841; *ante* A. D. 163.

AZAZ, my; strong; very strong. Son of Shema, of Reuben, 1 Chron. v. 8.

AZAZEL, or Hazazel; in Greek, LXX. *apompaios*; in Latin, *emissarius*. Theodoret, qu. 22. in *Levit*. Ἀπομπῳαῖος ἐκλήθη. ὡς ἀποπεμπόμενος εἰς τὴν ἰσημόν. Sym. Ἀπερχόμενον; *abeuntem*. Aquila, Ἀπολελυμένοι; *dimissum, solutum*.

This is commonly called the 'scape-goat. On the day of expiation, the elders of the people presented two goats, as offerings, for the sins of all Israel: of these, one was to be slain, the other banished into the wilderness; as the lot determined. This last was the Azazel, or 'scape-goat: thus the LXX. Aquila, Symmachus, Theodoret, Cyril of Alexandria, and many other interpreters, explain this solemnity: they think, that this goat, thus liberated, yet loaded with the imprecations of the high-priest, xpressing the sins of all the people, was like

those animals which the Heathen consecrated to some of their deities, and left at liberty. *Vide* Spencer, *Dissert. de Hirco Emissario*. Bochart, *de Animal. sacr.* P. 1, lib. ii. cap. 54, 55. Marsham, *Canon. Chron. Egypt. sæculo* 1, §. 9, p. 204, 207.

Others think, Azazel is the name of a mountain; which, says some of the rabbins, was ninety furlongs from Jerusalem. Jonath. R. Saad. Gaon. Kimchi. R. Salomon, Abenezra, &c. Bochart affirms, that this word signifies *departure*, or *removal*. Spencer says, it signifies some demon; and that the goat sent to Azazel was given to the devil. Mark, the head of the Marcosian heretics, called the devil, whose name he used in his juggling tricks, Azazel. Epiphanius. *Hæres.* 34. Spencer cites the cabalists and Julian the Apostate, *apud* S. Cyril. lib. ix. *contra Julian*, as favouring his opinion. Le Clerc translates Azazel, *præcipitium*. He believes that the 'scape-goat was sent to some steep and inaccessible place, where it perished: because verse 21, says, the goat, Azazel, was sent *into the wilderness*; and, verse 22, says, *into some inaccessible place*. He derives Azazel from two Arabic words, *aza* to be hard, and *azala* to be in pain. But we prefer the version of the Greek interpreters, who derived Azazel from the Hebrew, *haz*, or *hez*, a goat, and *azal*, he went away.

The following ceremonies, the Hebrews tell us, were observed relating to the 'scape-goat. [*Mishna, in Joma. Maimon. Jom. Haccipurim.*] Two goats were led into the inner-court of the temple, and presented to the high-priest on the north-side of the altar of burnt offerings: they were placed one on his right, the other on his left hand: an urn was then brought and placed between them, and two lots were cast into it, of wood, silver, or gold (but, under the second temple, always of gold.) On one lot was engraved, *for the Lord*, on the other, *for Azazel*. After the urn had been well shook, the high-priest put both his hands at once into it, and in each hand drew out a lot: that in his right hand decided the fate of the goat placed on his right,—that in his left, of the goat on his left hand. The Jews relate, that during the whole pontificate of Simon the Just, the lot which he drew with his right hand, was always that inscribed *for the Lord*, which was taken as a happy omen; whereas, after his death, sometimes the lot *for the Lord*, was in the right hand, sometimes in the left.

After drawing these lots, the high-priest fastened a long fillet, or narrow piece of scarlet, to the head of Azazel, the 'scape-goat. Under Simon the Just, say the Jews, this piece appeared always white, which was a divine favour, signifying

ifying that God granted the people remission of sins; whereas, under other high-priests, it appeared sometimes white, and sometimes of its natural colour, scarlet. To this, they apply the words of Isaiah: "Though their sins were as scarlet, they shall be white as snow," &c.

After the sacrifice of that goat, which the lot had determined for the Lord, the 'scape-goat was brought to the high-priest, who put both his hands on its head, and confessed his own sins, and those of the people: then it was taken into the wilderness by some fit person, and left on the brink of a precipice, at a great distance from Jerusalem; thus, by supposition, or figuratively, carrying away with it, all the sins of the people of Israel. Under Simon the Just, before the 'scape-goat, or *Azazel*, had got half way down the precipice from whence he was cast, he was dashed to pieces; whereas, after the death of that high-priest, he fled into the desert, and was sometimes taken and eat by the Arabs. *Vide* EXPIATION.

AZAZIAH, אֶזְזִיָּה: 'Ozi'as: *strength of the Lord*; from אַזַּז *azaz*, and יָהּ *jah*, the Lord. A zealous Levite, 2 Chron. xxxi. 13.

AZBUK, or *Autzbek*, אֶזְבֻּק: *a goat*; from אַזַּז *hez*: otherwise, *vain and useless strength*: otherwise, *a strong dissipation*; from אַזַּז *azaz*, *strength*, and בָּקַק *bacac*, *to disperse, exhaust, spread*; from בֹּק *buc*, *to empty*. Father of Nehemiah, Nehem. iii. 16.

AZEKAH, or *Autzekah*, אֶזְקָה: *strength of walls*; from אַזַּז *azaz*, *strength*, and קָה *co*, *a wall*: otherwise, *the line used in laying out the walls of a city*; from אֶזְקָה *hazek*: otherwise, *a ring*, according to the Syriac. [This might be properly understood of, "the fence," which perhaps, was originally formed of pallsadoes, or materials of a like nature; these might afterwards be exchanged for walls, yet still the town might retain its old appellation "fence-town."]

AZEKAH, a city of Judah, Josh. xv. 35; 1 Sam. xvii. 1. Eusebius and St. Jerom say, that in their time, there was a city of this name between Jerusalem and Eleutheropolis.

AZEL, or *Autzel*, אֶזֶל: *near, over-against*; or *separated, and taken away*. Son of Elasah, of Kish's family, 1 Chron. viii. 37.

AZEM, or *Ausom*; אֶזֶם: *strength*: otherwise, *shutting, or winking with the eye*, from אֶזֶם *hatzah*; otherwise, *their wood*, from אֶזֶם *ketz*, *wood*, and the affix מ *mem*: otherwise, *their council*; from אֶזֶם *hut*. [Perhaps, substance, solidity, firmness, extremely firm: in reference to a person, THE powerful, firm, or mighty: in reference to a place, the *strong*, or *secure*.] A city of Simeon, Josh. xix. 3. The same, perhaps, as *Emonia* or *Asmona*.

AZGAD, or *Autzeged*, אֶזְגָּד: *a strong*

army, or the strength of fortune; from אַזַּז *azaz*, *strength*, and גָּד *gad*, *fortune*: or, *a gang of robbers*, or, *a troop of soldiers*.

AZIZA, or *Autziza*, אֶזִּיזָה: *strong*.

AZMAVETH, or *Azmuth*, אֶזְמוּת: *the strength of death, or of the goat*; from אַזַּז *hazaz*, *strength*; or, from אַזַּז *hez*, and מוּת *muth*, *death*.

I. AZMAVETH, or *Azmoth*, or *Beth-azmoth*, a city, probably in Judah, adjacent to Jerusalem and Anathoth, Nehem. vii. 28; xii. 29.

II. AZMAVETH, son of Beroni, one of the thirty gallant men of David's army, 2 Sam. xxiii. 31.

III. AZMAVETH, son of Adiel, 1 Chron. xi. 32; xxvii. 25.

IV. AZMAVETH, son of Jehoadah, of Benjamin, of Saul's family, 1 Chron. viii. 30.

AZMON, or *Ausemeneh*, אֶזְמוֹנָה: *bone, or strength, now*, from אֶזְמוֹנָה *atsem*, and נָא *now*: otherwise, *our bone, our force, or inclosure*; from אֶזְמוֹנָה *atsah*, and אוֹרָה *our's*, from the affix נָה *nah*: otherwise, *wood*, from אֶזְמוֹנָה *hetz*: otherwise, *the council of him who reckons, or of him who prepares*; from אֶזְמוֹנָה *jahatz*, *to counsel*, and מְנוֹה *manuh*, *he who reckons or prepares*. *Vide* ASSEMON.

[The same as *Azem*, above: but, as the affix *nah* or *neh*, may import *lamentation*, or *bewailing*, this name may, in that view of it, refer to the same circumstance as the lamentation, or waiting for *Tammuz*, or *Adonis*: i. e. for *Adon* the lord, or mighty one: and, thus taken, it may express "the powerful one, mourned:" implying, a great personage, understood to be dead, and a public lamentation made for him, till his revival. If the word *Azem* be taken to mean *the close shuttings of the eyes*, i. e. to close the eyes *strongly*, it may equally allude to a supposed death, and to lamentations in consequence: if it be referred to a place, it may signify *extremely strong*.]

AZNOTH-TABOR, אֶזְנוֹת-תְּבוֹר; *the ears of Tabor*; from אֶזֶן *azen*, *ears*. [Ears of election, or of purity: otherwise, from the Hebrew, and Syriac, *ears of contrition, or of breaking*. Josh. xix. 34.] Or, simply *Azanoth*, or *Aznoth*. Eusebius places it in the plain, not far from Diocæsarea.

[I rather think this word means *balances* divided into two parts: that is to say, of which the supporting beam is in the middle, like a pair of scales; and so unlike the steelyard, or Roman balance, of which the support is near one end. *Azenoth* is the plural for weights, or weighers; and *tabor* appears to denote *separations*. It may, however, be taken in the sense of *dismay, dread, terror, broken in pieces*: i. e. "the balances which terrify:" as if the image of the deity of the place held in his hand a pair

a pair of scales; the attribute and insignia of that impartial and severe justice, which might well terrify the fraudulent. This idea corresponds to that of the divine *Nemesis*, or vindictive retribution of the deity, *q.* "the awful distributor of equity: the dreadful impartialist." Hiller thinks, the *stores*, or *safe places of Tabor*: Rabbi Solomon says, *the ears*, or *sharp erections of Tabor*.]

AZOR, 'Azōp: *he that helps*; from עזר *hazar*, or *encompasses*; from עזר *hazar*, to *surround* or *encompass*. Son of Eliakim, in the genealogy, Mat. i. 13.

AZOTH, אַזוֹת *Ashdod*; "Ἀζωτος, *pillage, theft*. Josh. xi. 22, xv. 46; Acts viii. 40.

AZOTH, was assigned by Joshua to Judah, but was long possessed by the Philistines. It was a port on the Mediterranean, between Askalon and Akron; or between Jamnia and Askelon, (Judith, iii. 2, *Gr.*) or between Gaza and Jamnia, (Josephus, *Antiq.* xiii. 23) *i. e.* it lay between these cities, but not directly, nor in the same sense. *Azotus* was one of the five governments of the Philistines. Herodotus says, *lib.* ii. cap. 157, that Psammetichus, king of Egypt, lay twenty-nine years before *Azoth*; and that no city ever maintained so long a siege. 1 Macc. ix. 18, says, Judas Maccabæus was killed on mount *Azotus*.

AZOTIDÆ, or *Ashdodioth*, אֲזוֹתִיּוֹת, 'Azōtiot: *women of Azoth, who pillage and destroy*; from אַזר *ashed*: otherwise, *fire of affection*; from אש *ash*, *fire*, and דוד *dod*, *affection*. [The latter derivation is most probable: "the fire of affection," or of the favourite; meaning an association of the sexes.

AZOTUS is the Greek name of the same city as is called in the Hebrew אַשְׁדּוֹד. It was in the tribe of Dan, on the coast of the Mediterranean Sea. It was not taken by Joshua. Being surrounded with a wall of great strength, it was a place of importance to the Philistines. Hither was sent the ark of God, when taken from the Israelites; and here was Dagon cast down before it, 1 Sam. v. 2. However, Uzziah, king of Judah, "brake down the wall of Ashdod, and built *cities* about Ashdod," (what were these *cities*, built about another city? most probably *watch towers*, built at, or near this place,) 2 Chron. xxvi. 6. Ashdod was taken by Targon, general of the king of Assyria, Isaiah, xx. 1. when, it should seem, that it was very severely treated; as Jeremiah, chap. xxv. 20, gives the cup of desolation to be drunk by "the remnant of Ashdod:" yet it was not wholly destroyed. Amos, chap. i. 8, mentions "the inhabitant of Ashdod:" Zephaniah, chap. ii. 4, says, "Ashdod shall be driven out at noon day;" and Zechariah, ix. 6, says, "a bastard

shall dwell in Ashdod." From these notices, it appears, that Ashdod was a place of great strength, and consequence. Its New Testament name is Azotus. Philip the Evangelist was found here, after his conversion of the eunuch at old Gaza, distant about thirty miles: but we have no reason to conclude that he was miraculously transported, the whole of this distance; as the text does not mention it: meaning only, that the next appearance of Philip, and exercise of his sacred office, was at Azotus.

The present state of this town is thus described by Dr. WITTMAN, *Travels in Syria, &c.* p. 285. March 14th, 1801. "Pursuing our route through a delightful country, we came to Ashdod, called by the Greeks, Azotus, and under that name mentioned in the Acts of the Apostles, a town of great antiquity, provided with two small entrance gates. In passing through this place, we saw several fragments of columns, capitals, cornices, &c. of marble. Towards the centre, is a handsome mosque, with a minaret. By the Arab inhabitants, Ashdod is called Mezdel. *Two miles to the south, on a hill, is a ruin, having in its centre a lofty column still standing entire.* The delightful verdure of the surrounding plains, together with a great abundance of fine old olive trees, rendered the scene charmingly picturesque. In the villages, tobacco, fruits, and vegetables, are cultivated abundantly by the inhabitants; and the fertile and extensive plains yield an ample produce of corn. At this time, the wheat was just coming into ear, the harvest taking place so early as towards the latter end of April, or beginning of May." Ashdod may be seen from the "sloping hill, of easy ascent," near Jaffa, or Joppa. p. 254.

This extract confirms the supposition that the *cities* built by Uzziah, near Ashdod, were *towers* which commanded a considerable prospect: and very probably, one of these towers was placed on the hill, and spot, where the Dr. observed a lofty column standing. It appears too, that signals from hence might speedily be communicated to Joppa; and, no doubt, to various other surrounding signal-stations. Thus is the confusion of *cities* around a city, removed by a better acquaintance with the actual geography of this district; for which we are beholden to an observant and intelligent traveller.]

AZRIEL, אֲזַרְיֵאל: *succour of God*; from עזר *azar*, *succour*, and אֵל *el*, *God*: otherwise, *the court of God*; from עזרה *hazarah*, a *court*.

AZRIEL, or *Autzrial*, אֲזַרְיֵאל: *help, or court of God*; from עזר *hazar*, *assistance*, and עזרה *hazarah*, a *court*, and אֵל *el*, *God*.

1. AZRIEL, of Manasseh, a brave officer in David's service, 1 Chron. v. 24; made superintendent

tendant of the tribe of Dan, 1 Chron. xxvii. 22.

II. AZRIEL, father of Seraiah, Jer. xxxvi. 26.

III. AZRIEL, father of Jerimoth, 1 Chron. xxvii. 19.

AZRIKAM, אֶזְרִיקָם 'Ezrikâm: *my succour is raised, or my succour raise you*; from אָרָר *azar, succour*, and the pronoun *jod, my*, and כּוּם *cum, to raise*: otherwise, *my succour has revenged me*; from נָקַם *nakum, to revenge*.

I. AZRIKAM, son of Neariah, David's relation, 1 Chron. iii. 23.

II. AZRIKAM, son of Azel, Saul's relation, 1 Chron. viii. 38.

III. AZRIKAM, of the tribe of Ephraim, massacred by Zichri, 2 Chron. xxviii. 7.

IV. AZRIKAM, a Levite, 1 Chron. ix. 14.

AZUBAH, or *Autzubah*, אָזוּבָה: *abandoned*;

forsaken; from אָזַב *hazab, to forsake*: otherwise, *strength is in her*; from מַצָּב *hazaz, strength*, and *bah, in her*: as if it had been *azuz-bah*.

I. AZUBAH, wife of Caleb, 1 Chron. ii. 18.

II. AZURAH, wife of Asa, king of Judah, and mother of king Jehoshaphat, 1 Kings xxii. 42.

AZUR, or *Autzur*, אָזוּר: *he that assists, or he that is assisted*; from אָזַר *hazar*.

AZUR, father of Hananiah, Jer. xxviii. 1.

II. AZUR, father of Jaazaniah, Ezek. xi. 1.

AZYMUS. The Greek word *Azymos* signifies *unleavened*. Vide LEAVEN.

AZZAN, or *Autzan*, אָזָן: *their strength, or their goat, or their kid*; from *hazaz* or *hez*, and the pronoun *an, their's*. Father of Paltiel, Numb. xxxiv. 26.

B

BAAL, or BOL, בַּעַל: *he that rules and subdues: master, lord, or husband*. [GOVERNOR, RULER.]

BAAL, or BEL, a god of the Phœnicians and Canaanites. *Baal* and *Astaroth* are commonly mentioned together; as it is believed, that *Astaroth* denotes the moon, we conclude that *Baal* represents the sun. The name *Baal* is used in a generical sense, for the superior god of the Phœnicians, Chaldeans, Moabites, &c. It is often compounded with the name of some other god; as *Baal-Peor*, *Baal-Zebub*, *Baal-Gad*, *Baal-Zephon*, *Baal-Berith*. *Baal* is the most ancient god of the Canaanites, and, perhaps, of the East. The Hebrews too often imitated the idolatry of the Canaanites, in adoring *Baal*: they offered human sacrifices to him, they erected altars to him, in groves, on high places, on the terraces of houses. *Baal* had priests and prophets consecrated to his service. Many infamous and immodest actions were committed in his festivals.

Some learned men have asserted, that the *Baal* of Phœnicia was the *Saturn* of Greece and Rome; and indeed there was great conformity between the services and sacrifices offered to *Saturn*, and what the Scriptures relate of the sacrifices offered to *Baal*. Others are of opinion, that *Baal* was the Phœnician (or *Tyrian*) *Hercules*, a god of great antiquity in Phœnicia; [perhaps, in fact, this opinion is not inconsistent with the other.] But it is generally concluded, that *Baal* was the sun; and on this admission, all the characters of this god in Scripture, may be easily explained.

The great luminary was adored over all the

East; and is the most ancient deity whose worship is acknowledged among the Heathen. The Greeks paid divine honours to men; they spread their false religion among the Romans, and almost throughout Europe; [but they received their rites from Egypt, as Egypt had received them from the East:] accordingly, therefore, as the Eastern people adored the stars and elements, the Egyptians, though afterwards so lavish of their worship to men, to animals, and to things insensible, yet, in the beginning, they had no other deities than the heavens, the stars, and the elements, the worship of which they transmitted to their connections. Their religion, which appears to be, and really is, monstrous and ridiculous, became so, principally, by their endeavours to blend the theology of the Greeks with their own. At last, however, the Egyptians, Greeks, and Romans, ashamed of such extravagant religion, of their vicious and mortal gods, bethought themselves of reviving the principles of the ancients; and under names of great pomp, and personages of great mystery, they professed to mean nothing more than Nature, the mother of all things: with the various departments of her operations.

But it is impossible to excuse the absurdities of idolatry, with whatever colours it may be decorated, or under whatever pretences it may be concealed. The worship of a star, or of an element, is no more reasonable than the worship of any other creature; and if the later Heathen, instead of making vicious and corrupt men and women objects of their adoration, had uniformly chosen persons venerable for their innocence and virtue, they might, indeed, have been

been condemned for worshipping fellow-mortals, but they would have avoided the reproach of having deified sin and lewdness.

Those who held that the stars were themselves pure intelligences, or who believed them to be, at least, animated and directed by angelic residents, were less inexcusable. Supposing this to be true, they saw nothing in Nature more perfect than the sun, the planets, and the stars: they were blameable, because they did not rise from the creature to the Creator, but deprived God of the honour exclusively due to him, by paying that honour to the productions of his power: nevertheless, by worshipping intelligences superior to mankind, they avoided the deification of weakness, and unworthiness.

The Hebrews sometimes called the sun *Baal-Shemesh*;—*Baal the sun*. Manasseh adored *Baal*, planted groves, and worshipped all the host of heaven: Josiah, desirous to repair the evil introduced by Manasseh, put to death “the idolatrous priests that burnt incense unto *Baal*, to the sun, and to the moon, and to the planets, and to all the host of heaven. He commanded all the vessels that were made for *Baal*, and for the grove, (*Ashreh*, or *Astaroth*) and for all the host of heaven, to be brought forth out of the temple. He took away the horses that the kings of Judah had given to the sun, and burnt the chariots of the sun with fire.” Here the worship of the sun is particularly described; and the sun itself is clearly expressed by the name of *Baal*, 2 Kings xxiii. 11.

The temples and altars of the sun, or *Baal*, were generally on eminences: [as were most temples: the temple of the god of Israel was situated on a mountain.] Manasseh placed in the two courts of the temple at Jerusalem, altars to all the host of heaven, and, in particular, to *Astarte*, or the moon, 2 Kings xxi. 5, 7. Jeremiah threatens those of Judah, who had sacrificed to *Baal* on the house-top, Jerem. xxxii. 29. Josiah destroyed the altars which Ahaz had erected on the terrace of his palace, 2 Kings xxiii. 12.

Human victims were offered to *Baal*, as they were to the sun. The Persian *Mithra* (who is also the sun) was honoured with like sacrifices. Apollo sometimes required such victims. Jeremiah reproaches the inhabitants of Judah and Jerusalem, with “building the high places of *Baal*, to burn their sons with fire for burnt-offerings unto *Baal*.” [The strength of this expression appears to be decisive, for the actual slaying by fire of the unhappy victims to *Baal*.]

The Scripture calls temples consecrated to *Baal* i. e. to the sun, *chamanim* (Levit. xxvii. 30; Isai. xvii. 8; xxvii. 9; and 2 Chron. xxxiv. 4): they were places enclosed with walls, wherein

PART V. Edit. IV.

a perpetual fire was maintained: they were frequent in the East, particularly among the Persians; the Greeks called them *pyreia*, or *pyratheia*, from the Greek *pyr*, fire, or *pyra*, a funeral pile. There was in them, says *Strabo*, lib. xv. an altar, abundance of ashes, and a fire never suffered to go out. Maundrel, in his journey from Aleppo to Jerusalem, observed some remains of these inclosures in Syria. Most of them had no statues; others had some, but these were not uniform in their figure. See the PLATES: PLACE OF FIRE.

Several critics have thought, the god *Belus* of the Chaldeans and Babylonians was Nimrod, their first king: others, that he was *Belus* the Assyrian, father of Ninus; and others, a son of Sciramis. Many have supposed *Belus* to be the same with Jupiter: but we conclude, that *Baal* was worshipped as the sun among the Phœnicians and Canaanites; and that he was often taken in general for the great god of the Eastern people.

[As much of the Heathen Idolatry alluded to in the Old Testament, is derived from the rites of *Baal*, and—as it appears by the number of names of places in S. S. into which this title is compounded, that his worship was extremely popular, and—as it is not yet extinct, even among ourselves, we shall pay some farther attention to the subject.

It is remarkable, that we do not find the name *Baal* so much in popular use east of Babylon, nor do we find it prior to the building of Babylon. But, it was general west of Babylon, and to the very extremity of Western Europe, including the British isles: of which every year affords abundant evidence to this day. It is true, however, that *Maha-Bali*, the great *Baal*, is famous on the coast of Malabar; where his capital, Maha-Bali-puram, [or the Seven Pagodas] is well known; though long ago swallowed up by the sea. If this great *Baal*, is the same as *Baal* the infant, then it shews the wide extent of his domination. M. Sonnerat informs us, (*Voy. vol. i. p. 140.*) that, in November the Hindoos light up vast fires, and illuminate their houses by night, in compliance with the institutions of *Bali*; who, they assert, appointed the feasts of fire; meaning, perhaps, originally, the solstitial fires.

But, whether the *Maha-Bali* of India be, or be not, the same as *Baal* the infant, that country affords a history which furnishes a glimmer of light on this deity. The Puranas inform us, says Major Wilford, in the Asiatic Researches, that “*Maha-Deva* [the great god] was born again [i. e. in his instituted worship] in the character of *Bal-eswara*, or *Iswara* the infant;” and this took place on the banks of the *Cumud-*

G G vati,

vati, i. e. the Euphrates. This renovation the learned writer refers to the original foundation of Babylon. Ancient western writers, as Curtius, &c. say, that Babylon was built by *Bel*, or *Baal*; and some learned men suppose that *Bab-bel*, signifies the court, or palace, of *Bel*. (Simonis, *Heb. Lex. in voce BABEL*.) *Bab*, to this day, signifies in Arabic a *door*, *court*, or *entrance*. The Chaldeans say, that their metropolis derived its origin from *Bel*, who first of all built a great tower, or castle, called by them *Bar*.

All these authorities attribute the origin of Babylon to *Bel*; and *Bel* was undoubtedly worshipped as the peculiar deity of the place. But the real character of *Bel* the *infant* is known from other quarters (see the PLATES: MEDALS OF CORINTH.)—He is the *Jupiter infans* of Classical Mythology. We need not wonder that the second father of the human race, in his re-vivification after his preservation, should be considered as a newly-born child, yet become the great and general object of worship; since he was the first seed of all mankind, and all mankind are his seed. And, perhaps, the name *Bel* or *Baal* originally implied as much. The Arabic root بَلَل imports *semen masculinum*: it is used Luke vii. 38, to denote *shedding*, weeping; John xiii. 26, it answers to βαψαι, to *dip*, or *sop*; and with the Hebrew בָּלַל it imports *to anoint*, to smear, Psalm xcii. 10. Hence we read in Festus, *Billis apud Afros appellatur semen humanum humi profusum*. But the worship of the great patriarch was eventually transferred to the Sun, as his symbol, or representative; and this luminary, as is well known, was universally adored. So Servius, on the first book of the *Æneid*, *apud Assyrios BEL dicitur quidam sacrorum ratione et Saturnus et Sol*. Philo Biblius, from Sanchoniatho, says, the Phœnicians called the Sun *Beel-samen*, which, in their language, signifies the *Lord of Heaven*; and mention is made of an ancient stone, (Bochart, *Geog. Sac.* 663) inscribed *Minnervæ Belisamæ*; which imports *Lady*, or *Queen of Heaven*; the title given to the moon by the prophet Jeremiah, xlv. 17. We are not then to be surprised at the dedicatory title *Apollini Beleno*; and Herodian says, *lib.* viii. that some call the same deity Apollo which others call *Belin*: this latter was his name in Britain, also, as appears from that ancient memorial of it retained in the name *Belin's-gate*, at London.

The worship of *Bel*, *Belus*, *Belenus*, or *Belinus*, was general throughout the British Islands; and certain of its rites and observances are still maintained among us, notwithstanding the spread, and the establishment of Christianity during so many ages. It might have been

thought, that the pompous rituals of Popery would have superseded the Druidical superstitions; or, that the Reformation to Protestantism, would have banished them; or, that the prevalence of various sects, would have reduced them to oblivion: the fact is otherwise; of which the reader may be pleased to accept a few instances. Surely the roots of Druidism were struck extremely deep! What charm could render them so prevalent and permanent?

"A town in Perthshire, on the borders of the Highlands, is called *Tillie*- (or *Tullie*-) *beltane*, i. e. *the eminence*, or rising ground, *of the fire of Baal*. In the neighbourhood is a Druidical temple of eight upright stones, where it is supposed the fire was kindled. At some distance from this is another temple of the same kind, but smaller, and near it a well still held in great veneration. On *Beltane* morning, superstitious people go to this well, and drink of it; then they make a procession round it, as I am informed, nine times. After this they in like manner go round the temple. So deep rooted is this heathenish superstition in the minds of many who reckon themselves good protestants, that they will not neglect these rites, even when *Beltane* falls on Sabbath. *Statist. Accounts of Scotland*, vol. iii. p. 105.

"On the first day of May, which is called *Beltan*, or *Bal-tein day*, all the boys in a town ship or hamlet meet in the moors. They cut a table in the green sod, of a round figure, by casting a trench in the ground, of such circumference as to hold the whole company. They kindle a fire, and dress a repast of eggs and milk in the consistence of a custard. They knead a cake of oatmeal, which is toasted at the embers against a stone. After the custard is eaten up, they divide the cake into so many portions, as similar as possible to one another in size and shape, as there are persons in the company. They daub one of these portions all over with charcoal, until it be perfectly black. They put all the bits of cake into a bonnet. Every one, blindfold, draws out a portion. He who holds the bonnet is entitled to the last bit. Whoever draws the black bit, is the devoted person who is to be sacrificed to *Baal*, whose favour they mean to implore, in rendering the year productive of the sustenance of man and beast. There is little doubt of these inhuman sacrifices having been once offered in this country, as well as in the East, although they now pass from the act of sacrificing, and only compel the devoted person to leap three times through the flames; with which the ceremonies of this festival are closed." *Statist. Accts.* vol. xi. p. 621.

Mr. Pennant gives a similar account, with the

the addition of some other circumstances.—“On the first of May,” he says, “the herdsmen of every village hold their *Bel-tein*, a rural sacrifice. They cut a square trench on the ground, leaving the turf in the middle; on that they make a fire of wood, on which they dress a large caudle of eggs, butter, oatmeal, and milk; and bring, besides the ingredients of the candle, plenty of beer and whiskey; for each of the company must contribute something. The rites begin with spilling some of the caudle on the ground, by way of libation: on that every one takes a cake of oatmeal, upon which are raised nine square knobs, each dedicated to some particular being, the supposed preserver of their flocks and herds, or to some particular animal, the real destroyer of them: each person then turns his face to the fire, breaks off a knob, and flinging it over his shoulders, says,—*This I give to thee, preserve thou my horses;—this to thee, preserve thou my sheep; and so on.* After that, they use the same ceremony to the noxious animals: *this I give to thee, O fox! spare thou my lambs;—this to thee, O hooded crow!—this to thee, O eagle!*—

“When the ceremony is over, they dine on the caudle.” *Tour in Scotland*, 1769. p. 110.

“In Ireland, *Bel-tein* is celebrated on the 21st June, at the time of the solstice. There, as they make fires on the tops of hills, every member of the family is made to pass through the fire; as they reckon this ceremony necessary to ensure good fortune through the succeeding year. This resembles the rite used by the Romans in the *Palilia*. *Bel-tein* is also observed in Lancashire.” Dr. Macpherson’s *Critical Dissert.* xvii. p. 286.

“This pagan ceremony of lighting these fires in honour of the Asiatic god *Belus*, gave its name to the entire month of May, which is to this day called *mi na Beal-tine*, in the Irish language. Doctor Keating, speaking of this fire of *Beal*, says, that the cattle were drove through it and not sacrificed, and that the chief design of it was to keep off all contagious disorders from them for that year; and he also says, that all the inhabitants of Ireland quenched their fires on that day, and kindled them again out of some part of that fire. He adds, from an ancient Glossary: “The Druids lighted two solemn fires every year, and drove all four-footed beasts through them, in order to preserve them from all contagious distempers during the current year.”

In Wales this annual fire is kindled in autumn, on the first day of November; which being neither at the solstice nor equinox, deserves attention. We believe that it is accounted for by supposing that the lapse of ages has removed it from its ancient station, and that the

observance is kept on the same day, nominally, though that be now removed some weeks backward from its true station. However that may be, in North Wales, especially, this fire is attended by many ceremonies: such as running through the fire and smoke, each participant casting a stone into the fire, and at the conclusion of this action, all running off to escape from the black short-tailed sow. The food for supper must consist of parsnips, nuts, and apples: then an apple is suspended by a string, and caught by the mouth alone; or one is flung into a tub of water, and the mouth only is privileged to catch at it. Nor are the purposes of divination absent from the fire on this evening. Each person present throws a nut into it, and those which burn bright betoken prosperity to the owners, through the following year: misfortune is presaged by those that burn black and crackle. On the following morning the stones are searched for in the fire: if any be missing, let their owners make up their minds to encounter mischief,—perhaps calamity. The writer of this article has witnessed the *Bel-tein* on Midsummer eve in the public streets of towns in the diocese of Durham. The *Bel-tein* was certainly derived from the East: it is practised at this day in the ceremonies of the Derma Rajah, wherein the devotees walk barefoot over about 40 feet of burning coals. It was, we presume, into a *Bel-tein* that the three Hebrew youths were cast, bound hand and foot; Dan. iii. 15. The *Bel-tein*, anciently, at Jerusalem, was held in the valley of Tophet; and the burning of children in honour of Moloch, was the same ceremony under an idol of another name. So general was this custom.

Our *Bonfires* are, we doubt not, remains of the *Bel-tein*; and the tricks of our lads in leaping over the rising flame might be proved to have antiquity in their favour, if it were worth while. The *bon-fire*, we are partly inclined to derive from the Saxon *bene*, *bone*, a favour, a *boon*, an occurrence which gives pleasure: and in this sense we may understand it in Chaucer, “he bade hem all a *bone*”;—he invited them to an enjoyment;—or, it may be taken in the sense of a *boon*, a gift; a fire to which contributions are made *gratis*; by all.

This superstition prevailed throughout the North, as well as throughout the West; says Dr Macpherson,—

“Although the name of *Bel-tein* is unknown in Sweden, yet on the last day of April, i. e. the evening preceding our *Bel-tein*, the country people light great fires on the hills, and spend the night in shooting. This with them is the eve of Walburgh’s Mess.”

Leopold von Buch, who travelled through Norway in 1807, noticed this practice at Lødingen,

gen, N. lat. 68½. His words are—"It was *Hansdagsaften*, the eve of St. John's day. The people flocked together on an adjoining hill, to keep up a St. John's fire till midnight, as is done throughout all Germany and Norway. It burnt very well, but it did not render the night a whit more light. The midnight sun shone bright and clear on the fire, and we scarcely could see it. The St. John's fire has not certainly been invented in these regions, for it loses here all the power and nightly splendour which extend over whole territories in Germany. Notwithstanding this circumstance, we surrounded the fire in great good humour, and danced in continual circles the whole night through."

This extract informs us, not only that this custom maintains itself in the extreme North, but also throughout Germany: in short, we see that it involves all Europe. It can, therefore, occasion no surprise that we find it so inveterately established in the countries mentioned in Scripture; where the sun had infinitely more power and influence, and which are much nearer to the seat of the original observances. The world was then plunged in idolatry; we cannot wonder that this branch of it prevailed, since it still exists, notwithstanding the influence of the Gospel. This article affords matter for serious reflection.]

BAAL. There were many cities in Palestine, into whose name the word *Baal* entered by composition; either, because the god *Baal* was adored in them; or, because these places were considered as the capital cities,—lords, superiors, of their respective provinces.

BAALAH, בעלה: *her idol*; from באל *baal*, *idol*, and the pronoun ה *ah*, *her's*; otherwise, *she that is governed or subjected*; a spouse; vide **BAAL**: otherwise, in elevation: from the preposition ב *beth*, in, and עלה *halah*, elevation.

BAALAH, otherwise *Kirjath-jearim*, Josh. xv. 9; or *Kirjath-Baal*, or plain *Baal*; (or *Baalim* of Judah), 1 Chron. xiii. 6, or *Sede-jearim*, and *Campi Silve*, Psalm cxxii. 6, are one and the same city of Judah; not far from Gibeah and Gibeon. The ark was stationed at *Kirjath-jearim*, after the Philistines returned it, 1 Sam. vi. 21. Here it remained in the house of Aminadab, till David transferred it to Jerusalem.

[1. A city in Judah, Josh. xv. 9. 10.

2. A city in Simeon, Josh. xv. 29, contracted to **BALA**, chap. xix. 3.

3. A mountain, Josh. xv. 11.

If this word signifies *possession*, or *riches*, then this name answers to some names among ourselves, as, Rickmansworth, i. e. Rich-man's-worth: Sawbridge-worth, &c.

It is, however, very probable, that this is merely the feminine of *Baal*, which appears to

denote sovereign, or lord; so that this may denote *THE lady*. Or, the title may be taken as equal to, "THE proprietor," or *THE proprietress*: always including the idea of superiority, as we say, *Land-LORD*, *Land-LADY*.]

BAALATH, בעלת: from the same as *Baalah*.

I. **BAALATH**, of Simeon, Josh. xix. 32; 1 Chr. iv. 28: is probably that mentioned in the enumeration of the cities of Judah, Josh. xv. 9; yielded afterwards to Simeon. It was between Azem, or Asemon, and Hazar-Shual; and if so, advanced far toward Arabia Petræa.

II. **BAALATH**, of Dan, Josh. xix. 44; and 1 Kings, ix. 18. Josephus speaks of *Baleth*, not far from Gazara. *Antiq. lib. viii. cap. 2*.

III. **BAALATH**, a city built by Solomon, 2 Chron. viii. 6.

BAALATH-BEER, of Simeon, Josh. xix. 8.

[The well, or &c. of the (female) Baals, or sovereign ladies.]

[**BAAL-BEK**. "Beyond the borders of *Demeshk*, is *Baalbek*, situated on an eminence. Here are the gates of palaces sculptured in marble; and lofty columns, also of marble. In the whole region of Syria, there is not a more stupendous or considerable edifice." *Ebn Haukal*. We have a considerable publication on this subject, in large folio. By Mr. Wood.

Perhaps this name imports the Baal of the valley of *Bekaa*, the name being taken from the place: but I partly suspect, that it is from the Hebrew *bek*, or *bak*, which signifies to be emptied out; i. e. as Noah was, from his ark, or, to the same effect, *Bekaa*, may signify to burst forth.]

BAAL-BERITH, בעלי-ברית: *idol of the covenant*: otherwise, *he that possesses, or subdues, the covenant*; from *baal*, and בירת *berith*, a covenant.

BAAL-BERITH, i. e. *Lord of the covenant*, a god of the Shechemites, Judg. viii. 33; ix. 4. After the death of Gideon, the Israelites made *Baal-Berith* their god. There was at Shechem a temple of *Baal-Berith*, in whose treasury they accumulated that money which they afterwards gave to Abimelech, son of Gideon. Diodorus Siculus, lib. v. speaks of a goddess of the Cretans, named *Britomartis*, which is probably the same as *Baal-Berith*. *Britomartis* comes from *Marath-Berith*, mistress of the covenant; and, therefore, seems to be the feminine of *Baal-Berith*.

The most simple explanation of the name *Baal-Berith*, is to take it generally, i. e. for the god who presides over alliances and oaths. In this sense, the true God may be termed the God of covenants; and if Scripture had not added the name *Baal*, to *Berith*, it might have been so understood. The most barbarous nations, as well as the most superstitious, the most religious,

religious, and the most knowing, have always taken God to witness oaths and covenants. The Greeks had their *Zeus Horkios*, Jupiter the witness and arbitrator of oaths; and the Latins had their *Deus Fidius*, or *Jupiter Pistius*, whom they regarded as the god of honesty and integrity; and who presided over treaties and alliances; they even swore sometimes *per Jovem lapidem*, by *Jupiter the stone*; because the victim appointed as a ratification of the alliance, was struck with a stone; or, because Jupiter was appealed to, and besought to throw him headlong from some precipice, who should fail in his performance of the contract; in like manner as the stone which the high-priest held in his hands, was by him cast from the top of the capitol. *Vide* BERITH.

[But, perhaps, this might refer to the god of the city *Berytus*. We know, that the Israelites borrowed many deities from their neighbours; and the Medals of *Berytus* shew (*vide* the PLATES) that the objects of worship were much the same as at Tyre, Sidon, &c. i. e. *Astarte*, or *Good Fortune*; *Neptune*, &c.]

BAAL-GAD, בעל-גד: *the idol of fortune*, or *of the army*; from *baal*, and from *gad*, *fortune*, *army*, *felicity*, or *capture*: otherwise, *the lord*, or *master of fortune*: [otherwise, *subjecting*, or *possessing luck*, or *a troop*: from the Hebrew and Syriac, *the idol of a cleft*.

The divinity, *Fortune*, is very frequently represented on medals, and sometimes with the name annexed; but is usually of the feminine gender. I think, however, that the *Deus Lunus* is the masculine *Fortune*; and this agrees with the passage in Isaiah, lxx. 11, where the prophet associates *Gad* with *Mene*: the latter is certainly *Deus Lunus*. Among the Romans, there was a manly *Fortune*, *Fortuna Virilis*, whose temple still exists at Rome. There was also *Fortuna Barbata*, or *bearded Fortune*, which surely was a male deity: not to say, that the name *Fortunatus*, *Eutychus*, &c. was given to males. I therefore think that *Baal-gad*, imports, "the lord of *good Fortune*:" which perhaps, might be well enough expressed in the terms of the astrological art, by "the lord of the ascendant." For the figure of *Fortune*, *vide* the medals of Tyre, *Berytus*, &c. and the PLATES: BAAL-GAD.]

BAAL-GAD, a city at the foot of mount Hermon. *Baal-Gad* derived its name from the deity, *Gad*, there adored, Josh. xi. 17. *Vide* GAD.

[BAAL-GUR, or GUR-BAAL, a *whelp*, or *cub*; otherwise, *habitation*, or *collection*; or *fear*. A place in Arabia, on the acclivity of Mount Ibleam, 2 Chron. xxvi. 27, where, perhaps, was a temple to *Baal*.

"*Baal*, the whelp," probably, of a lioness: i. e. the image of the deity, with this symbol

attached to it. Among the heathen, the goddess *Cybele*, is accompanied by lions: but, as we are not obliged to restrain the present term to the lion species, it may refer to the *tiger* of *Bacchus*: and, as we have many statues of that deity, with this, his regular companion, I strongly incline to suppose, that this whelp was neither unknown nor unadopted in Canaan. *Vide* GUR-BAAL; also the MEDALS of CORINTH, SIDON, &c.]

BAAL-HAMON, בעל-המון: *a populous place*; from *baal*, signifying *one that possesses or rules*, and *hamon*, *people*, *trouble*, *multitude*, *riches*. [*Baal-ham-ann*: *the lord-Ham—of generation*.]—*Vide* AMMON No. and the FRAGMENT of *Dag-ann*, No. CLX. 1; also on "*Solomon's Song*," No. 441.]

BAAL-HANAN, son of Achbor, succeeded Shaül, in the kingdom of Edom; and was the seventh king, Genes. xxxvi. 38; 1 Chron. i. 49.

BAAL-HAZOR, בעל-הצר: *court of the idol*, *habitation of Baal*; from *צר* *chatzer*, and *Baal*, *an idol*: otherwise, *Lord*, or *master of the court*; [or *of hay*: or *possessor of grace*, or *gifts*. "Lord of the circumvallation," or, place surrounded by walls, however constructed, whether the courts of a building, or an enclosure by surrounding tents, or fences. The area so enclosed, is probably, the *hazor*.

This title, therefore, may refer to sacred enclosures; whether, as originally, only marked by bound hedges, by stones, or, as at length, by walls, and afterwards by buildings: "the lord of the sacred area."]

BAAL-HAZOR, a city of Ephraim, where Absalom kept his flocks, 2 Sam. xiii. 23.

BAAL-HERMON, בעל-הרמון: *the possessor or author of destruction*; from *baal*, *possessor*, and *חרם* *cherem*, *destruction*: also, *anathema*, *devoted or consecrated to God*. [Le Clerc thinks *hermon* means "the high mountain," by way of excellence; and certainly the "lord of the high mountain,"—*Meru*, makes a very good and expressive title, in reference to eastern mythology. The character given to the prince of Babylon, as having exalted his throne "above the stars of God, yea, so high, as to sit on the mount of the congregation, above the height of the clouds," agrees extremely well with this idea. Nevertheless, to divide this word on the principles of ancient idolatry, we might refer *cher-mann* to the *white*, or bright *m'ann*; or the *ann*, who above all others, manifests splendor, brightness, or RADIANCE: "the Lord of divine effulgence."]

BAAL-HERMON, is generally placed north of the tribe of Issachar, and the great plain, Judg. iii. 3; 1 Chron. v. 23.

BAALI, בעלי: *my idol*; from *baal*, and the affix *i*, *my*. [*My lord*, or *ruler*, &c.]

BAALIM,

BAALIM, בעלים: *idols, masters, false gods*, in general. The plural of *Baal*.

BAALIM of Judah. Vide **BAALAH**, or **KIRJATH-JEARIM**.

BAALIS, בעלים, Βασιλῶνα: *in joy, or in pride*; from the preposition ב *beth*, *in*, and על *hahas*, *to please one's self*; or from בל *q.* little *king*?

BAALIS, king of the Ammonites; he sent Ishmael, son of Nethaniah, to kill Gedaliah, who governed the remnant of the Jews, not carried captive to Babylon. Jerem. xl. 14.

BAAL-MEON, בעל-מנחם, Βαλμὸν: *the idol, the master of the house*; from *baal*, and מנחם *mahan*, *a house or dwelling*; otherwise, *that rules by sin*; from *Baal*, and מנחם *havon*, *sin*. [Perhaps, *Baal*, the sovereign, *of aun*, the generative power. It deserves notice, however, that Nuh, or Noah, in the Hebrew, is understood to imply a *resting place*, or *dwelling*: *manuh*, or *Manoah*, is taken in the same sense: *q.* "in whom is rest,"—possibly the *m* prefixed in *m'aun*, is to be taken in like manner for—"him in whom resided the generative power."]

BAAL-MEON, of Reuben, Numb. xxxii. 38; 1 Chron. v. 8. Sometimes called *Beth-Baal-Meon*: the house, i. e. temple of *Baal-Meon*. The Moabites took it from the Reubenites, and were masters of it in the time of Ezekiel, Ezek. xxv. 9. Eusebius and St. Jerom place *Beel-Meon*, or *Beel-Maus*, nine miles from Esbus, or Esebon, at the foot of mount Baaru, or Abarim.

[**BAALOTH**, subjects, or possessions, or in ascensions. Josh. x. v. 9, 10.

Riches, property, say some: I rather think *propriators*; and, the word being feminine, "*ladies proprietresses*," including the idea of sovereignty, or exaltation. Vide **BAALAH**, &c.]

BAAL-PEOR, or *Beel-Phegor*, בעל-פער: *master of the opening*; from בל *baal*, *master, god*, and פער *pahar*, *to open*; [the *Lord of the opening, cleft, or aperture*; the Arabic signifies *to gape*; and the Syriac, *a cave*: whence a cleft on the top of a mountain, a fissure, &c.]

Simon thinks, "the lord of Mount *Peor*," where this deity was worshipped; as the heathen had their Jupiter *Olympus*, Apollo *Clarius*, Mercurius *Cyllenius*, &c. names derived from the places where their temples stood. Maius and Cocceius, *Lex.* p. 100, think it imports a *naked height*, or, as we say, an *open prospect*, so a mountain free from impediments; what stands unsheltered; plainly to be seen; the *vertex* of a high hill. It was the name of a mountain, standing very favourably for a distant prospect; "a prospect station in an *open place*." Numb. xxiii. 28.

We may say the same of *Beth Peor*, Deut. iii.

29, which appears to have been on an eminence; as the *valley* in which Israel abode was *over against* it, chap. xiv. 46. It was undoubtedly a temple, we may suppose, with a village, at least around it.

This title has been taken in an obscene sense, and with too much truth; for it is certain that the deities of the heathen were (and are) often of the grossest kind; not that their worshippers thought them scandalous, or connected with any offence against decency, or with that sense of shame and indignation which they excite in us; they considered them as commemorative memorials of distant persons and times, or as employed to bring to recollection truths, in themselves perfectly innoxious: although such means of recording historical facts, of whatever nature, are in our opinion, criminally indecorous, and utterly unfit for *public exposure*. Of this the compound of the Lingam and Yoni among the Hindoos, affords open and popular proof; but there are other observances in some of their festivals, usually postponed till after all Europeans are departed, which too obscenely justify the most offensive derivation of this name.]

BAAL-PEOR, the god *Peor*. Our opinion concerning this false god is, that he was the Adonis, or Orus adored by the Egyptians, and other Eastern people. Scripture tells us, (Numb. xxv. 1.) that the Israelites being encamped in the wilderness of Sin, were seduced to worship *Baal Peor*, to partake of his sacrifices, and to commit whoredom with the daughters of Moab; the psalmist, (Psalm cvi. 28) advertg to the same event, says, "they ate the offerings of the dead." *Peor* is *Or*, or *Orus*, if we cut off the article *Pe*, which is of no signification. Orus is Adonis, or Osiris. The feasts of Adonis were celebrated after the manner of funerals; and the worshippers at that time committed a thousand dissolute actions, particularly after they were told that Adonis, whom they had mourned for as dead, was alive again. Vide FRAGMENTS, No. CCXII. CCCXVII.

Origen believed *Baal-Peor*, to be *Priapus*, or the *idol of turpitude*, adored principally by women; and, that Moses did not think proper to express more clearly, what kind of turpitude he meant. St. Jerom says, this idol was represented in the same obscene manner as *Priapus*. His opinion is, that effeminate men, and women, who prostituted themselves in honour of idols, as frequently mentioned in Scripture, were consecrated to *Baal-Peor*, or *Priapus*.

Maimonides asserts, that *Baal-Peor* was adored by uncovering before him what modesty conceals. There is no doubt that *Baal-Peor* was the god of impurity: we know with what impudence the daughters of Moab engaged the Israelites

Israelites to sin (Numb. xxv.); and the prophet Hosea, chap. ix. 10, speaking of this crime, says, "They went unto *Baal-Peor*, and separated themselves unto that *shame*." [There is too much support given to the assertion of Maimonides, by the Hindoo festival yet celebrated, called *Shaktipuja*; in which a naked female exposes to worship what modesty conceals, bestrewed with flowers, in honour of *Shakti*, the goddess Nature, the mother of all things. The whole solemnity is gross and scandalous. Fra. Paulino, *Voy. to East Indies*.]

Others have asserted, that *Baal-Peor* was Saturn, a deity adored in Arabia. The castration of this deity, by his own son, might contribute to introduce the obscenities practised in the worship of *Baal-Peor*.

Selden (*de Diis Syris*, Syntagm. I. cap. v.) suggests, that *Baal-Peor* is *Pluto*, the god of the dead, founding his conjecture on Psalm cvi. 28, "They joined themselves unto *Baal-Peor*, and ate the offerings of the dead." The sacrifices here alluded to, says he, are those which were offered to appease the manes of the dead. Apollinarius, in his paraphrase on this psalm, says, the Hebrews polluted themselves in the sacrifices of *Baal-Peor*, by eating hecatombs offered to the dead. Some affirm, that Saturn ranked his son *Muth*, whom he had by Rhea, among the gods, and, that he was adored by the Phœnicians, sometimes under the name of *Death*, (which is the signification of the word *Muth*) and sometimes by that of *Pluto*. *Sanchon. apud Euseb. Præpar. lib. i. cap. viii.*

But these opinions seem less probable than that we have proposed, that this deity was (dead) Adonis, or Osiris. It may be added, that Adonis, as some believe, was the father of Priapus; and that funeral entertainments were made in his honour, which may well be understood by the name of sacrifices: "The priests roar and cry before their gods, as men do at the feast when one is dead," Baruch vi. 32. The psalmist expresses himself in the plural number; "they ate the sacrifices"—for the sacrifices of *Baal-Peor* were repasts, such as were used at funerals; with this difference, that the latter were often accompanied with real and sincere sorrow; whereas, in those of Adonis, the tears were feigned, and the debauchery afterwards indulged was real. [Compare what has been already said of the repasts, &c. still eaten in Scotland. *Vide BAAL*.]

BAAL-PERAZIM, בעל-פרצים: *master, or god of divisions, or he that possesses and enjoys divisions and dissipations*; from *baal*, and פרץ *paratz*, to break or divide. ["The lord of the breach," or opening: whether such opening refer to a cleft or fissure in a mountain, or rock;

to any natural opening of the person; or to any opening (as the door of the ark) from which the human race may be supposed to have entered the world; of which the tradition is preserved among many nations.

The reason of this appellation is given, 1 Chron. xiv. 11, but in a very confused manner in our translation; possibly it should stand thus: "the Philistines came up to *Baal Perasim*,—the temple of the lord of the bursting out of waters."—David smote them, and said, God hath burst upon mine enemies by my hand, like the bursting out of waters; on account of which i. e. bursting out of waters, they, the Philistines, had called the place by this name. And they had left their gods there—which David ordered to be burned. This "leaving of their gods," seems to imply a temple, or sacred place, from whence the Philistines were so suddenly expelled, that they had not time to carry off their deities. But the name continued to the place in consequence of David's observation. The transaction passed in the valley of *Rephaim*, (giants) probably an old sacred station of the inhabitants of Canaan. N. B. The *Heri* of the *Matsya*, or Fish *Purana*. See FRAGMENT, No. XX.]

BAAL-PERAZIM, where David put to flight the Philistines, 2 Sam. v. 20. It could not be very far from Jerusalem, being in the valley of *Rephaim*.

BAAL-SHALISHA, בעל-שלושה: *the third idol, the third husband, or leader*; from בעל *baal*, an idol or husband, and from שלוש *shalash*, the third: otherwise, *that governs or presides over three*. [Or chief, or possessor; or possessor of the chiefdom, or principality.]

BAAL-SHALISHA, 2 Kings. iv. 42. St. Jerom and Eusebius place it fifteen miles from Diospolis north.

[Simon thinks *shalisha* is a triangle: and therefore, that the "land of Shalisha," was of a triangular form; of which *Baal-shalisha* was the deity. I willingly accede to this interpretation, so far as to refer it to the *triquetra*, which appears on our medals: "the sovereign of the country intended by the symbol of the legs in a triangle." But, may we not rather understand, "the triple divinity?" because, we have the emphatic ת E in this word, "THE triple." The plate of **BAAL-SHALISHA** shews in what manner this emblem was very anciently represented in the Hindoo temple at Elephanta, No. 8; and this seems to be one among many oriental emblems brought into Syria, and adopted by others west of Hindostan, as appears in the coin, No. 10. I would observe, by the way, that this coin may hint the origin of the story of Minerva's issuing from the head of Jupiter,

Jupiter, completely armed: i. e. that some image, like that of our medal, comprised *three* divinities; of which one, containing the bust of the figure, was afterwards separated with all its symbols. It is remarkable, that the idea of combining *three* figures, occurs in other instances, at whole length: and especially when distributive justice is in question, as in the Grecian Nemesis. Medals of ANTIOCH, No. 8. It occurs also in Egypt; where we have three deities, *synthronous*, or sitting on the same throne, as if of equal exaltation: this idea, therefore, may be thought the proper one of *Baal-shalisha*, "THE triple lord," or Sovereign. The conjecture may be confirmed by another instance of the word *shalisha*, where it is impossible to adopt the idea of a *triangle* as to form. In Isaiah, xv. 5, we read, strangely unconnected with the context, of Moab's fleeing to — "An heifer of three years old," Heb. *Egla Shalishia*. Every translator has been embarrassed with this expression. To render it intelligible, we remark, that *Egla* is the name of a place adjacent to Zoar, and to Horonaim; so Ptolemy enumerates *Zoara*, *Thoana*, *Necla*, very likely another pronunciation of *Egla*: and Josephus, *Ant. lib. xiv. cap. 2.* reckons *Agall* (i. e. *Agalla*, or *Egla*) *Athone*, *Zoar*, *Hozone*. The distinctive *Shalishia* I would refer to the same as *Baal-Shalisha*, or the *triple*: thinking it extremely probable, that this image was attended by an heifer having *three* heads, instead of two, as on our medals; like those of the Dog Cerberus, issuing from one body, on the plate of BAAL-SHALISHA, No. 13. The idea of triplicate divinities occurs more than once on our medals. It will be recollected, that Mount Taurus, (i. e. *Meru*) which we understand to be commemorated in the bull (or cow) image, was divided into three peaks, or heads; and, probably, this might be the origin of this *Egla Shalishia*, or three-headed calf: the sex of the image being indifferent to the emblem.]

BAAL-TAMAR, בעל-תמר: *master of the palm-tree*; from *baal*, and תמר *tamar*, a *palm*.

[The palm tree occurs on many coins as a symbol attending Astarte: a branch of palm is held by the goddess sitting on the rock; and often by Jupiter, who, most probably, answers to the character of the lord of the palm tree. It may be supposed that this symbol was most adopted where the palm was best known; nevertheless, we find it applied where it cannot be restrained to the idea of a production of the country, merely, and therefore, most probably, it was introduced from where this symbol was locally applicable.]

BAAL-TAMAR, where the children of Israel engaged the tribe of Benjamin. Eusebius says,

Baal-Tamar was near Gibeah. Judg. xx. 33.

BAALTIS, the same as *Astarte*, or the moon; next to *Baal*, the god most honoured by the Phœnicians. Vide ASTARTE, ASHTAROTH.

BAAL-ZEPHON, or *Beel-sephon*, בעל-צפון: *the idol or the possession of the north*; from צפון *baal*, *idol*, or *possession*, and צפון *tsaphon*, *the north*: otherwise *hidden*, or *secret*; from צפן *tsaphan*. [The hidden idol; or the idol of the watch tower: otherwise, possessor of the north, or the watch tower, or the secret.]

BAAL-ZEPHON. The Hebrews having left Egypt, after three days came to *Baal-Zephon*, where they passed the sea, Exod. xiv. 2, 9: Numb. xxxiii. 7. *Baal-Zephon*, therefore, was near *Clysma*, or *Colsoum*; for here the ancients tell us the Hebrews passed. It is thought *Sephon*, or *Zephon*, was an Egyptian deity, from which the city was named.

[Probably, a temple to Baal at the northern point of the Red Sea: it was also, most likely, an establishment, or town, like the present Suez; in which, or adjacent to which, stood this temple. The learned J. M. Hasius, in his *Geog. Descrip.* of the kingdom of David and Solomon, understands the temple of Jupiter Cassius. I rather think it was at the head of the Red Sea; not on the coast of the Mediterranean, as *Ezion Gaber*, at the head of the gulph of Eloth, answered to *Beth-Gaber*, on the coast of the Mediterranean. Hiller, in his *Onomasticon*, understands *Baal-Zephon* in the sense of *shut*, or *closed*, and contrasts it, by way of opposition, to *Baal-Peor*, the *open* or *opening* Baal. But, possibly, this appellation is an epithet of *aun-zephe*, "the *aun* looking out," i. e. hopefully, expecting, for deliverance and liberation: as Psalm v. 3. "In the morning will I direct my prayer, expectation, hope of deliverance, and will look up, or look out," for the approach of this blessing. Could it allude to Noah looking out for the dove, or the raven, or looking out from the enclosure of the ark?]

Some describe this deity as in shape, a dog; so the Egyptians had their king *Anubis*, with a dog's head; perhaps, signifying his vigilant eye over this place, and his office by barking to give notice of an enemy's arrival; and to guard the coast of the Red Sea, on that side. It is said, he was placed there, principally, to stop slaves that fled from their masters. The Jerusalem Targum assures us, that all the statues of the Egyptian gods having been destroyed by the exterminating angel, *Baal-Zephon* alone resisted; whereupon, the Egyptians conceiving great ideas of his power, redoubled their devotion to him. Moses observing that the people flocked thither in crowds, petitioned Pharaoh that he too might make a journey thither with the

the Israelites; (*vide* FRAGMENT, No. XXXVIII.) this Pharaoh permitted; but as they were employed on the shore of the Red Sea, in gathering up the precious stones which the river Phison had carried into the Gihon, and from thence were conveyed into the Red Sea, [an exquisite instance of *Rabbinical* geography! *Vide* the MAPS.] Pharaoh surprized them, like people out of their senses; He sacrificed to *Baal-Zephon*, waiting till the next day to attack Israel, whom he believed his god had delivered into his hands: but, in the mean time, they passed the Red Sea, and escaped. The poet Ezekiel, cited in Eusebius, (*Demonst. lib. cx. cap. 29.*) believes *Baal-Zephon* to have been a city; and the text of Moses favours this opinion. *Vide* FRAGMENT, No. XXXIX.

BAANA, son of Ahitad, governor of Taanach, Megiddo, and Bethshean, 1 Kings iv. 12.

BAANAH, or *Boneh*, בָּנֵה, *in the answer*; from the preposition *b* *beth*, in, and נָהַן *hanah*, to answer, or to sing, or to be in affliction.

BAANAH and RECHAB, officers of Ishbosheth, son of Saul, who privately slew that prince while reposing; but were punished for it by David; 2 Sam. iv. 2, & *seq.*

BAARA, or *Boreh*, בָּעֵרָה, *Baapa*: burning, stupidity, beast, pasture, expurgation, in watching. Wife of Shaaaraim, divorced by him, 1 Chron. viii. 8.

BAASEIAH, or *Basaiah*, or *Boshieh*, בָּעֵשִׂיָה, *Baia*: in the work of the Lord; from the preposition *b* *beth*, in, and נָהַן *hashah*, to make, and נָהַן *jah*, the Lord. Son of Malchiah, a Levite, 1 Chron. vi. 40.

BAASHA, or *Bosha*, בָּעֵשָׂה, *in the work*; from the preposition *b* *beth*, in, and נָהַן *hashah*, to make: otherwise, in the moth; from נָהַן *hash*: otherwise, in the compression; from נָהַן *hashash*: otherwise, he that seeks and demands; from נָהַן *bahah*; or, who lays waste; from נָהַן *shaah*.

BAASHA, son of Abijah, commander of the armies of Nadab, son of Jeroboam, king of Israel. He killed his master treacherously at the siege of Gibbethon, a city of the Philistines; and usurped the kingdom, which he possessed twenty-four years. He exterminated the whole race of Jeroboam, as God had commanded; but by his bad conduct and his idolatry, he incurred God's indignation, 1 Kings xv. 1, & *seq.* A. M. 3051; *ante* A. D. 953. *Baasha*, instead of making good use of admonition, transported with rage against a prophet, the messenger of it, killed him.

BABEL, or *Babylon*, בָּבֶל: confusion, or mixture; from בָּל *balal*, to mix, to confound. Gen. x. 10. [*See* BAAL.]

[It may be taken as certain, that the inhabit-

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ants of a city would not easily be induced to adopt, for their metropolis, a title implying confusion. It is most likely that this name imports —*ba*, “a child;” *bel*, or *baal*, “the sovereign,” or lord: in short, that the *Jupiter puer*, or “infant Jove,” of the western mythologists, was here commemorated. This name, *ba-bel*, was easily varied into *babble*, or *bubble*, at the pleasure of the corrupter; but this derogatory appellation is assuredly a nick-name: and so I understand the Sacred Historian, “the name of the place is called *Babel*,” i. e. by those, who, after the confusion, alluded to what had taken place there. Aben Ezra divides this name—*ba-bel*. I do not see how it can regularly be derived from *bal-bal*; though it might be perverted to that sense by equivocation: neither does the Arabic *balal* apply regularly to this appellation. There has never been any doubt whether the tower of Babel stood at the city of Babylon: every thing leads us to place it there.]

BABEL, or BABYLON. The city and province of *Babylon* received this name, because, when the tower of *Babel* was building, God confounded the languages of those who were employed in that undertaking; about A. M. 1775, one hundred and twenty years after the deluge.

It is thought (Joseph. *Antiq. lib. i. cap. 5*) that Nimrod, son of Cush, was the principal instigator in building this tower of *Babel*. We do not know how high this tower was actually raised, and all we find in authors concerning it deserves little credit. Many have thought, that the tower of *Belus* mentioned by Herodotus (*lib. i. cap. 381.*) and, in his time extant at *Babylon*, was the tower of *Babel*; or, at least, a continuation of it, built on the old foundations. This opinion seems the more probable, because this tower was completed, and raised to its full height: being composed, says Herodotus, of eight towers placed one upon another, decreasing gradually in their size from the lower to the upper; over the eighth was the temple of *Belus*. This author does not tell us the complete height of the whole edifice; or of its respective towers: but only, that the lowest of the eight towers was a furlong,—or a hundred and fifty paces, high and wide, or square; for his text is not very clear: Στάδις καὶ τὸ μῆκος, καὶ τὸ εὖρος. Some writers think this was the height of the whole edifice; as Strabo, *lib. xvi.* Others, that each of the eight towers was a furlong in height, and the whole fabric was eight furlongs, or a thousand paces high; which seems impossible. Nevertheless, St. Jerom (on Isai. liv.) says, by report, that it was four thousand paces high; others affirm that it was

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still

still higher. *Vide* FRAGMENT, No. CCLXV. "Tower of Babel," and the PLATES.

Belus, king of *Babylon*, by whose directions the building of the tower which Herodotus mentions, is said to have been undertaken, lived long after Moses; whether by *Belus* be meant the father of Ninus, or *Belus* son of Semiramis. *Belus*, the father of Ninus, is placed by Usher about A. M. 2682.

Modern travellers vary in their descriptions of the remains of the tower of Babel. Fabricius says, it might have been about a mile in circumference. Guion says the same. Benjamin, who is much more ancient, informs us, that the foundations were two thousand paces in length. The *Sieur de la Bonlaye le Gour*, a gentleman of Anjou, who says he made a long stay at *Babylon*, or *Bagdat*, declares, that about three leagues from that city, is a tower, called *Megara*, situated between the Tigris and Euphrates, in an open field. This tower is all solid within, and is more like a mountain than a tower. The compass of it is about five hundred paces; and as the rains and winds have very much ruined it, it cannot be more than about a hundred and thirty-eight feet high. It is built of bricks four inches thick; and between every seven courses of bricks, there is a course of straw, three inches thick, mixed with pitch or bitumen; from the top to the bottom, are about fifty courses. It is highly probable, that the remains of towers, shown in *Babylonia*, are only ruins of old *Babylon*, built by Nebuchadnezzar.

["BABEL," says Ebn Haukal, "is a small village, but the most antient spot in all Irak. The whole region is denominated *Babel*, from this place. The kings of Canaan resided there, and ruins of great edifices still remain. I am of opinion, that in former times, it was a very considerable place. They say that Babel was founded by *Zokah Piurasp*; and there was Abraham (to whom be peace!) thrown into the fire. There are two heaps, one of which is in a place called *Koudi Fereik*, the other *Koudi Derbar*: in this the ashes still remain; and they say that it was the fire of Nimrod into which Abraham was cast; may peace be on him!"

The history of Abraham's being thrown into the fire, may be seen under his article in CALMET: but, as it is evidently impossible that a monarch of the Peishdadian, or first dynasty of the Persian kings, supposed to have reigned ante A. D. 780, should have seen Abraham, I would submit the query, whether this may not have some reference to the story of Shadrach, &c. cast into the fiery furnace, as recorded in Daniel? The circumstances of the miraculous delivery are the same, and the memory of this,

so much later, miracle, is more likely to have been preserved by tradition, than the other.

In Pars, says Ibn Haukal, speaking of the other curiosities in that province, "In the vicinity of Aberkouth, are considerable heaps of ashes. The common people say, that here was the fire of Nimrod, (into which he caused Abraham to be thrown.) But this is not true: the fact is, that Nimrod, and the kings of Caanan, dwelt in the land of Babylon." p. 130.

These repeated traditions of deliverance from the power of fire, shew that the memory of a history, of which that was the subject, was strongly and generally impressed on the minds of the inhabitants in neighbouring countries; though they might not accurately report all particulars of it.]

BABEL, TOWER OF.

[It is enough to repel the propositions of those who would take every passage of Scripture literally, to recall to their attention the expression respecting the *Tower of Babel*, that it was intended to reach up to heaven. If we suppose that the moon, as the nearest celestial body, was taken at its closest approach to the earth, for the shortest distance, it has been demonstrated by ingenious artists, that the base of such a building must have been the whole circumference of the earth, and that it would have required fifty times the quantity of matter contained in the whole globe, however slender it might have been at its approach to the lunar body. This instance has its effect on the expression of "cities walked up to heaven." These and other phrases in which "heaven" occurs, are evidently hyperbolical. The Rabbins dream, that this tower was seventy miles high: let them reduce this to mathematical calculation, and determine the dimensions of its base.

I add other particulars from Dr. Prideaux.

"Till the time of Nebuchadnezzar, the temple of *Belus* contained no more than the [central] tower only, and the rooms in it served all the occasions of that idolatrous worship. But he enlarged it by vast buildings erected round it, in a square of two furlongs, on every side, and a mile in circumference, which was one thousand eight hundred feet more than the square at the temple of Jerusalem, for that was but three thousand feet round; whereas this was according to this account four thousand eight hundred; and on the outside of all these buildings, was a wall inclosing the whole, which may be supposed to have been of equal extent with the square in which it stood, that is, two miles and an half in compass, in which were several gates leading into the temple, all of solid brass; and the brazen sea, the brazen pillars, and the other
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brazen vessels, which were carried to *Babylon*, from the temple of Jerusalem, seem to have been employed in the making of them; for it is said, that Nebuchadnezzar did put all the sacred vessels, which he carried from Jerusalem, into the house of his god at *Babylon*, that is, into this house or temple of *Bel*.

This temple stood till the time of Xerxes, but he, on his return from his Grecian expedition, demolished the whole of it, and laid it all in rubbish, having first plundered it of all its immense riches, among which were several images or statues of massy gold, and one of them is said by Diodorus Siculus to have been forty feet high, which might perchance have been that which Nebuchadnezzar consecrated in the plains of Dura. See FRAGMENT, No. CL.

Other images and sacred utensils were also in that temple, all of solid gold. Those that are particularly mentioned by Diodorus, contain five thousand and thirty talents, which with the thousand talents in the image above-mentioned amount to above one-and-twenty millions of our money; and besides this, we may well suppose the value of as much more in treasure and utensils not mentioned; which was a vast sum. But it was the collection of near two thousand years, for so long that temple had stood: all this Xerxes took away."]

[BABYLON. This name usually occurs in Hebrew, under the form of *Bal-bel*, "the sovereign *Belus* infant:" but, with the addition of *aun*, *Ba-bel-on*, it imports, "the generative power commemorated as the sovereign infant:" we may find this alluded to not infrequently by the Western mythologists. On several of the medals of Corinth, we see a child reposing on the fish, as the means of its deliverance in the water; and in No. 15, we see that the fish has delivered up the child to the tutelary deity, standing on a rock. This child, I doubt not, is understood to have been preserved by the fish. In No. 12, we have a very remarkable history, of which the medallist found the representation extremely difficult. It seems, however, to allude to the old man who went into the fish in a state of decrepitude, but came out of the fish in a state of infancy; he having therein received a renewal of life. Vide FRAGMENTS, No. CKLV. This child, the tutelary deity, as before, takes into her protection, and, (as is seen in medals of Egypt, No. 19.) nurses it, and suckles it, so that this child grows up to maturity. The combination of two periods of time into one representation, has rendered this medal hitherto inexplicable to the most learned antiquaries.

We presume that what we have said may be

sufficiently illustrative of the name of this city. Originally part of the kingdom of Nimrod, it experienced the calamities consequent on the confusion of tongues, and contrariety of sentiments, opinions, and interests. It was long afterwards embellished by Nebuchadnezzar; and hither a considerable portion of the Jewish captives were led, by their haughty and politic conqueror. In consequence of this transportation to the chief city of the empire, the name *Babylon* became symbolical among the Jews for a state of suffering and calamity, and is, accordingly, used in this figurative sense, in the Revelations; not for the city of *Babylon* in Chaldaea; but for another place and state which might justly be compared to the ancient *Babylon*. The Jews carry this notion farther still, and give the name of *Babylon* to any place, whether in *Babylonia* Proper, or out of it; where any division of their nation had been held in a state of captivity. We shall not here enlarge on the history of this city; it is described by Josephus, *Ant. lib. i. cap. 9.* Pliny, *lib. ii. cap. 26.* Strabo, *lib. xv. xvi.* Herodotus, *lib. i.* Pompon. Mela, *lib. i.* Ptol. *v. cap. 20, lib. vi. cap. 26.* Steph. Geog.]

I. BABYLON. This city, the capital of Chaldaea, was built by Nimrod, adjacent to the tower of *Babel*. It was the capital of Nimrod's empire; so that its antiquity is unquestionable. Profane authors call its founder a son of *Belus*, who lived two thousand years before Semiramis. Others ascribe it to *Belus* the Assyrian, father of Ninus; others to Semiramis; but the opinion most generally followed, is, that Nimrod founded it, *Belus* enlarged it, and Semiramis added so many and so very considerable works, that she might be called, not improperly, the foundress of it; like as *Constantine* is called the founder of *Constantinople*; although that city had long been the city *Byzantium*: and even *Rome* itself is thought to have had a more ancient existence, under another name, before *Romulus* so far improved it as to deserve the appellation of its founder.

Scripture often speaks of *Babylon*, particularly after the reign of Hezekiah, who, on his recovery, was visited by ambassadors from Berodach-Baladan, king of *Babylon*, 2 Kings xx. 12. Isaiah, who lived at the time, especially foretels the calamities which the *Babylonians* should bring on Palestine; the captivity of the Hebrews; their return from *Babylon*; the fall of that great city; and its capture by the Persians and Medes. The prophets who lived after Isaiah, as Jeremiah, Ezekiel, and Daniel, in the reign of Nebuchadnezzar, and who saw the desolation of Jerusalem and Judah, enlarge still more on the grandeur of *Babylon*, its
H 2 cruelty,

cruelty, and the evils with which God would overwhelm it.

The sacred authors describe this metropolis as the greatest and most powerful city in the world. "Is not this great *Babylon*, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" said Nebuchadnezzar, Dan. iv. 30. Berosus and Abydenus [*vide* Joseph. *Antiq. lib. x. cap. 11, & lib. i. contra Appion. & Euseb. Præpar. lib. ix. cap. ult.*] ascribe to this prince the building of the walls of *Babylon*, and those prodigious gardens raised on arches, which some attribute to Semiramis. Historians are not agreed concerning the extent and height of the walls of *Babylon*. Clitarchus, cited by Diodorus Siculus, says, the circuit of the walls was 368 furlongs; Quintus Curtius says, 60,000 paces; Herodotus says, 380 furlongs; Ctesias, in Diodorus Siculus, says, 360 furlongs (*these 360 furlongs make 44,600 paces, i. e. near fifteen leagues*;) Strabo says, 385 furlongs: Quintus Curtius and Strabo describe them as 65 feet high, and 32 wide; Pliny and Solinus say, 200 feet high, and 50 broad. Quintus Curtius relates, that these walls were built in a year; that the workmen finished a furlong in a day, *i. e.* 125 paces. But Berosus and Abydenus inform us, that this wonderful work was completed in fifteen days.

Julius Africanus says, that *Evechois* (probably the same as *Jupiter Belus*) began to reign over the Chaldeans A. M. 2242, in the time of the patriarch Isaac, *ante* A. D. 1762.

The Arabians deprived Chinitzitus, king of *Babylon*, of his crown, and Mardocentius reigned there in his stead, A. M. 2466; *ante* A. D. 1338; about the fortieth year of Moses.

Belus the Assyrian began to reign in *Babylon*, A. M. 2682, *ante* A. D. 1322, in the time of Shamgar, judge of Israel. *Belus* was succeeded by Ninus, Semiramis, Ninyas, and others: but none of these princes are noticed in Scripture, at least, not under the title of kings of *Babylon*. Ninus, according to Herodotus, *lib. i. cap. 95*, founded the Assyrian empire, which subsisted in Upper Asia 520 years. During this interval, the city and province of *Babylon* was under a governor appointed by the king of Assyria. Of all the Assyrian monarchs who reigned at Nineveh, the Scripture mentions only Pul, who was probably the father of Sardanapalus, the last of the Assyrian kings, successors of Ninus.

Under the reign of Sardanapalus, A. M. 3257, Arbaces, governor of the Medes, and Belesus, or Baladan, (Isai. xxxix. compared with 2 Kings, xx. 12,) or Nabonassar, governor of *Babylon*, revolted against Sardanapalus, besieged him in Nineveh, and there obliged him to burn himself,

with all that was most dear and valuable to him. After this, these insurgents divided the monarchy: Arbaces reigning in Media, and Belesus at *Babylon*. Tiglath-pileser reigned at Nineveh, and continued the succession of the Assyrian kings; but the extent of the kingdom was much diminished. He was succeeded by Salmaneser, Sennacherib, and Esar-haddon.

Belesus, or Baladan, was father or grandfather to that Berodach-Baladan, who sent to congratulate Hezekiah after the miracle of the sun's retrogradation, 2 Kings, xx. 12. Esar-haddon, king of Assyria, conquered *Babylon*; and he and his successors Saosduchinus, and Chynaladanus, otherwise called Saracus, possessed it, till Nabopolassar, governor of *Babylon*, and Astyages, son of Cyaxares, king of Media, took arms against Chynaladanus, killed him, divided his dominions, and destroyed the Assyrian empire, A. M. 3378, *ante* A. D. 626. *Alex. Polyhistor. apud Syncell. Usher, An. Mund. 3328.*

Nabopolassar was the father of Nebuchadnezzar the Great, who destroyed Jerusalem, and was the most magnificent king of *Babylon* we know of. Evilmerodach succeeded Nebuchadnezzar, and Belshazzar succeeded Evilmerodach [*Beros. apud Joseph. lib. i. contra Appion. p. 1045*]: Darius the Mede succeeded Belshazzar, and Cyrus succeeded Darius the Mede, otherwise called Astyages. We fix the death of Belshazzar to A. M. 3448, and the first year of Cyrus's reign at *Babylon*, to A. M. 3457.

The successors of Cyrus are well known, and the following is their order: Cambyeses, the Seven Magi, Darius, son of Hystaspes, Xerxes, Artaxerxes Longimanus, Xerxes II. Secundianus or Sogdianus, Ochus or Darius Nothus, Artaxerxes Mnemon, Ochus, Arses, Darius Codomannus, who was overcome by Alexander the Great, A. M. 3673; *ante* A. D. 331.

We shall derive our account of *Babylon* when in its greatest splendor, whether under Semiramis, or Nebuchadnezzar, principally from Herodotus, (*lib. i.*) who had been on the spot, and is the oldest author who has treated of this matter. The city was square, 120 furlongs every way, *i. e.* fifteen miles, or five leagues, square; and the whole circuit of it was 480 furlongs, or twenty leagues. The walls were built with large bricks, cemented with bitumen, a thick glutinous fluid, which rises out of the earth in the country hereabouts; it binds stronger than mortar, and becomes harder than the brick itself. These walls were 87 feet thick, and 350 high. Those authors who mention them as only fifty cubits high, refer to their condition, after Darius, son of Hystaspes, had commanded them to be demolished down to that

that height, as a punishment for a rebellion of the *Babylonians*.

The city was encompassed with a vast ditch, which was filled with water; and brick-work was carried up on both sides. The earth which was dug out, was employed in making the bricks for the walls of the city; so that one may judge of the depth and width of the ditch by the extreme height and thickness of the walls. There were a hundred gates to the city, twenty-five on each of the four sides: these gates, with their posts, &c. were of brass. Between every two of these gates were three towers, raised ten feet above the walls, where necessary; for the city being encompassed in several places with marshes which defended the approach to it, there was no need of towers on those parts. [*Vide Diodor. Sicul. lib. ii.*]

A street answered to each gate, so that there were fifty streets in all, cutting one another at right angles; each fifteen miles in length, and 151 feet wide. Four other streets, having houses only on one side, the ramparts being on the other, made the whole compass of the city: each of these streets was 200 feet wide. As the streets of *Babylon* crossed one another at right angles, they formed 676 squares, each square four furlongs and a half on every side, making two miles and a quarter in circuit. The houses of these squares were three or four stories high, their fronts were adorned with embellishments, and the inner space was courts and gardens.

The Euphrates divided the city into two parts, running from north to south. A bridge of admirable structure, about a furlong in length, and 60 feet wide, formed the communication over the river; at the two extremities of this bridge were two palaces, the old palace on the east side of the river, the new palace on the west. The temple of *Belus*, which stood near the old palace, occupied one entire square: the city was situated in a vast plain, whose soil was extremely fat and fruitful. To people this immense city, Nebuchadnezzar transplanted hither an infinite number of captives, from among the many nations subdued by him.

We should say something of those famous hanging gardens which adorned the palace in *Babylon*; which are ranked among the wonders of the world. They contained four hundred feet square; they were composed of several large terraces; the platform of the highest terrace equalled the walls of *Babylon* in height, i. e. 350 feet. From one terrace to that above it, was an ascent by stairs ten feet wide. This whole mass was supported by large vaults built one upon another, and strengthened by a wall twenty-two feet thick, covered with stones,

rushes, and bitumen, and plates of lead, to prevent leakage.

There was so great a depth of earth, that the largest trees might take root in it. Here was every thing that could please the sight; large trees, flowers, plants, and shrubs. On the highest terrace, was an aqueduct supplied with water from the river, by a pump, probably, [but query, whether pumps were used in these early ages? More probably this was effected by the *Persian wheel*. *Vide the Plate of AGRICULTURE*.] from whence the whole garden was watered. It is affirmed, that Nebuchadnezzar undertook this wonderful and famous edifice, out of complaisance to his wife Amytis, daughter of Astyages; who being a native of Media, retained strong inclinations for mountains and forests: which abounded in her native country. *Diodor. Sicul. lib. ii. Strabo, lib. xvi. cap. 2. Quint. Curt. lib. v. cap. 1.*

Scripture no where notices these celebrated gardens: but speaks of willows planted on the banks of the rivers of *Babylon*: "We hanged our harps on the willows in the midst thereof," says Psalm cxxxvii. 2. Isaiah, xv. 7, describing in a prophetic style the captivity of the Moabites by Nebuchadnezzar, says, "They shall be carried away to the valley of willows." The same prophet (Isai. xxi. 1.) describing the calamities of *Babylon* by Cyrus, calls this city *the desert of the sea*. Jeremiah, to the same purport, says, li. 36, 42, "I will dry up the sea of *Babylon*, and make her springs dry. The sea is come up upon her: she is covered with the multitude of the waves thereof." *Megasthenes (apud Euseb. Præp. lib. ix. cap. 41)* assures us, that *Babylon* was built in a place which had before abounded so greatly with water, that it was called *the sea*.

The predictions of the prophets against *Babylon*, received their accomplishment by degrees. Berosus (*apud Joseph. lib. i. contra Appion.*) relates, that Cyrus having taken this city, demolished its walls; because he was not without apprehensions it would revolt. Darius, son of Hystaspes, says Herodotus, *lib. iii.* destroyed the gates, &c. Alexander the Great formed a design for rebuilding it; which his sudden death prevented: and Seleucus Nicator having built Seleucia, on the Tigris, this city insensibly deprived *Babylon* of its inhabitants. *Strabo, lib. xvi.* assures us, that under Augustus, *Babylon* was almost forsaken: that it was no longer any thing more than a great desert.

Jerom, on Isaiah xiii. relates, on the testimony of a monk, an Elamite, who dwelt at Jerusalem, that the kings of Persia had made a great park of *Babylon*, and of its ancient precincts,

cincts, and kept abundance of wild creatures in it for hunting.

Great boastings have been made of the antiquity of the astronomical observations taken by the *Babylonians*. Josephus, *contra Appion. lib. i.* tells us, that Berosus, the *Babylonian* historian and astronomer, agreed with Moses concerning the corruption of mankind, and the deluge: and Aristotle, who was curious in examining the truth of what was reported relating to these observations, desired Calisthenes to send him the most certain accounts that he could find of this particular, among the *Babylonians*. Calisthenes sent him observations of the heavens, which had been made during 1903 years, computing from the origin of the *Babylonish* monarchy, to the time of Alexander. [This carries up the account as high as the one hundred and fifteenth year after the flood, which was within fifteen years after the tower of *Babel* was built. For, the confusion of tongues, which followed immediately after the building of that tower, happened in the year wherein *Peleg* was born, which was a hundred and one years after the flood; and fourteen years after that these observations begin. PRIDEAUX, *Connect. Part I. book ii.*]

Rauwolf, a German traveller, passed in A. D. 1574, where formerly *Babylon* stood; he speaks as follows [*Voyage, chap. viii.*]: "The village of *Elugo* now lies where heretofore *Babylon* of Chaldaea was situated. The harbour is a quarter of a league's distance from it; people go ashore in order to proceed by land to the celebrated city of Bagdad, which is a day and a half's journey from thence, eastward, on the Tigris. The soil is so dry and barren, that they cannot till it, and so naked, that I could never have believed that this powerful city, once the most stately and renowned in all the world, and situated in the fruitful country of Shinar, could ever have stood there, if I had not discerned, by the situation, and many antiquities of great beauty, though entirely neglected, which are to be seen round about, that it certainly had been there; as, first, by the old bridge over the Euphrates, whereof some piles and arches of brick are still remaining, so strong that they are a great wonder. The whole front of the village *Elugo*, is the hill upon which the castle stood, and the ruins of its fortifications are still visible, though demolished and uninhabited. Behind, and some little way beyond, was the tower of *Babylon*. It is still to be seen, and is half a league in diameter; but so ruinous, so low, and so full of venomous creatures, which lodge in holes made by them in the rubbish, that no one durst approach nearer to it than within half a league, except during

two months in the winter, when these animals never stir out of their holes. There is one sort, particularly, which the inhabitants, in the language of the country, which is Persian, call *Eglo*, the poison whereof is very searching: they are larger than our lizards." Compare Isaiah xiii. 19, 22, with this traveller. See a much later account of the present state of *Babylon* among the FRAGMENTS.]

II. *BABYLON of Egypt.* Diodorus Siculus (*lib. i.*) says, the captives brought by Sesostris from Chaldean *Babylon*, fortified themselves in this place, and built a city, which they named after that wherein they were born. Ctesias, cited in Diodorus, relates, that the *Babylonians*, who came with Semiramis into Egypt, founded *Babylon*, [*i. e.* priests of that deity] but Josephus (*Antiq. lib. xxi. cap. 5.*) says, this city was not built till the time of Cambyzes; and that it owed its origin to some Persians, whom this prince permitted to settle there. Some modern critics have supposed, that *Peter* wrote his First Epistle from this *Babylon*. [But we have no evidence that he ever was in Egypt; and, unquestionably, probability leads to the contrary conclusion.]

This city was on the borders of Arabia, not far from Heliopolis and Aphrodisiopolis: not very distant from Cairo. It is mentioned by Ptolemy, *tab. iii. (AFRICA) cap. 5.* where it is called *Babylis*. It is described by Raphael Volaterr. *lib. xii. Comp. Josephus, Antiq. lib. ii. cap. 13.*

[III. *BABYLON.* After the many and long continued controversies among the learned on the subject of the *Babylon* of St. Peter, it may seem almost presumption to differ from them all; yet we request the forbearance of the considerate, to the mention of a *third Babylon*, to which hitherto no attention has been paid in this enquiry. We read, 2 Macc. viii. 20, of a battle fought by the Jews in *Babylonia* against the Galatians; eight thousand Jews, and four thousand Macedonians, against one hundred and twenty thousand, or perhaps more, for "the eight thousand destroyed one hundred and twenty thousand; because of the help they had from heaven." Now, we cannot deny that the Jews in the Chaldean *Babylonia*, might have mustered eight thousand fighting men; but we may safely deny that ever one hundred and twenty thousand Galatians or Gauls, were present as an army at *that Babylon*. We are under the necessity, therefore, of seeking another *Babylon* nearer to Galatia, where the Gauls settled, in order to reduce the fact stated in this passage to credibility.

We find, moreover, in the Rabbins, allusions to a *Babylon*, much nearer to the land of Israel than

than Chaldean *Babylôn*; for, speaking of some mountainous parts in the north of the land of Israel, Rab. Honna saith, in the Jerusalem Gemara, "When we came hither, we went up to the top of Beth Bal-tin, and discerned the palm trees in *Babylon*."—As it is physically impossible, that *Babylon* in Chaldea, or any thing connected with it, could be seen in any part of the land of Israel, by reason of its very great distance: we must seek this *Babylon* much nearer. It is remarkable, that Ezekiel, xlvii. 16, places Hauran far north in the land of Israel: and the Gemarists say, the lights from Hauran, intended to communicate intelligence, were seen at *Beth Bal-tin*: allow fifty or sixty miles for this distance: then may the palm trees of *Babylon*, seen from *Beth Bal-tin* be estimated about fifty, or say eighty, miles distance from Hauran: or, we may enlarge this distance to a hundred miles, or more, if this *Babylon* stood on a hill.

The Gemarist queries, "What is *Beth Bal-tin*? Rab. saith it is *Biram*."—I take this *Biram* to be *Bir* on the Euphrates, N. E. of Aleppo; and, so far from this *Bir* as it is credible the sight may extend, seems to be the place for *Babylonia*, and its palm trees. "They (the Rabbins) place *Beth Bal-tin*," says Light-foot, "not far from the bank, on this side the river, Euphrates:" and they included all within the Euphrates, in the land of Israel. *Vide the MAP of Scripture Histories, JOURNEYS.*

Within the compass of Rabbinical visibility from *Bir*, looking N. E. or N. or towards Galatia, we may easily imagine, that a body of Galatians, intent on over-running Asia, might penetrate: and this brings us to the edge of, if not actually into, some of the provinces addressed by St. Peter, who enumerates them in the following order. 1. Pontus, 2. Galatia, 3. Cappadocia, 4. Asia, 5. Bithynia. We are sure, that in these provinces, the Jews might raise an army of eight thousand men; and we have, on another occasion, supposed, the prophet Ezekiel to have been stationed at Erzeroum: undoubtedly, in company with many of his countrymen, much further north than this *Babylonia*. There is, moreover, a note of time (as I conjecture) employed by St. Peter, in his salutation, which has not hitherto been explained: chap. v. 13. "The co-elected with you in *Babylon*—saluteth you." Now, when, or where were the Christians in Pontus, Galatia, Cappadocia, &c. elected? We may read the history, Acts ii. *init.* "The dwellers in Mesopotamia, Cappadocia, Pontus, and Asia," are expressly named; and the countries are evidently those adjacent to this situation, in which we suppose a *Babylonia*. Nothing, there-

fore, hinders that residents in this *Babylonia*, should have accompanied those from the adjoining districts, and should have been converted at the same time, and by the same mean: and, if that mean were Peter's Sermon, then we see the reason of his visit to this *Babylonia*. It is remarkable too, that this apostle, 2 Epist. i. 10, uses the term *election* in this very acceptation, placing it after calling, "give diligence to make 1st. your calling, and 2d. your *election* sure." He seems, also, to use it in the same sense, 1 Epist. i. 1; "Peter, an Apostle of Jesus Christ, to the *elect strangers* scattered in Pontus, Galatia," &c. These *elect strangers*, then, were co-elected with the professors of Christianity in *Babylonia*; and the natural inference is, that they were neighbours by situation, as well as fellow-Christians by grace.

I do not find that this *Babylon* was a city: in the Maccabees, it clearly is a district of country; in the hints gathered from the Rabbins, this seems also to be the case; and nothing in the language of Peter obliges us to restrain his expressions to a city: though it was usual for a city and a province around it to bear the same name, and therefore it might be either, or both.

Possibly this *Babylon* was in the neighbourhood of Orfa or Koba: such a conjecture may, at least, be ventured, with some circumstances not unfavourable to it.

I would merely observe further, that Niebuhr says of *Bir*, p. 334. Fr. edit. vol. ii. "This city is situated on the eastern bank of the Euphrates, and on a high mountain:"—also of *Orfa*, p. 329, "Its citadel is on one side of the city, on a rock, but exposed to a mountain infinitely higher than itself. There are ruins on this high mountain behind the citadel. As to this mountain, which is called *Nimrod*, the opinion here is, that it is derived from *Nimrod*, mentioned in the Bible, who, it is said, had here a palace." This hint about *Nimrod*, certainly agrees with the notion of a *Babylonia* hereabouts; as do the heights of these mountains respectively, with the perception of them from each other. Their distance is about forty-two miles. *Orfa* is the ancient *Edessa*.]

BABYLONIA, a province of Chaldæa or Assyria, whereof *Babylon* was the capital. It is now called *Irac*.

BACCHIDES, Βακχίδης, son of *Bacchus*, or like to *Bacchus*.

BACCHIDES, governor of Mesopotamia, and general of the troops belonging to *Demetrius Soter*, king of Syria, 1 Macc. xii. 8. He was sent by *Demetrius*, with the high-priest *Alcimus*, to examine into the depredations alledged against *Judas Maccabæus* in the country. He appears

appears to have been a cruel and perfidious character; of which several instances are related in the passage referred to.

BACCENOR, Βακχηνωρ, *drunkard*; from *Bacchos*, and *enor*, a man of *Bacchus*. Father of Dositheus, 2 Macc. xii. 35.

BACRITES, בכרי; *Vide* BECHER.

BACHUR, or *Bachurim*, בָּחֻרִים, Βαχουριμ; *chosen or young men*; from בָּחַר *bachar*: otherwise, in the *holes* or *caverns*, or in *liberty*; from the preposition ב *beth*, in, and חֹר *chur*, a *cavern*, or *liberty*.

BACHUR, or **BAHURIM**, or *Bachor*, or *Bachora*, or *Choraba*, or *Choramon*, for this place had all these names, a village near Jerusalem, in the way to Jordan, where Shimei cursed David, 2 Sam. xvi. 5.

BAGOAS, Holofernes's chamberlain, who introduced Judith into his master's tent. The word *Bagoas* is used for eunuchs in general, says Pliny, *lib.* xiii. *cap.* 4, and often occurs in the histories of the East.

Quem penes est Dominam servandi cura Bagoi.

OID. AMOR, lib. ii.

In Hebrew, eunuchs are called *bagata*; in Greek, *bugaioi*; both which seem to originate from the same root.

BAHAL-HANAN, בְּעֵל־חֵן: *grace or gift of the idol*; from בָּעַל *baal*, an *idol*, and חֵן *chen*, *grace*, or *gift*: otherwise, *agreeable to the god*.

BAHEM, in *them*, or *with them*. 1 Macc. xiii.

[BAHURIM, elect persons, or youths; or in openings; or in liberties. 2 Sam. iii. 16. xvi. 5. xvii. 18. Rather primes, whether of things or of persons.]

Possibly, this might be a town built by the young men, the Benjaminites, who escaped the destruction of their tribe; whence it might be called "young men's town." It was in the tribe of Benjamin.

I suspect, however, that this word imports a *soldier*; youth, being in the *prime* of life, when engaged in military service; in this sense, Saul was "a *choice young man*," 1 Sam. ix. 2; i. e. in the *prime* of life, and activity; and we know he was a military man, of no small courage. The same, 1 Sam. xxiv. 2; "three thousand soldiers," or young men: the same xxvi. 2. Prov. xx. 29.

BAHURIM is thought to have been also named *Almon*, Josh. xxi. 18. *Alemath*, 1 Chron. vi. 60: so Kimchi, on 2 Sam. xvi. 5.]

BAJITH, a town of Moab, Isaiah xv. 2.

BAKBAKKER, בִּבְקֶר, *who is vain or empty*; from בָּקַק *bakak*, to *empty*: otherwise, a *vain search*; from בָּקַר *bikher*, to *search*: otherwise, *early in the morning*; from the

same: otherwise, *whipping*; from בִּקְרוֹת *bikroth*: otherwise, *evacuation of the oven*; from בָּקַק *bakak*, to *empty*, and בָּקַר *baker*, an *ox*.—A Levite, employed in building the temple, 1 Chron. ix. 15.

BAKBUK, בִּבְכּוּק, Βακβουκ: *empty bottle*.

BALA, or *Belo*, בֶּלַע, Βαλακ, or Βαλαά: *swallowed up, destroyed*.

BALA, otherwise *Zohar*, a city of Pentapolis, Josh. xix. 3. Said to be called *Bala*, i. e. *swallowed up*; because, when Lot had quitted it, the earth opened and swallowed it up. *Vide* Theodoret, *qu.* 70, in *Genes. Procop. Diodor. in Caten. Hieronym. quest. Hebr. Vide* ZOAR.

BALAAM, or *Belom*, בִּלְעָם: *old age*, or *absorption*: from בָּלַל *balal*, and עַם *am*, a *people*: otherwise, *without the people*; from the adverb בִּלְי *beli*, *without*, and עַם *ham*, *people*: otherwise, *their destruction*; from בָּלַע *balak*, *swallowed up*, and the affix כֵּן *am*, *them*, or *their's*.

BALAAM, a prophet, or diviner, of the city Pethor, on the Euphrates, Numb. xxii. Balak, king of Moab, having seen the multitude of Israel, feared they would attack his country; to avert this dreadful misfortune, he sent for *Balaam*, as a man famous for prediction, to come and curse that nation. His messengers having declared their errand, *Balaam*, during the night, consulted God; who forbade his going. Balak afterwards sent others, of superior quality: *Balaam* still declined, but kept them in his house that night; during which the Lord said to him, *If the men come to call thee, rise up and go with them; but yet the word that I shall say unto thee, that shalt thou do.* *Vide* FRAGMENT, No. CCIV. *Balaam*, therefore, rose up in the morning [not staying for the signal appointed to him, of being called by the messengers, as appears] and went with the envoys of Balak. God perceiving this froward evil disposition of his heart, was angry; and an angel stood in the way to stop him. This, *Balaam's* ass seeing, while the diviner himself was, probably, lost in thought; the ass turned out of the road-way, into the fields. *Balaam* forced her into the way again, and this occurred a second, and a third time. [*vide* ASS of BALAAM.] At length, *Balaam* was made sensible of the divine interposition, and offered to return home, but, receiving permission, he continued his journey to Balak, who complained of his reluctance in coming. *Now I am come (said Balaam) I can say nothing: the word that God putteth into my mouth, that must I speak.* Balak conducted him to a feast in his capital (*Kirjath-Huzoth*) and the next morning carried him to the high places of Baal, and showed him the extremity of the Israelite camp. *Balaam*

Balaam said to Balak, *Build me here seven altars, and prepare me seven oxen and seven rams; which being done, a bullock and a ram were offered on each altar. Balaam said to Balak, Stand by the burnt-offering, while I retire, and see if the Lord will appear to me; and what he shall command me, that will I tell thee.* When *Balaam* was withdrawn, God gave him his commission, and bid him return: he then uttered an oracular blessing on Israel, and not a curse. This he did a second, and a third time; to the extreme mortification of Balak, who, being enraged against him, said, *I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore, now flee unto thy place. I thought to promote thee to great honour, but now the Lord hath kept thee back from honour.* *Balaam* answered, *Spake I not also to thy messengers, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of my own mind.* He subsequently foretold what Israel should, in future times, do to the nations round about.

After this, *Balaam* returned into his own country, (or, at least, quitted Balak for a time) having previously advised Balak to engage Israel in idolatry and whoredom; that they might offend God, and be forsaken by him; Numb. xxiv. 14; Mich. vi. 7; 2 Pet. ii. 5; Jude, ver. 11; Rev. ii. 14. This bad counsel was pursued: the young women of Moab inveigled the Hebrews to the feasts of Baal-Peor; persuaded them to idolatry, and seduced them to impurity. God commanded Moses to avenge this insidious procedure. Moses declared war against the Midianites, of whom he slew many, and killed five of their princes, Numb. xxv. 17, 18. Among those who fell on this occasion was *Balaam*. Numb. xxxi. 1, 2, 7, 8.

The Rabbins relate many other particulars of *Balaam*; as that at first he was one of Pharaoh's counsellors: according to others, he was the father of *Jannes* and *Mambres*, two eminent magicians; that he squinted, and was lame; that he was the AUTHOR OF THAT PASSAGE IN NUMBERS, WHEREIN HIS HISTORY IS RELATED: and that Moses inserted it, in like manner as he inserted other writings. *Vide vitam Mosis à Gualmino editam, & Archiva V. T. Scipionis Sgambati, &c. lib. ii. p. 252. Denique Fabricii Apocrypha, V. T. page 807, & seq.*

It has been questioned whether *Balaam* were a true prophet of the Lord, or a mere diviner, magician, or fortune-teller, *hariolus*, as he is called, Numb. xxii. 5. Origen says, (*Homil. xiii. in Num.*) that all his power consisted in magic and cursing; because the devil, by whose

PART VI. Edit. IV.

influence he acted, can only curse and injure, but cannot bless. Theodoret thinks (*quest. xxxix. & xlii. in Num.*) that *Balaam* did not consult the Lord, but that the Lord inspired him, whether he would or not; and put into his mouth sentiments which he had no inclination to pronounce. Cyril of Alexandria (*lib. iv. & vi. de adorat. in spiritu*) says, he was a wicked wretch, a magician, an idolater, a false prophet, who spoke truth against his will, and contrary to his custom. St. Ambrose (*Ep. 1.*) compares him to Caiaphas, who prophesied without being aware of the import of what he said.

But Jerom seems to have adopted the opinion of the Hebrews: that *Balaam* knew the true God, that he erected altars to him, and that he was a true prophet; though corrupted by avarice. Moses says, he consulted the Lord; and *Balaam* calls the Lord, *his God*, "I cannot go beyond the word of the Lord my God," Numb. xxii. 18. St. Austin says, *Balaam* will be one of those who, at the day of judgment, shall say to God, "Lord, have I not prophesied in thy name?" which intimates, that he believed him to be a true prophet, though a very bad man. Other commentators are of the same opinion; and this seems to be the most probable, on the whole.

[The reason why *Balaam* calls Jehovah "*my God*," I conceive might be, because he was of the posterity of Shem, which patriarch maintained the worship of the Lord, not only in his own person, but among his descendants, no doubt, with all his influence: so that while the posterity of Ham fell into idolatry, and the posterity of Japhet were settled at a distance, in Europe, the Shemites maintained the worship of Jehovah, and knew his holiness and jealousy. This appears in the profligate advice which *Balaam* gives Balak, to seduce the Israelites to transgress against Jehovah, with the holiness of whose nature the perverted prophet seems to have been extremely well acquainted.]

BALADAN, בלדן: *the Lord God, from baal and adon: or, ripeness of judgment; from בלל balal, old age, and דין dun, judgment: otherwise, without judgment; from בלי beli, without: otherwise, without command; from אדון adon, that rules or commands.* This word is Babylonish.

BALADAN, king of Babylon, in profane authors called *Belesus*, or *Belesus*, *Nabonassar*, or *Nanybrus*. *Vide Usher, Annal. ad. Ann. per Jul. 3966, 3967.*

Baladan was at first governor of Babylon; he confederated with Arbaces, governor of Media, and rebelled against Sardanapalus, king of Assyria. These two generals marched against Sardanapalus, with an army of 400,000 men.

The conspirators lost three battles; but the Bactrians deserting to them, they made themselves masters of the king's camp. Sardanapalus retreated to Nineveh, which the conspirators besieged three years; but, in the third year, the Tigris overflowing, beat down twenty furlongs of the walls: whereupon the conspirators entered the city, and Sardanapalus burnt himself, with his valuables, on a funeral pile, in his palace. Arbaces was acknowledged king of Media, and *Baladan*, king of Babylon. *Berodach-Baladan*, who sent ambassadors to Hezekiah, (2 Kings, xx. 12) was the son of *Baladan*.

BALAK, בלַק: *who lays waste and destroys: otherwise, who licks, or laps; from ב beth, with, and לַק lakak, to lick.*

BALAK, son of Zippor, king of the Moabites: this prince, terrified at the multitude of Israelites encamped on the confines of his country, sent deputies to Balaam the diviner, desiring him to come and curse, or devote [EXECRATE] this people, Numb. xxii. xxiii. xxiv. xxv. *Vide BALAAM.* Balaam having advised him to engage the Israelites in sin, *Balak*, politically, as he thought, followed his counsel; which proved equally pernicious (1) to him who gave it, (2) to those who followed it, and (3) to those against whom it was intended. (1) The Israelites who were betrayed by it, were slain by their brethren who continued unperverted; (2) Balaam, the author of it, was involved in the slaughter of the Midianites; and (3) *Balak*, who had executed it by means of the Midianite women, saw his allies attacked, their country plundered, and himself charged with being the cause of their calamity.

[**BALANCE.** The *Balance*, I apprehend, was pretty much of the nature of the *Roman* steel-yard, where the weight is hung at one end of the beam, and the article to be weighed is hung at the other end. *Balances*, in the plural, I suppose, generally mean scales,—a pair of scales. See FRAGMENTS, No. CLXXXVI.]

[**BALDNESS**, is a natural effect of old age, in which period of life the hair of the head, wanting nourishment, falls off, and leaves the head naked.

Baldness was used as a token of mourning; it is threatened to the voluptuous daughters of Israel, instead of well-set hair, Isaiah iii. 4. See Mich. i. 16; and instances of it occur, Isaiah xv. 2; Jer. xlvii. 5. *Vide* Ezek. vii. 18; Amos viii. 10.]

[**BALKH.** The city of *Balkh*, says Ibn Haukal, is situated on a level ground, at the distance of four farsang from the mountains; it has ramparts, with a castle and mosques: and extends about half a farsang: the buildings are

of clay. There are six gates—one is called Hindooan gate—another is called the Jews' gate. Through the town runs a stream called Rudi Haas: it turns ten mills. In the direction of every gate there are gardens and orchards.

The hills of this district abound in excellent cattle: and the province produces the ruby, and lapis lazuli: there are mines in the mountains; there is also much musk in this district. Snow falls at *Balkh*. Garments of silk and linen are brought from *Balkh*. The men of *Balkh* are ingenious, and learned in religion and law; and of polite manners. Sir. W. OUSELEY's *Trans.* p. 223.

As *Balkh* is affirmed to have been the birth-place of Abraham, it is entitled to form an article in this work; notwithstanding our information respecting it is defective.]

BALSAM-TREE, or **BALSAM**. The word *Balsamon* may be derived from *Baal-shemen*, בַּעַל-שֶׁמֶן, i. e. royal oil; or the most precious of perfumed oils. This word is not in the Hebrew of the Song of Solomon, but we find, the vineyards of *Engeddi*; which are believed to have been gardens of the balsam-tree. In Ezekiel, xxvii. 17, we find the word *pannag*; which the Vulgate translates *Balsamum*; and which is so understood by the Chaldee, and other interpreters. [Mr. Bruce has a plate of the *Balsam*, or *Ballessan*, of Abyssinia.]

BALTIS, or **BALCHIS**, or **BALKIS**. This name the Eastern people give to that queen of Sheba who visited Solomon, 1 Kings, x. 1. &c. They say, she was queen of Arabia, of the posterity of Jarab, son of Cathan; and reigned in the city of Mareb, capital of the province of Sheba. Her father was Hadlad, son to Scharshabis, twentieth king of Yemen, or Arabia Felix. Others make her the daughter of Sarabil, descended in a right line from Sheba, son of Jakh-Schab, son of Jaarab, son of Cathan, or Joktan, Gen. x. 25. [The Abyssinians relate many particulars of her journey to Solomon; they even say, that the present royal family is descended from the issue of their union; and that the family of Solomon not only long possessed the throne as Jews, but that the customs, &c. of Judaism are still retained by the descendants of those who refused to embrace Christianity.]

[**BAMAIL**, an eminence, or high place, Ezek. xx. 29.]

[“**BAMIAN**,” says Ibn Haukal, “is a town half as large as *Balkh*, situated on a hill. Before this hill runs a river, the stream of which flows into *Gerjestan*. *Bamian* has not any gardens or orchards, and it is the only town in this district situated on a hill. The cold part of *Khorasan* is about *Bamian*.” Sir W. OUSELEY's *Trans.* p. 225.

This

This town, affirmed to have been the residence of Shem, is more fully described in EXCURSIONS, No. XI.]

BAMOTH, בָּמוֹת, *high places*; from בָּמָה *damah*, an eminence: otherwise, in death; from the preposition ב *beth*, in, and מוֹת *muth*, death, [altars? Probably, the heights beside the river Arnon: it was not far from Dibon, Isaiah xv. 2, and here Baal had a temple.]

BAMOTH, Numb. xxi. 19, 20. Eusebius says, *Bamoth* is a city of Moab, on the river Arnon.

BAMOTH-BAAI, בָּמוֹת-בַּעַל, *the high places of Baal*; from *bamoth* and *baul*, [altars of the idol?]

[Rather, "the heights sacred to Baal;" where, probably, a temple, or shrine of some kind, marked the consecration: "*Baal's heights*." We have on the medals of DAMASCUS, No. 15, a temple standing on a height, of artificial construction; and, by the position of the altar, it might be thought, that this height, into which there is a door-way, was itself sacred; beside being the ascent to the temple. The back ground to these temples is rocks and mountains; and these may be taken as analogous to the heights of *Baal*, whatever be thought of the other conjecture; which, however, is not far from the sense above given of altars. See BAAL. *Statist. Acc. of Scotland*—Tillie-bel-tane.]

BAMOTH-BAAI, a city beyond Jordan, given to Reuben, Josh. xiii. 17. Eusebius says, situated in the plain where the Arnon runs.

BANI, בָּנִי, *Bani*: my son, my building, my understanding; from בָּנָה *banah*, to build: or, from בִּין *bun*, to understand.

I. **BANI**, the children of *Bani* returned from Babylon were 642, Ezra, ii. 10.

II. **BANI**, son of Shamer, a Levite, of the family of Merari, 1 Chron. vi. 46.

III. **BANI**, a Gadite, one of the heroes in David's army, 2 Sam. xxiii. 36.

BAPTISM, βάπτισμος, from βαπτίζω, to wash, to dip, or immerge.

BAPTISM. The Hebrews had many sorts of baptisms, or purifications: sometimes they washed themselves all over, and plunged their whole body in water: at other times they plunged both body and clothes: sometimes they washed their clothes only. The precise professors among them washed their arms up to their elbows, when returned home from market, or out of the street, fearing they had touched some polluted thing, or person, Mark, vii. 4: Vide FRAGMENT, No. XXXII. They washed their hands, likewise, with great exactness, before and after meals: also, the furniture and

utensils of their table and kitchen, as often as they had the least suspicion of their having been polluted, Mark, vii. 2; John, ii. 6.

When they received a proselyte to their religion, they both circumcised and baptized him; affirming that this baptism was a kind of regeneration, whereby he was made a new man: from being a slave, he became free; and his natural relations before this ceremony, were, after it, no longer accounted such.

The whole law and history of the Jews abounds with lustrations and baptisms of different sorts. Moses enjoined the people to wash their garments, and to purify themselves, by way of preparation for the reception of the law, Exod. xix. 10. The priests and Levites, before they exercised their ministry, washed themselves, Exod. xxix. 4; and Levit. viii. 6. All legal pollutions were cleansed by baptism, or by plunging into water. Certain diseases and infirmities, natural to men and to women, were to be purified by bathing. To touch a dead body, to be present at funerals, &c. required purification.

But these purifications were not uniform: generally, people dipped themselves entirely under the water, and this is the most simple notion of the word baptize: but, very commonly, ritual baptism was performed by aspersion, or such a lustration as included no more than the reception of some lustral blood and water scattered lightly on the person; as, when Moses consecrated the priests and altar (Exod. xxix. 21); when the tabernacle was sprinkled with blood, on the day of solemn expiation (Lev. viii. 11); or when the sacrifice was offered by him for the sins of the high-priest and the multitude (Lev. xvi. 14, 15); and he wetted the horns of the altar with the blood of the victim. When a leper was purified after his cure, or when a man was polluted by touching, or by meeting, a dead body, they lightly sprinkled such persons with lustral water. Numb. xix. 13, 18, 20.

When John Baptist began to preach repentance, he practised a baptism in the waters of Jordan. He did not attribute to this service the virtue of forgiving sins, but used it as a preparation for the baptism of Jesus Christ, and for remission (forsaking) of sins; Matth. iii. 2; Mark, i. 4. He did not only exact sorrow for sin, but a change of life, manifested by such practices as were worthy of repentance. The baptism of John was more perfect than that of the Jews, but was less perfect than that of Jesus Christ. "It was," says Chrysostom (*Homil. xxiv.*) "as it were, a bridge, which from the baptism of the Jews, made a way to that of our Saviour; it was superior to the first,

but inferior to the second." That of John promised what that of Jesus performed.

Notwithstanding John Baptist did not enjoin his disciples to continue his *baptism* after his death, because it was superseded by the manifestation of the Messiah, and the gift of the Holy Ghost; yet many of his followers administered it [and do still] several years after the death of Jesus Christ, some did not know that there was any other *baptism*. Among this number was Apollos, a learned and zealous man of Alexandria, who came to Ephesus twenty years after the resurrection of our Saviour, Acts, xviii. 25. And St. Paul, coming afterwards to the same city, found many Ephesians, who had received no other *baptism* than that of John, and knew not that there were any influences of the Holy Ghost communicated by *baptism* into Christ, Acts, xix. 1. [But, were these persons constant residents in Ephesus, or occasional visitors there for a time on business? James iv. 13, may allude to such migratory traders.]

Our Saviour, when sending his apostles to preach the gospel, said, "Go, teach all nations; BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost; Matth. xxviii. 19. Whosoever believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark, xvi. 16; John, iii. *Baptism*, therefore, is the first mark whereby the disciples of Jesus Christ are distinguished.

BAPTISM is taken in Scripture for sufferings. "Can ye drink of the cup that I drink of, and be baptized with the *baptism* which I am baptized with?" Mark, x. 38. And, Luke, xii. 50, "I have a *baptism* to be baptized with, and how am I straitened till it be accomplished?" We find traces of similar phraseology in the Old Testament, (Ps. lxi. 2, 3) where waters often denote tribulations; and where, to be swallowed up by the waters, to pass through great waters, &c. signifies, to be overwhelmed by misfortunes.

II. BAPTISM by Fire. The words of John Baptist, Matth. iii. 11, that he "baptized only with water, but that a person who was to come after him would baptize with the Holy Ghost and fire," have given occasion to enquire what is meant by this *baptism by fire*. Some of the old Fathers believed, that the faithful, before they entered Paradise, would pass through a certain fire, to purify them from remaining pollutions. This opinion was founded on what is said, Gen. iii. 24, concerning the cherubim placed at the entrance into Paradise, with a flaming sword; and, on the words of St. Paul, 1 Cor. iii. 12, 18, "Every man's work shall be made manifest, because the fire shall try every man's work, of what sort it is." Origen, *Homil.*

iii. in Ps. xxxvi. & *Hom.* xxiv. in *Lucam. Lactant. lib. vii. cap. 21, Hilar. in Ps. cxviii. n. v. & n. xii. Ambros. in Ps. cxviii. 11, 12, &c.*

Other Fathers explain this fire by an abundance of graces; others, by the descent of the Holy Ghost on the apostles, in the form of fiery tongues. Others have said, that the word *fire* is an addition, and that we should read "I baptize you with water, but he that cometh after me, will baptize you with the Holy Ghost." It is certain, the word *fire* is not in several MSS. of Matthew; but we read it in Luke, iii. 17, and in the Oriental versions of Matthew.

Some old heretics, such as the Seleucians and Hermians, understood this passage literally, and maintained, that material *fire* was necessary in the administration of *baptism*; but we are not told, either how, or to what part of the body, they applied it; or, whether they obliged the baptized to pass over, or through the flames. *Aug. Hæres. lix. & Philast. de Hæres. cap. 55, 56, 57.* Valentinus re-baptized those who had received *baptism* out of his sect, and drew them through the *fire*, says Tertullian, *Carmin. contra Marcion. lib. i.*

Bis docuit lingui traducto corpore flammâ.

Iraclion, cited by Clemens Alexandrinus, says, that some applied a red-hot iron to the ears of the baptized, as if to impress some mark on them.

[It deserves notice, that in both the Evangelists this prediction is expressed in the same manner, that is to say, there is no article, or any sign of disjunction, between the terms *Holy Ghost* and *fire*. According, therefore, to the power of the Greek language, these two terms form but one act, or thing: or, in other words, this one *baptism* was to be conferred at the same time, not separately, though under two species; the first, that of the *Holy Ghost*, the second, that of *fire*; and to this agrees the history, Acts ii. "there was the sound as of a rushing mighty wind," this was the first: and "the cloven tongues like as of fire, which sat on each of them," this was the second;—strictly the *baptism by fire*.

Immediately after the appearance of the cloven tongues, it is said "they were all filled with the Holy Ghost, and began to speak with other tongues:"—the same we read also in the history of Cornelius, Acts x. 45, "on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues." And Peter, in narrating the history, Acts xi. says, "the Holy Ghost fell on them, as [he fell] on us at the beginning"—and they were "*baptized with the Holy Ghost*." Yet, as we read nothing

nothing of *wind* in this history, it should seem that the symbolical *fire*, only, appeared; and that these Gentiles were *baptized by fire* falling from heaven; and afterwards by water, as directed by Peter.]

III. BAPTISM in the name of *Jesus Christ*. Many difficulties have been raised on the words of St. Luke, Acts, x. 48: "Be *baptized* IN THE NAME OF JESUS CHRIST, for the remission of sins." And again, (chap. viii. 16) "They were *baptized* IN THE NAME OF THE LORD JESUS." It has been questioned, whether *baptism* ever was administered in the name of *Jesus*, only, without express mention of the Father and the Spirit? and whether such *baptism* could be valid or lawful?

Many Fathers, and some councils, believed, that the apostles, occasionally, had *baptized* in the name of *Jesus* only; and Ambrose asserts, that though one person only of the Trinity were expressed, the *baptism* is perfect. "For," adds he, "whosoever *names* one person of the Trinity, *means* the whole." *Ambros. de Spirit. lib. i. cap. 3, n. 41, 42.*

But, as this opinion is founded only on a dubious fact, and an obscure text, it is not impossible that these Fathers and councils might be mistaken; *first*, as to the fact, and explanation of the text; and, *secondly*, in the consequences they drew from it. Now it may be shown, 1. That the text in the Acts of the Apostles, is not clear for this opinion; 2. That it is very dubious, whether the apostles ever *baptized* in the name of *Jesus* only.

By *baptizing* in the name of *Jesus*, may be signified (1) either to *baptize* with invocation of the name of *Jesus* alone, without mention of the Father and the Spirit; or (2) to *baptize* in his name, by his authority, with his *baptism*, and into his religion, (making express mention of the three persons of the Trinity) as he has clearly and plainly commanded in Matthew. Since, therefore, we have a positive and explicit text for this service,—what obliges us to quit it, and to follow another, capable of different senses? Who will believe that the apostles, forsaking the form of *baptism* prescribed to them by *Jesus Christ*, had instituted another form, quite new, and without necessity?

[In fact, the opinion that *baptism* ought to be administered in the name of the whole Trinity, and with express invocation of the three persons, has a clear text of Scripture in its favour, where the rite is instituted, as it were, and expressly treated of; and this against an incidental mention of it in an historical relation, among other things; and capable of several senses. I should not have thought this subject worthy of so long an article, because I conceive the force of testi-

mony to be clearly for the customary mode, if I had not been informed that *baptism* had been lately administered in England, in a public congregation, by the pastor of it, in the name of the *Lord Jesus* only: an instance, which I hope will have no imitation.]

IV. BAPTISM for the Dead. St. Paul, 1 Cor. xv. 29, proving the resurrection of the dead, says, "If the dead rise not at all, what shall they do who are *baptized* for the dead?" The question is, what is meant by *baptism for the dead*?

No one pretends, that the apostle approves the practice, or authorizes the opinion. It is sufficient, that there were people who thus thought and acted at the time. Observe, also, he does not say, the Corinthians caused themselves to be *baptized for the dead*; but—*what shall they do, who are baptized for the dead?* How will they support this practice, upon what will they justify it, if the dead rise not again, and if souls departed do not exist after death?

We might easily show, that some at this time, who called themselves Christians, were *baptized* for the dead,—for the advantage of the dead. When this epistle to the Corinthians was written, twenty-three years after the resurrection of our Saviour, several heretics (as the Simonians, Gnostics, and Nicolaitans) denied the real resurrection of the dead, and acknowledged only a metaphorical resurrection received in *baptism*. *Vide* FRAGMENT, No. CCXII.

The Marcionites, who appeared some time afterwards, embraced the same principles; they denied the resurrection of the dead, and, what is more particular, they received *baptism* for the dead. This we learn from Tertullian, *contra Marcion, lib. v. cap. 10*, where he tells the Marcionites, that they ought not to use St. Paul's authority in favour of their practice of receiving *baptism for the dead*; and that if the apostle notices this custom, it is only to prove the resurrection of the dead against themselves. In another place, (*de Resurrect. Carnis, cap. 48.*) he confesses that in St. Paul's time, some were *baptized* a second time for the dead,—on behalf of the dead; hoping it would be of service to others, as to their resurrection.

St. Chrysostom (1 Cor. *Homil. xl.*) says, that among the Marcionites, when any of their catechumens die, they lay a living person under the bed of the deceased; then, advancing toward the dead body, they ask, whether he be willing to receive *baptism*? The person under the bed answers for him, that he desires earnestly to be *baptized*; and, accordingly, he is so, instead of the dead person; thus making a mummery of this sacred administration. Also, Epiphanius (*Hæres. 42 § 28*) asserts, that the Marcionites.

Marcionites received *baptism* not only once, but frequently, as often as they thought proper; that they procured themselves to be *baptized* in the name of those among them who died without *baptism*; as substituted representatives of such persons; and that St. Paul had these heretics in view.

This opinion has been followed by most learned and eminent commentators.

ADDITION.

[Bochart has collected no less than fifteen senses in which this passage has been taken by the learned; such is its obscurity; but, it is only obscure to us, by reason of our ignorance of ancient customs. It was clear to the Apostle; and equally clear to those to whom he wrote. He refers to a rite well known, openly and avowedly practised; not by a few, nor by a petty sect of Christians, but by a whole people: in short, it was familiar to the Corinthians, and needed no explanation. It is somewhat singular, that the import of the Jewish practice in cases of pollution by a dead body, should have been so imperfectly applied in explanation of this subject. The first office performed to a dead body was washing: and this was common to the Heathen,

Tergimini corpus bona fœmina lavit et unxit;

and to the Jews, as appears from the Talmud; and to the early Christians, Acts ix. 37.

Accordingly, the person who laid out, and washed, a dead body, and consequently participated in the pollution occasioned by death, participated also in the customary interment of the dead. Death was, as it were, imputed to him; and he continued in a state of seclusion from society till the third day: on the third day, he washed himself thoroughly in water, and was *baptized* by the sprinkling of the ashes of the red heifer: this *baptism* restored him to his place among the living, and was, to him, a release from his sepulchral state; in other words, a resurrection. This sprinkling is expressly enumerated among the Jewish *baptisms* by the Apostle, Heb. ix. 10, 13, see also, in *Gr. Ecclus.* xxxiv. 25. Suppose then, a person to be polluted by a dead body on Friday afternoon, he would be symbolically dead the remainder of that day, the whole of Saturday, and until he was *baptized* by the ashes on the Sunday morning: such being the Hebrew manner of reckoning three days. It is evident, that he sympathized with the death of the party who occasioned his pollution, by symbolizing with his interment, and with his washing; and if the Jews understood the symbol, and attached to the subsequent *baptism* the idea of an illustration of the national hope of a resurrection,

(Acts xxiii. 6.) then the Apostle's argument is extremely cogent on that people: "What shall they—the Jews—do, who are *baptized* for the dead; [literally, instead of the dead, as substitutes for the dead, νεκρῶν, plural.] If there is not, if there cannot be, any such thing as a resurrection of the dead, why do they undergo a ceremony the very purport and intention of which is prefiguration of a resurrection? Why are they *baptized* as substitutes for—as representatives of—the dead?" From this argument the Sadducees among the Jews must be accepted; and also the Heathen: the Apostle's words, therefore, are not general, but,—what shall they do? it is an *argumentum ad hominem*. The reader will also observe the force of the article before the term dead, τῶν νεκρῶν, not any dead, nor the dead in general, but, those dead well known to the parties;—as the custom was well known to the Corinthians. That the Jews really did attach the idea of regeneration to *baptism* in the case of converts, as observed by CALMET, in the early part of this article, is well known from Maimonides, and other Rabbins; and the resemblance between *regeneration*, importing a renewal of life, and *resurrection*, importing also a renewal of life, is so close, that they might almost be considered as two words, expressing the same thing; and, probably, they were so used among the Jews.]

BARABBAS, Βαραββᾶς: son of the father, or of the master; from the Chaldee בר bar, a son, and the Hebrew אב ab, a father, or master: otherwise, son of confusion and shame, Matt. xxvii. 17.

BARABBAS, a remarkable thief, guilty also of sedition and murder; yet preferred before Jesus Christ, by the Jews, when Pilate asked them, at the feast of the passover, which of the two they would have released, *Jesus* or *Barabbas*? John, xviii. 40. Origen says (in *Matth. tract.* xxxv.) that in many copies, *Barabbas* was called *Jesus* likewise. The Armenian has the same reading: "Whom will ye that I deliver unto you; *Jesus Barabbas*, or *Jesus* who is called *Christ*?"

[N. B. This gives an additional spirit to the history; and well deserves notice.]

BARACHIEL, ברכאל: who blesses God, who bends the knee before God; from ברכ barach, to bless, to bend the knee, and from אל el, God. Father of Elihu, the Buzite, Job, xxxii. 2.

BARACHIAS, ברכיה: who blesses the Lord, who bends the knee before the Lord; from barach, and יה yah, the Lord.

I. BARACHIAS, father of Zachariah, mentioned Matt. xxiii. 35. "From the blood of righteous Abel, unto the blood of *Zacharias*, son of *Barachias*, whom ye slew between the temple

temple and the altar." Opinions differ concerning this *Zacharias*, son of *Barachias*: some take him to be *Zechariah*, son of *Jehoiada*, killed by order of *Joash*, between the temple and the altar, 2 Chr. xxiv. 21, thinking that *Jehoiada* had two names, *Barachias* and *Jehoiada*; and in the gospel of the Nazarenes, cited by St. Jerom, instead of *Zacharias*, son of *Barachias*, was put—*Zacharias*, son of *Jehoiada*. *Hieron. Beda. Mald. alii*, in Matt. xxiii.

Others are of opinion, that this *Barachias* was father of *Zechariah*, the last of the twelve minor prophets, Zach. i. 1. But we have no proof that this *Barachias* was killed in the temple. *Strab.* in Matth. xxiii. *Sanct. ad Zach. i. 1. Natal. Alex.* in Matth. xxiii.

Several of the ancients thought *Zacharias* the father of John Baptist, to be this son of *Barachias*, and in some apocryphal books it was said, that *Zachary* was killed in the temple; because he contrived to secure his son from the fury of Herod, when he ordered the massacre of the children at Bethlehem. But nothing can be more uncertain than this story. *Origen. Chrysost. Theophil. Euthym.* in Matt. xxiii. *Basil. de human. Christ. Gener. Tertull. Sorpiac. Epiphan. alii.*

Several moderns, as Grotius, Hammond, Lud. de Dieu, M. de Tillemont, conjecture, that this *Barachias* is *Baruch*, father of *Zechariah*, mentioned by Josephus, in his books concerning the Jewish war. *Zechariah* was killed between the porch and the altar, by the zealots, a little before the taking of Jerusalem by the Romans. We may choose which of these opinions we please; there is something plausible in each, and each too has its difficulties. *Vide ZACHARIAH.*

II. BARACHIAS, son of Zerubbabel, 1 Chron. iii. 20.

III. BARACHIAS, father of Asaph, a Levite, 1 Chron. vi. 39.

IV. BARACHIAS, son of Asa, a Levite, 1 Chr. ix. 16.

[BARAD, *Large*, or *in descending*, or *in governing*. Gen. xvi. 14.

The Arabic root imports *cold*, or *chilliness*; as some suppose: others think, *separated, singular, unique* in respect of excellency. It appears, however, to be used for *hail*, Exod. ix. 18, &c. and for *hailing*, Isaiah, xxx. 19, which agrees with the former sense of the term.]

BARAK, בַּרַק: *thunder*: otherwise, *in rain*; from the preposition ב *beth*, *in*, and רַק *rik*, *void, vain*.

BARAK, son of Abinoam, chosen by God to deliver the Hebrews from that bondage under which they were held by Jabin, king of the Canaanites, Judg. iv. 4, 5, &c. He refused at

first to obey the Lord's orders, signified to him by Deborah, the prophetess, and answered, *if you will go with me, I will go; if not, I will not go. I will surely go*, said Deborah, *but the honour of the victory will not be your's; for the Lord shall sell Sisera into the hands of a woman*. Meaning either Jael, who killed Sisera; or herself, who had the greater share in the success of this expedition. Deborah, however, accompanied Barak towards Kedesh of Naphtali; and having assembled 10,000 men, they advanced to mount Tabor.

Sisera being informed of this movement, marched with 900 chariots of war, and encamped near the river Kishon. Barak rapidly descended from mount Tabor, and the Lord having spread terror through Sisera's army, Barak easily obtained a complete victory. Sisera was killed by Jael. Barak and Deborah composed a hymn of thanksgiving; and the land had peace forty years, from A.M. 2719 to 2759, ante A.D. 1245.

Some have supposed, as Ambrose, *lib. de Viduit. cap. 8*, that Barak was son of Deborah: others, that he was her father; others, that he was her husband; and that Barak and Lapidoth are the same person. (*Rab. David. & Hugo S. Victore, alii plures.*) It seems certain by the text, that Deborah was married at Lapidoth, or to Lapidoth, and that Barak had no relation to her. [N. B. Some have taken Lapidoth, in the sense of—splendour, “a woman of dignity,” a woman, whose mode of living was in great splendour; others, as a town, a woman who lived at Lapidoth.] *Vide LAPIDOTH.*

BARASA, בִּרְסָא: *in poverty*; from the preposition ב *beth*, *in*, and רַשׁ *rash*, *poverty*; or, *in the course*; from רָצָה *ratza*, *to run*; or, *in good pleasure*: from רָצָה *ratzah*: otherwise, *son of formation*, or *in evil*; from רָשָׁע *rashah*, [or *son of modelling in clay*, 1 Macc. v.]

BARBARIANS. The word לוֹעַז *loez* (rendered *barbarian*, LXX. βάρβαρος) in the Hebrew sense of it, signifies a *stranger*, one who knows neither the holy language, nor the law. According to the notions of the Greeks, all nations who were not Greeks, or not governed by laws like the Greeks, were *Barbarians*. The Persians, Egyptians, Hebrews, Arabians, Gauls, Germans, and even the Romans were, in their phraseology, *barbarians*, however learned or polite they might be in themselves and in their manners. St. Paul comprehends all mankind under the names of Greeks and *Barbarians*, Rom. i. 14, “I am debtor both to the Greeks and to the *Barbarians*; to the wise and to the unwise.” St. Luke calls the inhabitants of the island of Malta, *barbarians*, Acts xxviii. 2, 4. St. Paul, to the Colossians, uses the terms *barbarian*

barian and *Scythian*, almost in the same signification. In 1 Cor. xiv. 11, he says, that if he who speaks a foreign language in an assembly, be not understood by those to whom he discourses, with respect to them he is a *barbarian*; and, reciprocally, if he understand not those who speak to him, they are to him *barbarians*. *Barburian*, therefore, is used for every stranger, or foreigner, who does not speak our native language, and includes no implication whatever of savage nature or manners in those respecting whom it is used.

[N. B. It is most probably derived from *herbir*, a shepherd, whence *Barbary*, the country of wandering shepherds, *Bedouins*, *Sceni*, *Scythæ*: *q.* wanderers in tents; therefore *barbarians*.]

BAR-CHOCEBA, or *Chochebas*, or *Chockibus*, a famous impostor. It is said, he assumed the name of *Bar-Chocheba*, i. e. *Son of the Star*, from those words of Balaam, which he applied to himself, as the Messiah: "There shall come a *STAR* (*cocab*) out of Jacob, and a sceptre out of Israel." Others think, he derived his name from the town of *Cochaba*, beyond Jordan, in the neighbourhood of Ashtaroth-Carnaïm. *Bar-Chocheba* engaged the Jews to revolt under the reign of Adrian. The famous Jew, Akiba, supported him, and maintained that he was the Messiah. Spartian, in *Adriano*, cap. xiv. says, what induced the Jews to rebel at this time, was an order, forbidding them to practise circumcision. It is said, that *Bar-Chocheba*, to impose on the Jews, put kindled straw into his mouth, and made a show of vomiting flame. *Hieronym. Apolog. & advers. Rufin.* He fortified many places, and massacred an infinite number of men; raging with unbounded fury principally against the Christians. *Justin Martyr. Apolog. ad Anton. pium.*

Adrian sent Julius Severus against him, who, at length, shut him up in Bether. The siege was long and very obstinate: at last, the town was taken, and quickly afterwards the war was finished. *Bar-Chocheba* perished in it (the Jews say, he fell into the hands of the Romans, who tore off his skin with iron pincers, and that he died thus miserably.) The multitude of Jews put to death, or sold during this war, and in consequence of it, was almost innumerable. Numbers were sold at the fair of the turpentine-tree, [near Hebron:] those remaining unsold, were exposed to sale at Gaza; such as were unsold at Gaza, were carried into Egypt; where they perished by shipwreck, or famine, or slaughter. After this, Adrian published an edict, forbidding the Jews, on pain of death, to visit Jerusalem; and guards were placed at the gates, to prevent their entering. The rebellion of *Bar-*

Chocheba, happened A. D. 178, 179, in the 17th and 18th years of Adrian. *Hieronym. in Jerem. xxxi. & in Zach. xi. Vide & Chronic. Alex. p. 596.—Hieronym. in Isai. vi. Euseb. lib. iv. cap. 6. Hist. Eccles.*

The Jewish authors relate, that Akiba's scholars, who had defended the city *Bether*, were tied together with their books, and thrown into the fire. We are told farther, that the massacre was so great, that more Jews perished in this war, than came out of Egypt; that the skulls of three hundred children were found on one stone only; that the streams of blood were so large, that they carried stones of four pounds weight to the sea, four miles distant; that the inhabitants of these places did not dung their lands for seven years afterwards, they being sufficiently manured with dead bodies. In the fast celebrated the 18th of Ab, (*July and August*) the Jews call Adrian a second Nebuchadnezzar, and pray God to remember this cruel prince, who destroyed 480 synagogues. This is part of what the Jews tell us relating to *Bar-Chocheba*: [we must take these Rabbinical accounts; *cum grano salis*.] *Vide BETHER, ADRIAN, Jews.*

BARHUMITE, or *Baharumite*, ברחמי: *who chooses the waters*; from בחר *bachar*, to choose, and מים *majim*, waters: otherwise, choice of elevation; from *bachar*, and רום *rum*, to raise. 1 Chron. xi. 33. comp. 2 Sam. xxiii. 31.

BARIA, ברִיָּה, *Bepia*: a bar, or lever: otherwise, fugitive; from ברה *barah*: otherwise, in the smell; from the preposition ב *beth*, in, and ריח *riah*, to scent. [*q.* Son of Juh?]

BAR-JESUS, or BARJEU, Βαρῖης: *son of Jesus*; from בר *bar*, a son, in the Chaldee.

BAR-JESUS, or, according to some copies, *Barjeu*, was a Jewish magician, in the isle of Crete, Acts xiii. 6. St. Luke calls him *Elymas* (which in Arabic is the sorcerer.) He was with the pro-consul, Sergius Paulus, who, sending for Paul and Barnabas, desired to hear the word of God. *Bar-Jesus* endeavouring to hinder the pro-consul from embracing Christianity, Paul, filled with the Holy Ghost, said, "Thou enemy of all righteousness, wilt thou not cease to pervert the ways of the Lord? Behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun, for a season;" which took place immediately. The pro-consul, who saw this miracle, was converted. Origen and Chrysostom think, that *Elymas*, or *Bar-Jesus*, was converted likewise; and that St. Paul speedily restored his sight. *Origen. in Exod. edit. Huet. page 22, 23. Chrysost. in Acta, homil. xxviii. Isidor. Grot. alii.*

BAR-JONA, Βαρῖονᾶ: *son of John*; from בר *bar*, a son, and *Jona*, or *John*: otherwise, *son of*

of the pigeon; from יונה *jonah*, a pigeon, or dove. This word is partly Hebrew, and partly Syriac.

BAR-JONA. By this name, our Saviour sometimes calls Peter, Matt. xvi. 17: some think, *Bar-Jona* is put for *Bar-Johanna*, son of John. *Hieronym. in loc.*

BARIS, the name of a palace begun by John Hircanus, on the mountain of the temple; which afterwards was used for the residence of the Asmonæan princes. Herod the Great completed it, and made a citadel of it, which he called Antonia, in honour of his friend Mark Antony. *Vide ANTONIA.* Joseph. *Antiq. lib. xviii. cap. 6, & de Bello, lib. vi. cap. 15.*

The LXX. use the word *baris*, to denote a palace, a great house inclosed on all sides, in the form of a tower. It is derived from the Chaldee, *berah*, which we often meet with in this sense, in the Hebrew books written after the captivity (Daniel, Ezra, Nehemiah, Esther.) St. Jerom says, it is a term peculiar to Palestine, in this signification. The plural is *bareis*, which is something ambiguous, because it may come from *barus*, which signifies heavy. Hence some of the Latins, in Psalm xlv. 10, where we read *domibus eburneis*, "from palaces of ivory," read *gravibus eburneis*, which has no sense, but has produced another fault; for others, attempting to correct the error, read *gradibus eburneis*, from *steps of ivory*, which has no relation to the passage. In Psalm xlvii. 14, where we read *distribuite domos ejus*, others, deceived by the same ambiguity of the term *bareis*, have read *graves ejus*; and others, desiring to outdo the rest, and spin the matter finer, have read, *distribuite gradus ejus*.

[If any reason were wanting to shew the importance of correct acquaintance with the original, and with things mentioned in it, by those who undertake translation, this instance, this genealogical descent of error, might stand for that reason; and in this view it deserves the reader's attention.]

BARKOS, בָּרוֹקִים: *son of separation*; from בָּר *bar*, a son, according to the Chaldee, and קֹס *kos*, to cut, to cut off. Ezra ii. 53. Neh. vii. 55.

BARLEY. In Palestine, *barley* was sown in autumn, and reaped in spring, i. e. at the pass-over. The Rabbins sometimes call *barley* the food of beasts, because they fed their cattle with it, 1 Kings iv. 28. In Homer, we find *barley* always given to horses. Herodotus tells us, that the Egyptians ate neither wheat nor *barley*, using a particular sort of corn instead of them.

Nevertheless, the Hebrews frequently used *barley* bread: as, 2 Sam. xvii. 28. David's friends brought him in his flight, wheat, *barley*, &c. Solomon sent wheat, *barley*, wine, and oil,

PART VI. Edit. IV.

to the servants whom king Hiram had furnished him, for the works at Libanus, 2 Chron. ii. 15. In the gospel, Jesus Christ and his apostles had for their provision five *barley loaves*, John. vi. 9. Elijah received a present of twenty *barley-loaves*, and corn in the husk, as first-fruits, 2 Kings iv. 42.

Moses remarks, that when the hail fell in Egypt, the flax and the *barley* were bruised and destroyed, because the flax was full grown, and the *barley* forming its green ears; but the wheat, &c. were not damaged, because they were only in the blade. This was some days before the departure of the Israelites out of Egypt; or before the passover. In Egypt, *barley harvest* does not begin till toward the end of April. Pliny, *lib. xviii. cap. 18.* *Leo Afric. Cassian. collat. xv. cap. 4, &c.*

[See the CALENDAR of PALESTINE among the FRAGMENTS, 454—468.]

BARNABAS, בְּרִינָבָא, Βαρναβας: *son of the prophet*; from בָּר *bar*, a son, and נָבִי *nabi*, a prophet; otherwise, *son of consolation*; from the Syriac יָבֵה *jabah*.

BARNABAS, a disciple of Jesus Christ, and companion of St. Paul in his labours; he was a Levite, native of the isle of Cyprus. He had also, the name of *Joseph*, or *Joses*; and some Greek copies, instead of *Barnabas*, call him *Barsabas*, who drew lots with Matthias, to fill the place of Judas, Acts i. 23. It is believed that he sold all his temporal fortune, and laid the price of it at the apostles' feet. He was brought up with Paul at the feet of Gamaliel. When that apostle came to Jerusalem, three years after his conversion, *Barnabas* introduced him to the other apostles, Acts ix. 26, 27; about A. D. 37.

Five years afterwards, the church of Jerusalem being informed of the progress of the gospel at Antioch, sent *Barnabas* thither, who beheld with great joy, the wonders of the grace of God, Acts ix. 22, 24. He exhorted the faithful to perseverance. Sometime afterwards he went to Tarsus, to seek Paul, and bring him to Antioch, where they dwelt together two years, and converted great numbers; and here the disciples were first called Christians. They left Antioch, A. D. 44, to convey alms from this church to that of Jerusalem. At their return, they brought John Mark, *Barnabas's* cousin. [nephew?]

While they were at Antioch, the Holy Ghost ordered that they should be separated for those labours, to which he had appointed them. After praying and fasting, and imposition of hands, they departed into Cyprus: at Salamis they converted Sergius Paulus, the pro-consul.

They preached at Perga in Pamphylia, without much success, by reason of the obstinacy

and malice of the Jews. They came to Iconium, where they made many converts: but the Jews stirred up a sedition, and obliged them to retire to Derbe and Lystra, in Lycaonia. Here St. Paul curing one Æneas, who had been lame from his birth, the people of Lystra regarded them as gods, (calling *Barnabas*, Jupiter, and *Paul*, Mercury) and would have sacrificed to them, which the two apostles, with great difficulty, hindered: nevertheless, soon afterwards, they were persecuted in this very city.

Having revisited the cities through which they had passed, and where they had preached the gospel, they returned to Antioch, in Syria.

A. D. 51, *Barnabas* was sent, with Paul, from Antioch to Jerusalem, on occasion of disputes concerning the observation of legal rites, to which the Jews wanted to subject the Gentiles. Paul and *Barnabas* were present in the council at Jerusalem, and returned immediately to Antioch; Peter, arriving there soon afterwards, was seduced to countenance, in some degree, by his conduct, the observation of the Mosaic distinctions. *Barnabas*, too, [who being by descent a *Levite*, might retain some former notions] used the like dissimulation; but Paul reproved Peter and *Barnabas* with great freedom.

Paul afterwards determining to visit the churches, in the isle of Cyprus, and in Asia Minor, *Barnabas* desired that John Mark might accompany them: but Paul objected, because Mark had left them on the first journey. Hereupon the two apostles separated: Paul went toward Asia, and *Barnabas*, with Mark, to Cyprus. This is all we know, certainly, concerning *Barnabas*. We cannot rely on the Acts which go under the name of Mark; nor on his life, written by a monk of Alexandria. It is said, *Barnabas* was stoned to death at Salamis, by the Jews of Cyprus,—that his body was discovered in this island in the reign of the emperor Zeno;—that his body was found in his grave; and, on his breast the gospel of St. Matthew, written in Greek with his own hand. About A. D. 488. The Greeks and Latins observe his festival, June 11.

We have an Epistle under the name of *Barnabas*, which is cited by several ancients, and by some has been thought canonical. It is certainly very inconvenient to own it, as being truly a work of *Barnabas*, without admitting it as canonical: nevertheless, we know that it never has been received as inspired: and we may well question, whether it be genuine. We acknowledge that it is ancient, and of the apostolic times. The design of it is to prove,—that the law is abolished by the gospel,—that the legal ceremonies are useless, and,—that the incarnation and death of Christ were necessary.

[It abounds in figurative explications of various passages of Scripture, in allegory, and allusion. It may, perhaps, be esteemed a specimen of the manner of *Judaizing* teachers of Christianity; and if such kind of comments were in request at that time among the Jews, (as we have reason to believe,) it fully justifies the allegories used by Paul, as a means of gaining the attention of those to whom he wrote, and of showing them his learning in that mode which they most esteemed. If this be fact, that apostle has been very sparing in a kind of writing, of which, no doubt, he was fully master, having been educated at the feet of Gamaliel.]

Under the name of *Barnabas*, a spurious gospel is mentioned by Pope Gelasius, in his decree against apocryphal books. We know no copy of it; but the Turks have a counterfeit gospel, under the name of *Barnabas*, wherein are related abundance of things injurious to Jesus Christ, and honourable to Mahomet. It was composed in Arabic, as M. de la Crose thinks, under the emperor Frederic II. A. D. 1211, to 1245, and was translated into Italian about the middle of the fifteenth century.

In this gospel, *Barnabas*, who says he was particularly commissioned to write it, calls himself an apostle; says he lived in great familiarity with Jesus Christ and the blessed Virgin; conceives himself better instructed than Paul in the merit of circumcision, and the use of meats allowed, or prohibited; says, that the infernal torments of the Mahometans will not be eternal; calls Jesus Christ plainly no more than a prophet; relates that he was not crucified, but that he being transported to the third heaven, Judas was transformed precisely into his likeness, and received the reward of his villainy, by suffering in his stead; that the Virgin Mary herself, and the apostles, believed Jesus to have been nailed upon the cross, so accurately did Judas resemble him; but, that Jesus obtained permission to come and comfort his mother, and his apostles; that God, as a punishment for the liberty men had taken, in attributing to him the name of God, has suffered him, and will suffer him, to the end of the world, to be the error of mankind; who continue persuaded, that it was Jesus who died on the cross. [Professor WHITE has given extracts from this gospel, at the end of his "Sermons at the Bampton Lectures." This history was believed by some, who called themselves Christians. Two reflections naturally arise on this statement; (1) the universal and extreme hatred of Judas's villainy, which even became a popular form of cursing in neighbouring countries; (2) the general attribution of the name of God to Christ, so much blamed by Mahomet.]

BARSABAS,

BARSABAS, בִּרְשָׁבַע, Βάρσαβας: *son of return, or of conversion*; from בִּר *bar*, a *son*, and שׁוּב *shub*, *return, conversion*: otherwise, *son of rest*; from שׁוּבָה *shubah*, or, שָׁבָה *shaba*, *son of shabath, rest*: otherwise, *son of swearing*; from שְׁבַע *shabah*. [*Son of Plenty?*]

I. **BARSABAS**. *Joseph Barsabas*, surnamed *The Just*, was an early disciple of Jesus Christ, and, probably, among the seventy, Acts, i. 21, 22, &c. After the ascension of our Saviour, while the apostles kept together, expecting the descent of the Holy Ghost, Peter proposed to fill up the place of Judas, the traitor, by one of those disciples who had been constant eye-witnesses of our Saviour's actions. Two persons were selected, *Barsabas*, surnamed *Justus*, and *Matthias*; the lot determined for *Matthias*. Papias (*apud Euseb. lib. iii. cap. 39*) informs us, that *Barsabas* having drank poison, the ill effects of it were miraculously prevented. We know nothing of his life. The martyrologists fix his festival, July 20, and tell us, that after he had suffered much for the gospel, he died in Judæa. *Vide Euseb. lib. i. cap. 12, ex Clem. Alex. Beda in Acta. Epiphan. de Christo. cap. 4.*

II. **BARSABAS**. *Judas*, one of the principal disciples, mentioned Acts, xv. 22, & seq. was surnamed *Barsabas*; he, and others, were sent from Jerusalem, with Paul and Barnabas, to Antioch, carrying a letter with the council's decree. *Judas*, (i. e. *Barsabas*) and *Silas*, staid here some time, instructing and confirming the brethren; after which, they returned to Jerusalem.

BARTHOLOMEW, Βαρθολομαῖος: *a son that suspends the waters*; from בִּר *bar*, a *son*, and תָּלַח *thalah*, to *suspend*, and מַיִם *maim*, *waters*: or rather, perhaps, *son of Ptolemy*.

BARTHOLOMEW, was of Galilee (Acts, i. 13; ii. 7): but where born, we cannot tell. The gospel says little of him, nor have we any certain history of him. It is generally believed, that he preached the gospel in the Indies; [*Euseb. lib. v. cap. 10.*] and that he carried the gospel of Matthew, in Hebrew, where *Pantenus* found a copy of it a hundred years after. *Euseb. lib. v. cap. 11. Hieronym. de Viris illustrib. cap. 36.* We are told, likewise, that he preached in Arabia Felix, and Persia, which he might do, in passing through those countries to India.

We know not, with certainty, the time, place, or manner of his death. The modern Greeks and Latins agree, in saying that he died in the city of *Albana*, which, perhaps, is *Albana*, in *Albania*, on the Caspian Sea, and on the confines of Armenia. This country has sometimes been included under the name of the Indies. It is believed, that *Bartholomew* was stayed

alive by *Astygæ*, brother to *Polemon*, king of Armenia, out of hatred to the Christian religion, which the apostle had prevailed on *Polemon* to embrace: but this is very uncertain.

Many are of opinion, that *Nathanaël* and *Bartholomew* are the same person; they support this opinion by these reasons:—(1) No notice is taken of *Bartholomew's* calling, unless his and *Nathanaël's* be the same. (2) The evangelists who speak of *Bartholomew*, say nothing of *Nathanaël*; and John, who speaks of *Nathanaël*, says nothing of *Bartholomew*. (3) *Bartholomew* is not a proper name; it signifies—*son of Ptolemy*, besides which he might be named *Nathanaël*, i. e. *Nathaniel*, son of *Ptolemy*. (4) John seems to rank *Nathanaël* among the apostles, when he says, that Peter, Thomas, the two sons of Zebedee, *Nathanaël*, and two other disciples, being gone a fishing, Jesus showed himself to them. *Rupert. in Joan. xxi. Jansen. Cornel. à Lapide. Hamm. in Joan. Tostat. in Matth. x.*

[The Syrian writers affirm without hesitation, that *Nathanaël* is the same as *Bartholomew*: they call him "*Nathanael-bar-Tholemy*," and "*Nathanael-ebn-Tholemy*;" they say he accompanied his brother-apostle, Thomas, into the East: that they preached at Nisibis, Mosul, (or Nineveh) Hazath, and in Persia: that Thomas went on to India; but, I do not perceive, that they generally affirm the same of *Bartholomew*. Yet Amrus, a Syriac author, quoted by Asemann, writes, that "*Nathanael-ebn-Tolemy*, the disciple of Thomas, (rather, fellow-disciple with Thomas) and Lebbeus, of the twelve, with Addeus, (or Thaddeus) Marus, and Agheus, who had been of the seventy, taught Nisibis, al-Gezirat, (i. e. Mesopotamia) Mosul, Babylonia, and Chaldea; also Arabia, the East Country, Nebaioth, Huzzath, and Persia. Also, going into the greater Armenia, he converted the inhabitants to Christianity, and there built a church. Lastly, he removed to India, as far as China." This last particular may be true of Thomas; but is very questionable as to his associate *Bartholomew*. All other writers place the scene of this Apostle's labours in the regions around Persia and Armenia. The Syrian canons place the fifth seat of ecclesiastical honour at Babylon, in consideration of "Thomas, the apostle of the Hindoos and Chinese; and of *Bartholomew*, who is also the *Nathanael* of the Syrians." So that it may be taken, generally, that *Bartholomew* was the apostle of Mesopotamia and Persia.]

A spurious gospel of *Bartholomew* is mentioned by Pope Gelasius. Bernard, and Abbot Rupert, were of opinion, that he was the bridegroom at the marriage of Cana.

BAR-TIMÆUS, Βαρτιμαῖος: *son of Timæus*;
Κ κ 2 from

from *בַּר* *bar*, a son, and *תָּמַם* *thamam*, finished, perfect.

BAR-TIMÆUS, a blind man of Jericho, who sat by the side of the public road, haggling, when our Saviour passed that way to Jerusalem. Mark, x. 46, 52, says, that *Jesus* COMING OUT OF Jericho, with his disciples, and a great crowd, *Bar-Timæus*, when he heard it was *Jesus* of Nazareth, began to cry out, *Jesus, son of David, have mercy on me!* and *Jesus* restored him to sight. But, Matthew, xx. 30, relating the same story, says, that two blind men, sitting by the way-side, understanding that *Jesus* was passing, began to cry out, &c. and both received sight. Mark notes *Bar-Timæus* only because he was more known, [and not improbably (as his name is preserved) was born in a superior rank of life, and to better hopes; therefore was no common beggar: if, besides, his blindness had been the cause of reducing him to poverty, no doubt his neighbours would mention his name, and take great interest in his cure. Probably, *Timæus*, his father, was of note in that place; as such was generally the case, when the father's name was taken by the son; and, perhaps, some of the neighbours who had known *Bar-Timæus*, in better hopes, who had often pitied, but could not relieve him, were the persons to encourage the blind man: *Be of good comfort! Rise: he calleth thee.* This does not contradict the supposition, that on this occasion, he, principally, expressed his warmth and zeal: that he spake to *Jesus* Christ, and distinguished himself by his alacrity, faith, and obedience. However, this *two* in Matthew may be nothing more than a literal adhesion to the Syriac dual form of expression; there being in this Evangelist other instances of the same idiom; as the *two* thieves, Matth. xxvii. 44. who reviled *Jesus*; whereas Luke mentions only one; and says, the other rebuked his companion.] N. B. The cure of another blind man, mentioned Luke, xviii. 35, 43, is different from this: that happened, when *Jesus* was ENTERING INTO Jericho; this, the next day, as he was COMING OUT.

BARUCH, בָּרוּךְ: *who is blessed, who bends the knee*; from בָּרַךְ *barach*.

BARUCH, son of Neriah, and grandson to Maseiah, was of illustrious birth, of the tribe of Judah. *Baruch* was the faithful disciple of Jeremiah the prophet, Jerem. li. 61. He served him as his secretary, nor quitted him till his death. In the reign of Jehoiakim, king of Judah, Jeremiah being in prison, (Jerem. xxxvi.) received orders from the Lord to write all his prophecies to that time. He sent for *Baruch*, and repeated them by heart to him. Some time afterwards, he sent him to read them to the

people, then assembled in the temple: A. M. 3898; ante A. D. 605. This alarming the king's officers, they reported it to the king, who, having heard part of the book read, threw the rest into the fire.

God afterwards commanded Jeremiah again to commit his prophecies to writing. *Baruch* wrote them, as he repeated them; and the prophet added several to the former. *Baruch's* constant adherence to Jeremiah, drew on him persecution. One day, he being greatly disheartened, and complaining bitterly, God encouraged him by the mouth of Jeremiah, (Jer. xlv. 2, 3) after which he continued more tranquil. In the fourth year of Zedekiah, *Baruch* went to Babylon, with his brother, Seraiah, and carried a letter from Jeremiah, wherein the prophet foretold the misfortunes which should befall Babylon; and promised the captives a return to liberty. *Baruch* read Jeremiah's letter to king Jehoiachin, and other captives; after which he threw it into the Euphrates, as the prophet had commanded.

The captives, having heard Jeremiah's letter, were strongly affected, and gave *Baruch* money, wherewith to offer sacrifices to the Lord at Jerusalem. They wrote, likewise, a letter to their brethren of Jerusalem, perhaps by *Baruch's* hand. (vide *Baruch*, Apoc.) Being returned to Jerusalem, *Baruch* continued his attendance on Jeremiah; and when Jerusalem was besieged by Nebuchadnezzar, Jeremiah being imprisoned, *Baruch* was confined also: after the surrender of the city, Nabuzaradan showed him favour, set him at liberty, and permitted him to go where he pleased, with Jeremiah. Joseph. *Antiq. lib. x. cap. 11.*

The remains of the people left under Gedaliah, resolved to go into Egypt; but Jeremiah opposing this, they laid the blame on *Baruch*, and pretended that he engaged the prophet to this opposition. Jeremiah and *Baruch* being obliged to accompany the people into Egypt, Jeremiah died there, and *Baruch* retired to Babylon; where the Rabbins say he died, in the twelfth year of the captivity.

BARUCH, book of, in the Apocrypha, is not extant in Hebrew, but in Greek only: the Jews, among whom it is a standing rule to receive no books into the canon, but what are written in their language, exclude *Baruch*. Jerom speaks of this book in a manner which shews that he did not esteem it canonical. He says [*Pref. in Exposit. Jerem.*] he did not think proper to comment on *Baruch*, (which, in the LXX is joined with Jeremiah,) because it was not read among the Hebrews, and contains an epistle, which falsely bears the name of Jeremiah. Elsewhere, he says, he did not translate it, as

he

he had done Jeremiah, because it was not in Hebrew, and the Jews did not admit it into the canon. We do not find *Baruch* in the ancient catalogues of the scriptures, cited by the Fathers and councils. Protestants, and even some catholic writers, exclude it from the canonical books. The council of Trent admitted it; with others of the apocryphal writings.

BARUTH. *Vide* BERYTUS.

BARZILLAI, or *Berzellai*, בִּרְזַלִּי: *made of iron*; from ברזל *barzel*: otherwise, according to the Hebrew and Syriac, *son of contempt*; from בר *bar*, a son, and זל *zul*, to despise.

I. BARZILLAI, a native of Rogelim, in Gilead: an old friend to David, who assisted him, when expelled from Jerusalem, by Absalom (2 Sam. xvii. 27, 28;) and came to meet him at Mahanaim, beyond Jordan, bringing refreshments with him. After the defeat of Absalom, when David returned to Jerusalem, *Barzellai* attended him to the Jordan; and David invited him to court; but *Barzellai* objected his age and infirmities, and sent Chunham, his son, in his stead: A. M. 2981; ante A. D. 1022.

II. BARZILLAI, a native of Melolath, in Simeon; father of Adriel, who married Michal, formerly wife of David, 2 Sam. xxi. 8.

III. BARZILLAI, a priest, married a daughter of *Barzellai the Gileadite*. Nchem. vii. 63.

BASCA, a town where Jonathan Maccabæus was killed. Joseph. *Antiq. lib. xiii. cap. 1*. The first book of Maccabæus calls it *Bascama*.

BASCAMA, בַּשְׁכָּמָה: *infamy, or confusion of anger, or of heat*; from בִּישָׁה *boshah*, *infamy*, and חֶמָה *chemah*, *anger*: or, *in the fire of anger*.

BASCAMA, the same, probably, as *Bezek*, or *Boskath*, in Judah, 1 Macc. xiii. 23, was not far from Bethshan, where they who went into Gilead passed the Jordan, Judg. i. 4, 5, 6.

[BASCATH, a mass, or swelling, otherwise, *in straits, or in effusion*. Josh. xv. 39. 2 Kings, xxii. 1. called also BESECATH, or BOSCATH.

Some think, from the Arabic, "a raised way." Parkhurst prefers the idea of *moistened, soft, or tender*.]

BASHAN, בָּשָׁן: *in the tooth, or in the ivory*; from ב *beth*, *in*, and שן *shen*, a tooth, or ivory: otherwise, *in the change, or the sleep*; from שָׁה *shanah*, [or, *in slumbering, or confusion, or ignominy*. Num. xxi. 33. xxxii. 33. Isaiah, ii. 13. Deut. iii. 1. Psalm xxii. 13.

Probably, a corruption of *Bethshan*, or *Beit-shan*; whose present name is pronounced *Bisan*, or *Baisan*; which referred most likely to an image with the head of an elephant. *Vide* Plates, BETHSHEN. Simon thinks it imports a *level, and soft soil*, from the Arabic. This agrees with the character of the country as fit for pas-

turing cattle; and is applicable to an extensive province.]

BASHAN, the land of *Bashan*, otherwise the *Batanæa*, in the *Peræa*, i. e. beyond Jordan, north of the tribes of Gad and Reuben, and in the half tribe of Manasseh; is bounded east by the mountains of Gilead, the land of Ammon and East Edom; north by mount Hermon, south by the brook Jabok, west by the Jordan. Og, king of the Amorites, possessed *Bashan* when Moses conquered it. *Bashan* was esteemed one of the most fruitful countries in the world; its rich pastures, oaks, and fine cattle, are exceedingly commended. *Reland. Palæst. lib. i.*

BASHMATH, בִּשְׁמַת: *perfumed*; from בִּשָּׁם *bushim*: otherwise, *confusion of death*; from בִּישָׁה *bushah*, *shame, or confusion*, and מוֹת *moth*, *death*: otherwise, *in desolation*; from the preposition ב *beth*, *in*, and שָׁמָם *shamam*, *to make desolate*. Daughter of Helon the Hittite, wife of Esau. Gen. xxvii. 34.

BASIOTHIA, בִּזְיוֹתָא: *his contempt, or his destruction*; from בָּזָה *bazah*, and the pronoun ה *hah*, *his*: otherwise, *in the olive yards of the Lord*; from זַיִת *zaith*, and יָה *jah*, the Lord.

BASIOTHIA, or *Bizjathjah*, a city of Judah, Josh. xv. 21. The LXX, instead of this name, read, "their towns and their farms."

BASMATH, daughter of Solomon, married Ahimaaz of Naphtali, 1 Kings, iv. 15.

BASON, or LAVER, of the Tabernacle, *vide* TEMPLE, and PLATES.

BAT, an unclean creature, having the body of a mouse, and wings not made of feathers, but of a leathery skin, expansible for the purpose of flying. It produces its young alive, and suckles them like four-footed animals; and does not, like birds, lay eggs. The Hebrew term, *hatalaph*, which is commonly interpreted *bat*, signifies a *swallow*, according to the Rabbins. There are *bats* in the East much larger than ours; they are salted and eaten.

The *bat* never becomes tame. It feeds on flies, insects, and fat things, such as candles, oil, and grease. It appears only by night, nor then, unless the weather be fine, and the season warm. Some of the *bats* of Africa and Ethiopia, have long tails like those of mice, which extend beyond their wings. Some have four ears, others only two: they build no nests, but bring forth their young in a hole or cleft, or cave, in tops or coverings of houses; some are black, some white, sallow, and ash-coloured. The old one suckles its young, as they are fastened to its teats; and when she is obliged to leave them, in order to go out and seek food, she takes them from her teats, and hangs them up against the wall, where they adhere by clinging. There

There are *bats* in China, some say, as large as pullets, and as delicate eating: those of Brazil, Madagascar, and the Maldives, are very large, and suck the blood of men, while they sleep in the night, fastening upon some uncovered part, which they at the same time refresh by the fluttering of their wings.

BATANÆA, *vide* BASHAN.

BATH, or *Bathus*, בַּת, חֹמֶץ: *a daughter, or a house.*

BATH, or *Epha*, a Hebrew measure, containing seven gallons, four pints, liquid measure; or three pecks, three pints, dry measure. Some have imagined that there was a *sacred bath*, different from the common, containing a *bath and a half* of the other; which they endeavour to prove, by what is said 1 Kings, vii. 26, of Solomon's molten sea, that it contained 2000 *baths*; compared with 2 Chron. iv. 5, which says that it held 3000 *baths*: but this difference is easily reconciled, by saying, that the brazen sea itself contained 2000 *baths*; but the rim, or lip of this vessel, contained one thousand more. [*Vide* FRAGMENTS, No. CCLIV.] The LXX render this word sometimes βαῖθ; sometimes μετρητής, 2 Chron. iv. 5; sometimes κεράμος, Is. v. 10. The ancient Latin version translates it *lagenæ*. It was the tenth part of the homer, in liquid things, as the ephah was in dry measure. Ezek. xlv. 11: "the ephah and the *bath* shall be of one measure, that the *bath* may contain the tenth part of an homer; and the ephah the tenth part of an homer." *Arbuth. Tables*, &c. p. 99.

BATH-KOL, בַּת-כּוֹל: *daughter of the voice*: by this name the Jewish writers distinguish what they called a revelation from God, after verbal prophecy had ceased in Israel; i. e. after the prophets Haggai, Zechariah, and Malachi. The generality of their traditions and customs are founded on this *Bath-Kol*. They pretend, that God revealed them to their elders, not by prophecy, but by secret inspiration, or by tradition; which they call the *daughter of the voice*.

The *Bath-Kol*, as Dr. Prideaux shows, was a fantastical way of divination, invented by the Jews, like the *Sortes Virgilianæ* among the Heathen. For, as with them, the words first dipt at in opening the works of that poet, was the oracle whereby they prognosticated those future events which they desired to be informed of; so with the Jews when they appealed to *Bath-Kol*, the next words which they should hear drop from any one's mouth were taken as the desired oracle. See *Prid. Connect.* &c. Part II. book v.

BATH-SHEBA, בַּת-שֶׁבַע: *daughter of swearing, of satiety*: or the seventh daughter; from

בַּת *beth*, *a daughter*, and שֶׁבַע *shabah*, *an oath, seven, fullness*, &c.

BATH-SHEBA, daughter of Eliam, or Ammiel, and wife to Uriah the Hittite, whose residence was at Jerusalem, not far from David's palace. That prince, one day, after sleeping at noon, (as customary in warm countries) went up to the terrace roof of his palace, from whence, in the garden of her own house, he saw *Bathsheba* bathing: as she was a beautiful woman, David sent to enquire who she was; had her brought to him, and committed adultery with her. Some time after, she informed David she was pregnant; David sent for Uriah, her husband, supposing he would naturally accompany his wife, when at home; but, Uriah spending his nights with the king's guards, counteracted the king's design. David then sent orders by this brave fellow himself, for his exposure to danger, whereby he was killed before the city Rabbah, then besieged by Joab. 2 Sam. xi. [Comp. FRAGMENT, No. CXXIV.]

Bathsheba after her husband's death, mourned as usual; which ceremony being over, David brought her to his house, and married her: soon after this, she was delivered of a son. The Lord sent the prophet Nathan to David, to convince him of his sin, by the parable of the ewe lamb, taken by a rich man from a poor man; and to threaten his punishment by the death of this child. David earnestly interceded for his son; but, on the seventh day, the child died.

After this, David comforted *Bathsheba*, and she became the mother of Solomon, A. M. 2971; ante A. D. 1033: whom God afterwards appointed, should succeed David in the throne; should build a temple to him; should be blessed with wisdom, riches, and understanding. Towards the end of David's life, Adonijah, his eldest son, having formed a party, presumed that the crown should descend to him rather than to Solomon: *Bathsheba*, therefore, visited David in his chamber, and related the behaviour of Adonijah. Nathan, the prophet, confirming her account, David gave immediate orders for the inauguration of Solomon. After the settlement of Solomon, Adonijah prevailed on *Bathsheba* to desire Solomon to give him Abishag, the Shunamite, who had been the last wife of David. Solomon treated his mother with all respect, but saw a deeper policy in this request than she did; and punished it by the death of Adonijah. This is the last mention made of *Bathsheba*. 1 Kings, xi. 12. [For her title of *King's Mother*, *vide* FRAGMENTS, No. XVI.]

1 Chron. iii. 5, and 2 Sam. v. 14, notice other sons of *Bathsheba* by David, viz. Shammuah, Shobab, and Nathan, beside Solomon. Some interpreters are of opinion, that these were sons of

of Uriah, the Hittite; but the generality maintain, that they were sons of David. The text in Samuel is clear for this; and Luke gives the genealogy of Nathan, son of David, as one of the Messiah's ancestors. The passage in Proverbs, iv. 3, where Solomon says, *he was the beloved son of his father, and the only son of his mother*, proves no more than the very tender affection of David and *Bathsheba* for him. *Vide* FRAGMENT, No. CCCXXXIII. "Genealogies."

The thirty-first chapter of the Proverbs has been considered as *Bathsheba's* instruction to her son, Solomon, which this prince placed in the collection of his proverbs, or maxims of morality; but, besides, that king Lemuel, like Agur, may be another person, whose writings are appended to Solomon's, because on subjects greatly similar, this chapter might really be written by Solomon, if, designing to do honour to his mother, he reduced the instructions which he received from her *viva voce*, into this form, and published them as if she had been their author.

BATH-SHUA, בַּת-שׁוּעַ: *daughter of a cry*; from בַּת *bath*, a daughter, and שׁוּעַ *shava*, a cry.

[BATHUEL, *daughter of God, or measure of God, or desert of God*. 1 Chron. iv. 30.

Rather, "separated to God;" as a measure separates what it encloses from the adjacent heap of corn, or, &c. *Vide* BETHUEL.]

BATH-ZACHARIAS, Βαθζαχαρία: *the house of memory, or of remembrance*; from זָכַר *zachar*: or *habitation of the male*; from *sacar*.

BATH-ZACHARIAS, a place near Bethsura, 1 Macc. vi. 32, 33. Epiphanius, in his "*Lives of the Prophets*," says, the prophet Habbakuk, was born in the territories of *Bath-zacharias*. Luke i. 39, 40, tells us, that the Virgin Mary visited Elizabeth, and entered the house of *Zacharias*, which may be understood of *Bath-zacharias* (the house of *Zacharias*) in the mountains of Judah, and neighbourhood of Hebron; but it is more natural to say, that Luke means to inform us, that the Virgin entered into the dwelling-house of the priest *Zacharias*.

Bath-zacharias is celebrated for a battle fought between Antiochus Eupator, and Judas Maccabæus. 1 Macc. vi. 30.

BAVAL, בָּוַל, Βαβαί: *in mourning, in misery, in sorrow*; from the preposition ב *beth*, in, and the interjection הוי *hoi*, alas! or *misfortune*. [From the Arabic, *mercy of God*.]

BAVAL, son of Henadad, after the captivity, contributed to rebuild Jerusalem. Neh. iii. 18.

[BAZIOTHIA, *his contempt, or aversion, or his prey*: otherwise, *in the olive of the Lord*. A city of Judah, Josh. xv. 28.

Perhaps, "the spoils or preys of the Lord;" it might be a town, &c. consecrated to God, as

his property, or portion; of which the revenues were to be expended in promoting some part of divine worship.]

[BAZRAH. In the territories of Hormuz: the people are industrious and honest. "They give one tenth of their dates to the king, like the people of *Basrah*; and whatever dates are shaken from the trees by the wind, they do not touch, but leave them for those who have not any, or for travellers: and it happened one year, that half the dates were thus blown off the trees, yet the owners did not take one of them." Ibn Haukal. Sir W. OUSELEY'S *Trans.* p. 143. The reader will compare these customs with some established by Moses. Exod. xxiii. Deut. xxiii. 24.]

BAZLUTH, בצלות, Βασιλῶθ: *in the shade*; from צַל *tsel*, shadow: or, *in the roast*: from צָלָה *tzalah*, roasted: or, *in prayer*, according to the Syriac. Head of a family, Ezra, ii. 52.

BDELLIUM, a gum from a tree, common in Arabia, and the East. Pliny (*lib.* xii. *cap.* 9.) says, the best *bdellium* comes from Bactria; that the tree which produces it is black, as large as an olive-tree, its leaves like those of an oak, its fruit like that of the caper-tree. *Bdellium* should be transparent, yellow as wax, bitter to the taste, and oily; it smells like the *unguis odoratus*, when burnt. There is *bdellium*, likewise, in the Indies, in Media, and in Babylon. In Hebrew, it is called *Bdotak*. Moses says (Gen. ii. 11) it is yielded by the country through which the river Pison runs; and that the manna of the Israelites was of the colour of *bdellium*, i. e. inclining to yellow. Numb. xi. 7.

BEALIAH, בעליה, lord of the idol; from Baal, and יה *jah*, the Lord; otherwise, the Lord God is my master, my sovereign, my husband. One of the thirty brave officers of David. 1 Chron. xii. 5.

BEALOTH, בעלות, Βαλῶθ: *which are governed, or which govern*; from בעל *baal*: otherwise, *in elevation*; from the preposition ב *beth*, in, and על *alah*, elevation: otherwise, the mistresses or sovereigns, the goddesses *Baal*.

[BEAM, *vide* EVE, *ad fin.*]

[BEAM, part of a weaver's loom; that, I believe, on which the part of the stuff that is woven is rolled, Judges xv. 1 Sam. xvii. 7.]

BEAN, בֶּעַן: *in affliction*; from ב *in*, and עני *eni*, or בען *baian*.

BEAN. It is said, 1 Macc. v. 4, 6, that the children of *Bean* were a shame, and an offence to the people of Israel, laying ambushes for them. Some think *Bean* is the name of a city, beyond Jordan, Numb. xxxii. 3: others, that *Bean* is put for *Batanæa*; others, that it is the name of a man.

BEAR,

BEAR, *ursus*; ἄρκτος, *arctos*; in Hebrew, דוב, *dob*, the growler. Bears were common in Palestine: David says 1 Sam. xvii. 34, 36, he had often fought with bears, and lions. Elisha having prophetically cursed some lads of Bethel, for insulting him, two she-bears issued from a neighbouring forest, and wounded forty-two of them, 2 Kings, xi. 23, 24. The sacred writers, to express the sensations of a man transported by passion, say, "He is chafed in his mind, as a bear bereaved," 2 Sam. xvii. 8.

The bear's claws are very hooked, and useful to him in ascending to the tops of trees: he feeds on fruits, honey, and flesh. There are white bears in the north; in Poland, Muscovy, Lithuania, and the great forests of Germany: [but, probably, this kind of bear was unknown in Palestine.]

Bears lie hid all the winter, and sleep. The male continues in this condition forty days, and the female four months: in all this time, they eat nothing. The flesh of bears was much esteemed by the ancients; even at this day, the ham of a bear, salted and smoked, is served up at the best of tables. This animal, rough and stupid as he seems to be, yet is capable of discipline; he leaps, dances, and plays a thousand tricks, at command.

The prophet Isaiah, xi. 7, describing the happiness of the Messiah's reign, says, the ox and the bear shall feed together; by the bear, say some, signifying the Gentiles, by the ox, the Jews, united in one church. Daniel, (vii. 5) in his description of the four great monarchies, represents that of the Persians under the figure of a bear, having three rows of teeth: by this, principally, intending Cyrus.

BEARD. The Hebrews wore their beards, but had, doubtless, in common with other Asiatic nations, several fashions in this, as in all other parts of dress. Moses forbids them (Levit. xix. 27) "to cut off entirely the angle, or extremity of their beard," i. e. to avoid the manner of the Egyptians, who left only a little tuft of beard at the extremity of their chins. The Jews, in some places, at this day suffer a little fillet of hair to grow from below the ears to the chin; where, as well as upon their lower lips, their beards are pretty long. When they mourned, they entirely shaved the hair of their heads and beards, and neglected to trim their beards, to regulate them into neat order, or to remove what grew on their upper lips and cheeks, Jer. xli. 5; xlviii. 37. In times of grief and affliction, they plucked away the hair of their heads and beards, a mode of expression common to other nations under great calamities. *Vide* FRAGMENT, No. XCIII.

The king of the Ammonites, designing to in-

sult David in the person of his ambassadors, cut away half of their beards, and half of their clothes; i. e. he cut off all their beard on one side of their faces; 2 Sam. x. 4, 5; 1 Chron. xix. 5. To avoid ridicule, David did not wish them to appear at court till their beards were grown again.

When a leper was cured of his leprosy, he washed himself in a bath, and shaved off all the hair of his body; after which, he returned into the camp, or city; seven days afterwards, he washed himself, and his clothes again, shaved off all his hair, and offered the sacrifices appointed for his purification. Lev. xiv. 9.

The Levites, at their consecration, were purified by bathing, and washing their bodies and clothes; after which, they shaved off all the hair of their bodies, and then offered the sacrifices appointed for their consecration. Numb. viii. 7. *Vide* TO SHAVE.

BEAST, an animal destitute of reason; usually a quadruped, and usually living on land. God created the beasts of the earth, and man, on the sixth day; he brought the fowls, and the animals to Adam, to receive their names, thereby beginning his exercise of that dominion which God had given him over the creatures. The Lord blessed man, the fowls, fishes, and beasts; commanded them to multiply, and gave them the fruits, and herbs of the earth for food. It was not till after the deluge, that God granted flesh as food to mankind; and, even then, he forbade the eating of blood, threatening to punish the violent shedding of it, and to chastise even beasts, which should shed human blood.

By the law of Moses, (Exod. xxi. 28, 29) every beast which should kill a man, or was abominably polluted, (Lev. xx. 15, 16) was punished with death. Cities guilty of apostacy, were devoted, not only their inhabitants, but their cattle. When Noah quitted the ark, with his children, and the animals, God says he made a covenant with him, his family, his descendants, and with the creatures, never to send such a deluge again over the earth, Gen. ix. 9. God, enjoining rest on the sabbath, declares, that cattle, as well as slaves, should enjoy the benefit of this repose, Isa. xx. 10. God smote in Egypt, the first-born of men and beasts; and as a memorial of his having spared the Hebrews, he commands the first-born of men, and of beasts, to be consecrated to him.

The Egyptians, among whom the Hebrews dwelt long, adored beasts; so did the Israelites, who worshipped the golden calf in the wilderness; and those who, after Jeroboam's schism, continued to adore the like figures.

The doctrine of Transignation, was common throughout the East, and even among the Hebrews;

brews; remains hereof are visible among the Jews of our Saviour's time, and perhaps in the apostles, before they had received the Holy Ghost; this opinion supposes manifestly, that *beasts* are reasonable; because, it supposes, that the same souls which animated the wisest and most understanding men, pass successively into the bodies of *beasts*.

Omnia mutantur; nihil interit: errat & illinc
Hac venit, hinc, illuc, & quolibet occupat artus,
Spiritus, æque feris humana in corpora transit,
Inque feras noster, nec tempore deperit allo.

OVID. METAM. lib. xv.

These opinions are observable, with some variety, in Philo (*de Somniis*) and in the Rabbins.

Father Pardies, a Jesuit, wrote concerning the knowledge of *beasts*; to show, that they are not destitute of thought, or understanding. Willis likewise wrote on the souls of *beasts*.

Solomon, in Ecclesiastes, whether he proposes his own thoughts, or those of the philosophers and free-thinkers of his time, expresses himself in a manner which might be understood to insinuate that *beasts* possess understanding, and reasonable souls. "I have said in my heart, concerning the sons of men, that they might see that they themselves are *beasts*; for, as one dieth, so dieth the other, yea, they have all one breath; so that a man hath no pre-eminence above a *beast*.—Who knoweth the spirit of man that goeth upward, and the spirit of the *beast* that goeth downward to the earth?" Eccl. iii. 18, 19, 21.

But we should widely mistake the import of such passages, should we infer from them, that *beasts* are equal to man, in reason, or in a capacity of religion, of knowing God, of attaining celestial felicity, and of acting on spiritual principles. The knowledge, reasoning, desires, designs of *beasts*, are limited to the discernment of what may contribute to their immediate and instant enjoyment, their temporal happiness, and the multiplication of their species. They may, indeed, determine between hot and cold, between enjoyment and danger, but not between moral good and evil, between just and unjust, lawful and unlawful; we may suppose them, if any one will insist on it, immortal and eternal; but this privilege is common to them with bodies, and matter, the essence whereof is indefectible, and cannot perish. Matter may be changed in its figure, or situation; it may rest, or may be put in motion; but it cannot be annihilated, unless God ceases to preserve it: and, in this sense, the angels themselves, and the souls of men, have no greater privilege than matter.

But what becomes of the animating principle of *beasts*, when separated from matter? We reply, that we have no principles whereby we

PART VI. Edit. IV.

can discover it; neither revelation, nor experience, nor reasoning, furnishes light in this particular. We know that God created all things for his glory; but, can *beasts* be capable of an active knowledge and love of their Creator? If not, he must be glorified by them some other way: as, doubtless, he is glorified passively by simple matter; but surely not in any other sense, than as showing forth his glory, his wisdom, power, &c.

A great objection is borrowed from Austin, against the souls of *beasts*; "under a just God, no one can be unhappy that does not deserve it." Now, if *beasts* have sense and reason, they are unhappy; they, therefore, have deserved to be so: and this desert must arise from sin. Now, supposing they have sinned, are they not then capable of virtue? of the love and knowledge of God? Let it be granted, they are miserable; since men kill, and eat them, subject them to the hardest labours, beat them, use them shamefully ill, and persecute them, without reason: if *beasts* were capable of sense and reason, would God have given sinful man such entire dominion over them?

It may be replied, that God being sovereign over his creature, may dispose of it as he pleases, without giving an account of his conduct. God created *beasts*; to man he has given dominion over them; he has permitted man to eat, and consequently, to kill them: man uses this power; of what then can *beasts*, if we suppose them reasonable, complain?—of dying? Man dies: wherein differs death by slaughter, from death by disease? Will they tell God, that they are innocent, nevertheless he subjects them to wicked, brutal, foolish men? but consider—are not mankind, the best of mankind, also subject to calamities, to diseases, &c. &c.

[On the subject of *beasts*, we should recur to the distinctions of life:—body, soul, spirit. Body we grant them; soul, *i. e.* animal life, we also grant them: this they enjoy up to fixed degrees, each possessing *that* kind, degree, power, duration, &c. appropriate to its species; transmitting *that* to its posterity, but without improvement as without variation. Herein is the animal life, or soul, distinct from reason, which is infinitely various, capable of unlimited improvements, and of strong desires after still farther acquisitions. Instinct, then, is a confined, contented, satisfied quality; reason, is directly the contrary: and this strongly characterises the active nature of spirit, which is a higher principle of life, bestowed on man for higher purposes of existence.

We should also remember, that, however *beasts* may appear to be subjected to human cruelty, yet, in fact, not one in ten millions of

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animals

animals in general, is so; witness those myriads of wild creatures around our dwellings; and those where man has no residence; witness birds, who fly from his power, those who swim, those who dwell on rocks, &c. &c.; witness the reptile tribes, the fishes, and above all, insects, in their innumerable species! and, microscopic insects! Surely not one living being in a hundred millions, ever comes under the power of man! These ideas are distinct from the consideration, that *beasts*, having no foreknowledge, are not unhappy; they have no anxious apprehensions:—these never enter into their catalogue of miseries, whereas, these are the chief among human woes: anticipations of evil, are the severest of human sufferings; and this strongly characterises the nature of reason, and manifests its capacity for extending its views into futurity: a futurity not limited by the narrow confines of time and sense.]

BEAUTY. The Hebrew נָוֶה *naveh*, which signifies *beauty*, is likewise taken for a *dwell-ing*. The Lord hath loved the *beauty* of Jacob, his temple, his selected place of abode in Jacob, Ps. xlvii. 4. In Psalm l. 2, *Sion his beauty*, may be expounded in the same manner. In Psalm lxiii. 12, Heb. the *habitation of the house*, they who continued at home, *divided the spoil* with those who went to war. The temple of the Lord, and his tabernacle, the places of his abode among men, are called his habitation. God delivered the *beauty of the Israelites*, the ark of the Lord, into the hands of the Philistines. [The idea of *excellence* suits all these places.]

BEBAI, בְּבַי: *the ball of the eye*; from בָּבָה *babah*, hollow, void. His children returned from Babylon, 623 in number, Ezra, ii. 11.

BECAH, or *Bekah*, half a shekel. A *bekah*, in Dr. Arbuthnot's Table of Reductions, is 13d. 11-16ths. In Dr. Prideaux's computation, 1. 6. The half shekel was called *bekah*, from the verb *baka*, which signifies, divided into two parts. Every Israelite paid one *bekah* yearly, for the support, repairs, &c. of the temple, Exod. xxx. 13. See Math. xvii. 23, and DIDRACHMA.

BECHER, בֶּכֶר: *first-born*, and *first-fruits*: otherwise, *in the ram*; from the preposition ב *beth*, in, and בֶּר *car*, a ram.

I. **BECHER**, son of Ephraim, chief of a family, Numb. xxiv. 35.

II. **BECHER**, son of Benjamin, father of Zemira, &c. Gen. xvi. 21; and 1 Chron. vii. 6, 8.

BECHORATH, בְּכוֹרִית: *primogeniture*, *first-fruits*. Son of Aphia, great-grandfather of Kish, father of Saul, 1 Sam. ix. 1.

BEDAD, בֶּדַד, בָּדַד: *alone*, *solitary*; from בֶּד *bad*: otherwise, *in friendship*, or *in the bosom*, or *the nipple*; from the preposition ב

beth, in, and דָּד *dad*, a nipple, or דָּד *dod*, friend, or friendship.

BEDAD, father of Hadad the Edomite. Gen. xxxvi. 35. 1 Chron. i. 46. The LXX. call him *Barad*.

BEDAN, בֶּדָן *only*, or *lever*; from בֶּד *bad*: otherwise, *in the judgment*, or *according to judgment*; from the preposition ב *beth*, in, and דָּן *dun*, judgment.

BEDAN. 1 Sam. xii. 11, says, the Lord sent several deliverers of Israel—Jerubbaal, **BEDAN**, Jephthah, Samuel. Jerubbaal, we know, is Gideon; but we nowhere find *Bedan* among the judges of Israel. The LXX. instead of *Bedan*, read *Barak*; others, think *Bedan* is Jair, of Manasseh, who judged Israel twenty-three years, Judg. x. 3. There was a *Bedan*, great-grandson to Machir, and Jair was descended from a daughter of Machir. The Chaldee, the Rabbins, and after them the generality of commentators, conclude that *Bedan* was Samson, of Dan; but I prefer the opinion, which supposes *Bedan* and *Jair* to be the same person. The names of Samson and *Barak* were added in many Latin copies before the corrections of them, by the Roman censors, were published. The edition of Sixtus V. reads, "*Jerobaal, & Baldan, & Samson, & Barak, & Jephthe.*"

BEDEIAH, בְּדִיָּה: *the only Lord*; from בֶּד *bad*, only, and יָה *jah*, the Lord: otherwise, *the lever of the Lord*, from the same; one who, after the return from Babylon, separated from his foreign wife, Ezra x. 35.

BEELIADA, בְּעִלְיָדָא: *manifest idol*, or *master of science*; from *baal*, an idol, master, and יָדָא *jadah*, to manifest, to know. A son of David, 1 Chron. xiv. 7.

BEEL-TEEM, בְּעִלְטֵעַם: *an idol*, or *he that possesses*; the *taste*, *reason*, *the discourse*; from טַעַם *takam*, the taste, and בָּעַל *baal*, master.

BEEL-TEEM, or *Rehum Beel-teem*. *Rehum* was his name, *Beel-teem* was his title of dignity; which some believe to have been counsellor, or secretary, or chief treasurer. He was the chief officer of the king of Persia, who commanded in Samaria and Palestine. He wrote to Artaxerxes, (otherwise *Smerdis*, or *Oropastes*) the successor of Cambyses, to oppose the re-building of the temple of Jerusalem, Ezra, iv. 9, & seq. [Chief Taster to the king?]

BEEL-ZEBUB, בְּעִלְזְבוּב, Βελζεβυβ: *god of the fly*; from *baal*, and זְבוּב *zebub*, a fly.

BEEL-ZEBUB. The form and quality of this ridiculous god are disputed.

Beel-zebub, or, as he is called in the Greek and Latin, *Beel-zebub*, or *Beel-zebub*, had a famous temple and oracle at Ekron. Ahaziah, king of Israel, having fallen from the terrace of his house, and received dangerous bruises, sent

to consult *Beel-zebub*, whether he should recover. 2 Kings, i. 2, 3, &c. In the New Testament, *Beel-zebub* is called *prince of the devils*, Matth. xii. 24; Mark, iii. 22; Luke, xi. 15.

Some are of opinion, that the name of *Achor*, the god invoked at Cyrene against flies, comes from *Accaron*, the city where *Beel-zebub* was worshipped: others, that the true name which the Philistines gave their deity, was *Beel-zebach*, god of sacrifice; or *Beel-zebaath*, god of hosts, or *Beel-zebul*, god of the habitation, or of heaven; and that the Jews, who delighted in disfiguring the names of false gods, by punning upon them, and who were scrupulous of calling them by their proper appellations, gave him, in derision, that of *god fly*, or *god of ordure*. The name of *Beel-zebuth*, is not very different from that of *Beel-zebaath*, god of hosts.

Some commentators suppose, that the true name of this deity was *Belsamin*, the god of heaven; others conceive, that this deity was called the *god of flies*, because he defended people from flies; as the Eleans adored Jupiter, the expeller of flies; so did the Romans too [not as the Eleans, and others by the name of Jupiter, but of *Hercules Apomyius*; though we no where read, that killing flies was one of the labours of Hercules.] Lastly, others believe that the *fly* or *beetle* accompanied his image, and gave name to it: *q. d. Baal with the fly*. The Egyptians (who lived near the Philistines) paid divine honours to the beetle. There are beetles in the Isiac Table, an ancient Egyptian performance. [There is lately added to the mass of curiosities in the British Museum, an Egyptian beetle of immense size, entirely covered with hieroglyphics and inscriptions, valued at £2,000.] Wisdom, chap. xii. 8, having said, that God sent flies and wasps to drive the Canaanites and Ammonites by degrees out of Canaan, adds, that God made those very things, to which they paid divine honours, the instruments of their punishment; which indicates, that they adored flies and wasps. There are medals, seals, and burnt-clay images, on which flies and beetles are represented; [Vide FRAGMENTS, No. LVI. See also BELZEBUB, on the PLATES] and the Ekronites, or others, might dread the same plague as the Egyptians suffered, Exod. viii. 24, & seq. [But it really does appear, that Ekron and its neighbourhood is pestered with a kind of fire-fly, or *cincinnatiæ*, whose stings occasion "a most violent burning tumour," at some seasons of the year. *Vinisauf. Hist. A. S.* vol. ii. p. 396. *Harmer.*] Why the Jews, in Christ's time, should call *Beel-zebub* the *prince of the devils*, we do not very well know.

The worship of this false god must have been

practised in our Saviour's time, since the Jews accused him of driving out devils, in the name of *Belzebul*, prince of the devils; i. e. of *Satan*, *Lucifer*, or the chief of the rebel angels. This appears by our Lord's answer: "If *Satan* cast out *Satan*, he is divided against himself; how then can his kingdom stand?" Matth. xii. 24.

It is questioned, which is the true reading of Matth. xii. 24: whether *Belzebul*, as the Vulgate; or *Belzebul*, as the Greek, and the Oriental translations from the Greek; or *Belzebuth*, as the French pronounce it? The Hebrew always reads *Belzebul*. The LXX translate, *Baal the fly*; consequently, they read *Belzebul*.

BEER, or *Beera*, באר, a well. There is a town of this name, four leagues from Jerusalem, in the way to Shechem, or Naplouse; says Maundrell, *Journey from Aleppo to Jerusalem*. It is probable, that Jotham, son of Gideon, retired to this place, to avoid falling into the hands of his brother Abimelech, Judg. ix. 21.

[There is also a *Beer* on the Euphrates, usually written *Bir* in the Maps.]

BEER-ELIM, Isaiah, xv. 8, i. e. the well of the princes, is probably the same with that mentioned, Numb. xxi. 17, under the name of the prince's well—*Beersarim*.

BEERAH, בארה, *Bapà*: the well; from באר *beer*: otherwise, who explains or illustrates; from the same: otherwise, in the light; from the preposition ב *beth*, in, and אור *aur*, light.

BEERAH, head of the tribe of Reuben; carried captive by Tiglath-pileser, 1 Chron. v. 6.

[BEER-RAMATH, the well, or declaration, of heights: or of darting; otherwise, high in light. Josh. xix. 8. The well on the heights. Vide RAMA. Eng. Tr. differs.]

BEERI, בארי, *Beûp*: my well; otherwise, in the lion; from the preposition ב *beth*, in, and אריה *ariah*, a lion.

I. BEERI, father of the prophet Hosea, Hos. i.

II. BEERI, father of Judith, wife of Esau, Gen. xxvi. 34.

BEEROTH, בארות, the wells, or illuminations; from באר *beer*, a well; otherwise, in the lights; from the preposition ב *beth*, in, and אור *aur*, light.

I. BEEROTH, a city of the Gibeonites, afterwards belonging to Benjamin, Josh. ix. 17; xviii. 25; 2 Sam. iv. 2; Ezra ii. 25. Eusebius says, *Beeroth* was seven miles from Jerusalem, toward Nicopolis. Jerom, instead of *Nicopolis*, reads *Neapolis*, or *Naplouse*. Reland prefers Eusebius's reading, *Palæst. lib. iii.*

II. BEEROTH, of the children of Jaakan. Deut. x. 6; Eusebius, *Onomast. in voce Beeroth*, says, this station of the Israelites was placed ten miles from the city of Petra. Numb. xxxiii. 31, 32, reads only *Bene-Jaakan*, instead of *Beeroth*—

Beeri-Jaakan, Deut. x. 6. [Where water is scarce, wells would naturally induce settlements, and give name to them; so *Puteoli*, the wells, Acts xxviii. 13. The property of wells would also be claimed by the residents around them; hence *Beeroth-beni-Jaakan*, the wells of the sons of Jaakan, Deut. x. 6.]

BEER-SHEBA, בֵּער־שֶׁבַע: *the well or fountain of an oath*; from בֵּער *beer*, a well, and שֶׁבַע *shabah*, an oath; otherwise, the seventh well, or well of satiety; from the same root.

BEER-SHEBA, here Abraham made an alliance with Abimelech, king of Gerar, and gave him seven ewe-lambs, in token of that covenant to which they had sworn, Gen. xx. 31. *Vide FRAGMENTS*, No. LXIII. *Beer-sheba* was given by Joshua to Judah; afterwards it was transferred to Simeon, Josh. xv. 28. It was twenty miles from Hebron, south: here was a Roman garrison in Eusebius's and Jerom's time. The limits of the Holy Land are often expressed in Scripture, by the terms—"From Dan to *Beer-sheba*," 2 Sam. xvii. 11, &c. *Dan* being the northern, *Beer-sheba* the southern, extremity of the land.

BEEES, insects producing honey. *Vide HONEY*. *Bees* were unclean by the law. Levit. xi. 23.

BEESSERTAH, בְּעֶשְׂתֵּרָה: *in his flock*; from the preposition ב *beth*, in, and עֶשְׂתֵּרָה *ash-tar*, and the pronoun ה *a*, his, [or *in his riches*, or *in the worm of the law*, or of exploration. Josh. xxi. 27; comp. 1 Chron. vi. 71. Very probably this is a contraction of *Beth Ashtaroth*; "the temple of the Goddess *Astarte*," or of *Beth Ashreh*, the goddess of the Groves.]

BEGABAR, a city beyond Jordan, the prophet Nahum's country. *Epiphan. de Vita & Morte Prophetarum*. Probably the same as *Bethabara*.

BEGGING. Moses, exhorting the Israelites to alms-giving, says, Deut. xv. 4, 7, "To the end that there be no poor among you; for the Lord shall greatly bless thee:" and, a little lower, "If there be among you a poor man, thou shalt not harden thine heart, nor shut thine hand from thy poor brother." The text of this place does not speak of *begging*; but we know there were at all times poor persons, and *beggars*, among the Jews, as well as other nations. God, himself, says, Deut. v. 11, "The poor shall never cease out of the land." And we see in the gospels, *beggars* in Jerusalem, and other places, Mark, x. 46; Luke, xviii. 35, &c. The true sense of the passage in Moses is, that God will so plentifully bless the lands of the Hebrews in the sixth year, that though there be no harvest in the sabbatical year, yet none among them would be destitute if they observed his precepts; or, it was his design to recommend

charity and alms-giving most effectually: q. d. "Be so charitable and liberal, that there may be no indigent person in Israel." The Jews, at this day, observe great order to prevent as much as possible there being any poor among them. [I have been told to the contrary, in England. But, since the first edition of this work was printed, the Jews have established a considerable Hospital for their poor, at Mile-End, near London. They have, also, obtained an Act of Parliament, authorizing them to enforce the payment of rates laid on their own people, for the support of their own poor: and it is hoped that the English Jews may not be behind their brethren in other countries, in their attention to the wants of the impoverished members of their community.] In the more considerable towns where they are settled, they have several confraternities, one whereof has the care of collecting alms for the poor; another for the redemption of captives; a third, for endowing young maidens. The Talmudists have a maxim, that they were never to send away a poor man without giving him something, if it were but a grain of corn. They give alms, and make collections public and private; and it is rare to see street-beggars of their nation, even in places where they are numerous.

BEGUAI, בִּגְוַי, *Bayai*: *vide BIGUAI*. He and his sons returned from Babylon with Zertubabel, Ezra, ii. 2, 14.

BEHEMOTH, בְּהֵמָה: from בֵּהֵם *behem*, animal: here in the plural. [q. THE ANIMAL?]

[Some have observed, that the Egyptian words preserved in Scripture, are all either in the plural form, or the feminine termination: they, therefore, suppose this to be an Egyptian word.]

BEHEMOTH. In Job (chap. xl. 40) is described an animal, called *Behemoth*, whose particular properties are narrated at large. Bochart has taken great pains to prove, that this is the *hippopotamus*, or river-horse: Sanctius thinks it was an ox: the Fathers suppose it was the devil: but, says CALMET, we agree with the generality of interpreters, that it is the *elephant*. *Behemoth*, in Hebrew, signifies beasts in general, particularly of the larger kind. The Rabbins tell us, that *Behemoth* is the largest four-footed creature that God created; that, in the beginning, he made two, male and female; the female he killed and salted, to reserve it as an entertainment for the elect, whenever the Messiah shall come: the male is still living, but when his time comes, God will kill it, and give it to the Israelites, who shall then rise from the dead. They are so fully convinced of these extravagancies, that they often swear by the share they are to have of *Behemoth*. *Vide FRAGMENTS*,

MENTS, No. LXV. and the PLATES, MEDALS of EGYPT. *Vide* ELEPHANT.

BEIZA, or *Beizath*, בֵּיזָה. This word, in Hebrew, signifies *an egg*; also, a measure used among the Jews: they say, *an egg* contains the sixth part of a *log*—three cubic inches 2-3rds. The *Beiza* was likewise a gold coin among the Persians; it weighed forty drachmas, and from this the word *besam* was formed; a *besam* is worth two *dinars*, and a *dinar* worth twenty or twenty-five drachmas. The Persians say Philip of Macedon owed Darius, king of Persia, a thousand *beizaths*, or *golden eggs*, for tribute-money; and that Alexander the Great, succeeding Philip, refused to pay them, saying, *the bird which laid these eggs, was flown into the other world*. *Vide* ALEXANDER THE GREAT.

BEL, בֵּל, בִּלָּה: *ancient*; from בָּלָה *balah*, to grow old, to perish: otherwise, *nothing*; from בֵּל *beli*, *not*, whence בִּלְמָה *belimah*, *nothing*.

BEL, or **BELUS**, the first king of Babylon, who, after death, received divine honours in that city, and throughout Chaldaea. We do not know whether Nimrod, or *Belus* the father of Ninus, or some other king, were the first worshipped under this name; or whether it were the Sun, Saturn, or Jupiter. (*Vide* BABEL.) Jeremiah, l. 2, speaking of the destruction of Babylon, by the Medes and Persians, says, "Babylon is taken, *Bel* is confounded, *Mero-dach* is broken in pieces." In another place, "I will punish *Bel*, in Babylon, and I will bring forth out of his mouth that which he hath swallowed, and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall." This was executed under Cyrus, Darius son of Hystaspes, and the princes who succeeded them. *Vide* BABEL.

The Babylonians worshipped *Bel* as a god; they attributed to him the gift of healing diseases; they believed he ate and drank like a living person. Baruch (vi. 40, *Apoc.*) says, that a dumb person was presented to him, that he might restore the use of speech, as though he were able to understand. And Daniel (*Apoc.*) relates his detection of the cheat of *Bel's* priests, who came every night through private doors, to eat what was offered to their deity. *Vide* BABEL, TOWER OF BABEL.

BELA, בֵּלָה: *which swallows up and destroys*.

I. **BELA**, *Bala*, or *Zohar*. Gen. xiv. 28.

II. **BELA**, son of Beor, king of Dinhabah, in the east of Edom, Genes. xxxvi. 32.

III. **BELA**, son of Benjamin, chief of a family, Numb. xxvi. 38.

IV. **BELA**, son of Azaz. 1 Chron. v. 8.

BELEUS, or *Belus*, a little river of Judæa, which falls into the Mediterranean, about two

furlongs from Ptolemais. Pliny says, *lib. xxxvi. cap. 26*, it rises from a lake, and does not run above four miles. Its waters are not good to drink; its bottom is marshy; but the water of the sea, flowing into its channel, washes the sand; and of this they make glass. The bank, from whence the sand is taken for this use, is not above five hundred paces in extent, and though for so many ages much has continually been carried away, yet it remains inexhaustible. Josephus, and Tacitus, *lib. v.* speak of it, as well as Pliny; but the authors who treat of the holy wars, take no other notice of the sands of *Belus* than of something then out of use, and known only by the writings of the ancients. It is said the making of glass originated from this river.

BELGA, בִּלְגָה: *refreshment*, or *renewing*; from בָּלַג *balag*: otherwise, *old age of the body*; from בָּלָה *balah*, to grow old, and גָּוָה *gavah*, the body. Chief of the fifteenth band of priests, established by David, 1 Chron. xxiv. 14.

BELGAI, בִּלְגֵי: *old age of the valley*; from בָּלָה *balah*, to grow old, and גַּי *gai*, a valley. Of the sacerdotal family: one who signed the covenant with the Lord, after the return from Babylon, Nehem. x. 8.

BELIAL, בִּלְעִי, Παράνομος, or Βελλιάς: *wicked, of no account*; from בֵּל *bel*, or בֵּלִי *beli*, *not*, or *without*, and יָלַח *jahal*, to do well; that is, *who does no good*. Vulgate, *without a yoke, a libertine*.

BELIAL is plainly Hebrew, *absque jugo*—implying a wicked worthless man; one resolved to endure no subjection; a rebel; a disobedient fellow; [an uncontrollable.] The inhabitants of Gibeah, who abused the Levite's wife, have the name of *Belial*—unrestrainables—given them, Judg. xix. 22. Hophni and Phineas, the high priest Eli's sons, are likewise called *sons of Belial*—of uncontrollableness—because of their crimes, and their unbecoming conduct in the temple of the Lord.

In later writings, *Belial* denotes the devil. Paul says, 2 Cor. vi. 15, "What concord hath Christ with *Belial*?" Whence we infer, that in his time the Jews, under the name of *Belial*, understood the devil, [as the patron, and epitome of licentiousness] by this term in the Old Testament.

BELL. Moses ordered, that the lower part of the blue robe, which the high-priest wore in religious ceremonies, should be adorned with pomegranates and *bells*, intermixed [alternately] at equal distances. The pomegranates were of wool, blue, purple and crimson; the *bells* were of gold. Exod. xxviii. 33, 34, Moses adds, "And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh

cometh out; that he die not." Some of the Hebrews believe that these little *bells* were round; others, that they were such as were commonly in use.

The kings of Persia are said to have had the hem of their robes adorned like that of the Jewish high-priest, with pomegranates and golden bells. The Arabian ladies, who are about the king's person, who serve and divert him, have little gold bells fastened to their legs, their neck and elbows, which, when they dance, make a very agreeable harmony. The Arabian princesses wear on their legs large hollow gold rings, containing small flints, that sound like little bells when they walk; or they are large circles, with little rings hung all round, which produce the same effect. These rings are open in one place, in the form of a crescent, through which they pass the small of the leg; besides these, they have abundance of flat bobs fixed to their hair, which is plaited, and hangs long behind; these, when they walk, give notice that the mistress of the house is passing, that so the servants in the family may behave themselves respectfully, and strangers may retire, to avoid seeing the person who advances. *Traité des Caravannes, par M. Buzeron, p. 83. M. D'Arvieux. Coutumes des Arabes, cap. 17.*

It was, therefore, in all probability, with some such design of giving notice that the high-priest was passing, that he also wore little *bells* at the hem of his robe; it was a kind of public notice that he was about to enter the sanctuary. In the king of Persia's court, no one might enter the apartments without giving warning; not by knocking or speaking, but by the sound of something, Judith, xiv. 8, 9. Thus, the high-priest, out of respect, did not knock by way of notice, when he entered the sanctuary; but, by the sound of the little *bells* at the bottom of his robe, he, in a manner, desired permission to enter, "that the sound of the *bells* might be heard, and that he be not punished with death."

As to the number of the bells worn by the high-priest, authors are not agreed. If they were small, there might be many used in embellishing the bottom of the high-priest's robe.

BELLS are frequently mentioned in Scripture; they were sometimes used in the temple. The figure of them is not known. In 1 Chron. xv. 19, the Hebrew terms them *מִצְלֹחִים הַחֹשֶׁת לְהַשְׁמִיעַ* *mizleoth, or mizlothaim*: they were of copper, their sound was sharp, and was audible at a great distance. The prophet Zechariah speaks of *bells of the horses*, i. e. probably hung to the bridles (or foreheads), [or belts round the neck] of war-horses, that thereby they might be accustomed to noise, Zech. xiv. 20. A horse which had not been trained, nor used to wear

bells, was by the Greeks called—one that had never heard the noise of *bells*. The mules employed in the funeral pomp of Alexander the Great, had, at each jaw, a gold bell. *Vide Scholiast. Aristoph. in Ravis, & Etymologic.* ἐν κυνοδίῳ; & *Hen. Steph. in Thes. in κωδωνσφαλεροπόλο.*

BELLY: this word is often used as synonymous with gluttony; "The Cretans are always liars, evil beasts, *slow bellies*," Tit. i. 12; and, "There are many whose God is their *belly*," Philip. iii. 19. And, Rom. xvi. 18, "They serve not the Lord Jesus, but their own *bellies*."

Belly is used, likewise, for the heart, the bottom of the soul. "The words of a tale-bearer go down into the innermost parts of the *belly*," and wound the very bottom of the soul, Prov. xviii. 8. And, Prov. xx. 27, "The spirit of man is the candle of the Lord, searching all the inward parts of the *belly*;" the spirit of man is like the light of God, which penetrates the very bottom of the soul. And, Prov. xxii. 18, "Preserve the lessons of wisdom; if thou keep it within thy *belly*," in thy heart, "it will not break out upon thy lips." *Vulgate.*

The belly of hell, the grave, or imminent danger of death. The author of Ecclesiasticus says, that he was delivered from the *deep belly* of hell: and Jonah, that he cried to the Lord *out of the belly of hell*,—from the bottom of the sea, from the great fish's belly. *Vide* HADES.

BELMA, בֵּלְמָא : *nothing, nullity* ; כָּל *bel*, or from בִּלְמָה *belimah* : *otherwise, extreme old age* ; בָּלָה *balah*. The same as *Baal-meon, the master of the habitation*.

BELMA, or *Belmon*, near the valley of Esdraelon. Judith, vii. 3.

[BELMAIM, the waters of Bel, or Belus. Judith vii. 3.]

BELMEN. Judith, iv. 4. *Gr.* the same, probably, as *Beel-main*; perhaps, *Abel-main*, of Naphtali, 2 Chron. xvi. 4; *Abel-mehtra*, as the Syriac reads, Judith, iv. 4, and vii. 3. So that *Belmen*, *Belma*, *Belmaim*, and *Abel-mehola*, may be the same place.

BELSHAZZAR, בלשצצר, Βαλζάσαρ: *master of the treasure, or who lays up treasure in secret*; from בעל *baal, master*, and אצר *otzer, treasure*.

BELSHAZZAR, son of Evil-merodach, and grandson to Nebuchadnezzar. This prince made an entertainment for a thousand of his courtiers, at which every one drank according to his age. *Diodor. Sicul. Bibl. lib. xviii.* Belshazzar ascended the throne of Chaldæa, A. M. 3444. He made this great entertainment in 3449; so that we allow him to have reigned but four years, Dan. v. 1, 2, &c. The king, deluded by wine, commanded the gold and silver vessels to

BEL

to be produced before him, which Nebuchadnezzar, his grandfather, had brought from the temple of Jerusalem, that he might drink out of them, with his wives, his concubines, and his court: presently there was an appearance, as it were, of a man's fingers writing on the wall over-against the candlestick. *Belshazzar* observing this, was greatly astonished, and commanded all the diviners and sages of Babylon to be fetched, to explain this writing. *Vide* FRAGMENTS, No. CCV.

He promised great honours, but the Magi could comprehend nothing of this writing, which increased the disorder and uneasiness of the king and his court. The queen-mother, wife to the late Nebuchadnezzar the Great, [*vide Origen & Theodoret. apud Hieronym. in Dan. v. also* FRAGMENTS, No. XVI.] coming in, told *Belshazzar* of Daniel and his prophetic spirit. The king sent for him; Daniel performed what he required, was clothed with scarlet, received a gold chain, and was proclaimed the third person in the kingdom. That very night *Belshazzar* was killed, and Darius the Mede took his kingdom.

We are perplexed to reconcile profane history with this account in the sacred writings. It is generally believed that Evil-merodach was succeeded by Neriglissor; Neriglissor by Laborsaoardoch; and that *Belshazzar* is the same with *Nabonidas*, or *Labyrites*.

All the marks whereby *Nabonidas* is described in history, agree with *Belshazzar*. Herodotus, *lib. i.* says, that *Nabonidas* (or *Labyrites*) was the last king of Babylon; that he was not of Neriglissor's or of Laborsaoardoch's family; but was the son of the great queen Nitocris. *Belshazzar*, in like manner, is in Daniel the last king of the Chaldeans, son to a king of Babylon, (who can be no other than *Evil-merodach*) and to whom the queen dowager, by her influence over him, should seem to have been mother. Daniel, v. 2, calls *Belshazzar* the son of Nebuchadnezzar; but in the style of the Hebrews, grandsons or descendants are often named sons. Jeremiah, xxvii. 6, 7, says expressly, "the nations shall be subject to Nebuchadnezzar, to his son, and to his grandson, till the time come for vengeance on himself, and his country."

But whatever variations may be observed in historians, the result of their accounts is constant and uniform—that the prophecies against Babylon were, for the most part, literally fulfilled, at the death of *Belshazzar*. This city was then besieged by an army of Medes, Elamites, and Armenians, according to the predictions of Isaiah, chap. xiii. 17; xxi. 2; and Jeremiah, chap. l. 11, 27, 28, 29, 30, that the fords

BEN

of the river should be seized; that confusion and disturbance should prevail throughout the city; that the bravest of the inhabitants should be disheartened; that the river Euphrates should be made dry, Jerem. l. 38; li. 36; that the city should be taken in a time of rejoicing; that its princes, sages, and captains, should be overwhelmed with drunkenness, and should pass from a natural to a mortal sleep, Jerem. li. 39, 57; that the city which was formerly so beautiful, so powerful, and so flourishing, should become a dwelling for bitterns and unclean birds, Isaiah, xiv. 23. [These particulars not only deserve the reader's notice in themselves, but also in the circumstance of their being delivered in *progression*: not all together; nor all by the same prophet; but at different times: the succeeding adding what a former had omitted, yet all agreeing in the same general issue and description.]

BELTESHAZZAR, or *Balshazzar*, בלשעצר; *who lays up treasures in secret*; from בלס *balat*, *secretly*, and אצר *atsar*, *to lay up*; otherwise, *he that is in the polisher of the treasure*; from ב *in*, לטש *latash*, *the polisher*, and אצר *atsar*, *the treasure*: or, *he that secretly endures pain and pressure*. The name given to Daniel, at the court of Nebuchadnezzar, Dan. i. 7.

BEN, בן: *son*; otherwise, *who builds*; from בנה *banah*: otherwise, *intelligent*; from בון *bun*.

BEN-ABINADAD, בן-אבירד: *son of Abinadab*; from בן *ben*, *a son*, and *Abinadab*; *my father is a prince, or my father is liberal*. Governor of the country of Dor; he married Taphath, daughter of Solomon, 1 Kings, iv. 11.

BENAIAH, בנייה, Βαυα: *son of the Lord*; from בן *ben*, *a son*, and יה *jah*, *the Lord*: otherwise, *the understanding of the Lord*; from בון *bun*, *to understand*, and יה *jah*, *the Lord*.

I. BENAIAH, son of Jehoiada, captain of David's guard. He took the two lions of Moab, *i. e.* the two cities of *Ar*, or *Ariel*; or the city *Ar*, divided into two parts by the river *Arnon*. He also killed a lion in a pit, in time of snow. He killed a giant five cubits high, who was armed with sword and spear, though he himself had a staff only in his hand. He adhered to Solomon against Adonijah; was sent by Solomon to kill Joab; and was made generalissimo in his place, 1 Kings, i. 36; ii. 29.

II. BENAIAH, or *Benanias*, son of Paath-Moab. After the return from Babylon, he separated from his foreign wife, Ezra, x. 30;—as did also

III. BENAIAH, son of Banai, and

IV. BENAIAH, son of Parosh.

[**BEN-AMMI**, son of my people, a son of Lot by his daughter, Gen. xix. 38. He was the father of the *Ammonites*.]

BEN-DEKAR,

BEN-DEKAR, בן-דקר, *viç dakáp*: *son of him that pierces and divides*; from בן *ben*, a son, and דקר *dacar*, to pierce, to divide: governor of several cities under Solomon, 1 Kings, iv. 9.

BENE-BERAK, a city of Dan. Josh. xix. 45. The Vulgate makes two cities of it, *Bane* and *Barak*.

I. **BENEDICTION**, or *Blessing*. The Hebrews, under this phrase, often understand—presente made by one friend to another; in all probability, because such are generally attended with blessings and compliments, both from those who give, and those who receive, Genes. xxxiii. 11; Jos. xv. 19; 1 Sam. xxv. 27; xxx. 26; 2 Kings, v. 15, &c.

II. **BENEDICTIONS**. Solemn blessings pronounced, or prayed for, by the priests, and by them given, i. e. wished to the people, in certain ceremonies. Moses says to Aaron, "Thus shall ye *bless* the children of Israel, saying unto them, *the Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance unto thee, and give thee peace.*" Numb. vi. 23, &c. He pronounced these words standing, with a loud voice, and his hands elevated and extended. The prophets also, and other inspired men, frequently blessed the servants and people of the Lord. The Psalms are full of *benedictions* of this nature. The patriarchs, when dying, *blessed* their children and families. God ordains, that on the arrival of Israel in the promised land, the whole multitude should be convened between the mountains Ebal and Gerizim, and that *blessings* should be published on mount Gerizim, for those who should observe the laws of God, and *curses* on mount Ebal against the violators of those laws. This was performed by Joshua, after he had conquered part of the land of Canaan, Jos. viii. 30, 31. *Vide* EBAL.

III. **BENEDICTION** signifies likewise—*abundance*. "He that soweth sparingly, shall reap sparingly; and he who soweth with *benediction*, shall reap with *benediction*"—*abundance*. 2 Cor. ix. 6. And again, "I exhorted the brethren that they would go before unto you, and make up before-hand your *blessing*, that it may be, as it really is, a *blessing*, and not of covetousness." And Jacob, Gen. xlix. 25, wishes his son Joseph "the *blessings* of heaven above," or rain and dew in *abundance*; "*blessing* of the deep that lieth beneath," or water from the springs; "*blessings* of the breasts and of the womb," fruitful women and cattle. "Thou fillest all things living with *benediction*," with *abundance* of thy benefits, Ps. cxiv. 16. [The idea is **LIBERALITY**.]

IV. **BENEDICTION**, *Valley of Blessing*; in the tribe of Judah, near the Dead Sea, and Engeddi, called the *Valley of Berachah*, or *Blessing*, after the miraculous victory of Jehoshaphat over the confederated army of Ammon, Moab, and Edom. 2 Chron. xx. 23, &c.

[**BENE**, or **BENE-BERAK**, *sons*; or *buildings*, or *understandings*. Josh. xix. 45. This name is by some taken as two names; by others as only one name. It was a city in the tribe of Dan; probably where the "*sons of Berak*" were established. Some suppose *Berak* means a *flash of lightning*.]

BENE-JAAKAN, בן-יעקן, Μαακάν: *son of Jaakan*, from בן *ben*, a son, and *Jaakan*. [*Sons of trouble, or of labour*; otherwise, *builders of trouble, or of labour*: or *understandings in labour, or trouble*. Numb. xxxiii. 31. the sons of *Jaakan*; and in Deut. x. 6. *Beeroth-bene-Jaakan*, the wells of the sons of *Jaakan*.]

Jaakan may signify, one who is adorned with a collar, or bracelet; by his fond parents, perhaps, says Simon.]

BEN-GABER, בן-גבר, *son of man*, or of the strong and powerful; from גבר *gabar*, or גבור *gibbor*, stout.

BEN-GABER, son of Gaber, of Manasseh; he possessed the cities of Jair, and the region of Argob, beyond the Jordan, 1 Kings, iv. 13.

BEN-HADAD, בן-חדד, *son of Hadad*.

I. **BEN-HADAD**, son of Tabrimon, king of Syria; came to assist Asa, king of Judah, against Baasha, king of Israel; he obliged Baasha to return and succour his own country, and to abandon Ramah, which he had undertaken to fortify, 1 Kings, xv. 18. This *Ben-hadad* is probably *Hadad*, the Edomite, who rebelled against Solomon, at the end of that prince's reign, 1 Kings, xi. 25.

II. **BEN-HADAD**, king of Syria, son of the above *Ben-hadad*; made war against Ahab, king of Israel, A. M. 3103, thirty-seven years after the war of *Ben-hadad* I. against Baasha. *Vide* AHAH. *Ben-hadad* was defeated, and lost all his baggage. His generals told him that the God of the Hebrews was god of the mountains only, and that he must attack Israel in the plain; where the God of Israel had no power. *Ben-hadad* pursued this advice the year following; but the Israelites killed 100,000 of *Ben-hadad's* people. *Ben-hadad* concealed himself, to avoid falling into the hands of Ahab. *Vide* FRAGMENTS, No. XXV.

Then *Ben-hadad's* servants advised to beg their lives of king Ahab; they went to him, therefore, and said, "Thy servant *Ben-hadad*—Ahab said, "he is my brother, bring him to me." *Ben-hadad* being come to Ahab, this king

king received him into his chariot, accepted his conditions of peace, and let him go. *Vide* FRAGMENTS, No. XLII.

About twelve years afterwards, A. M. 3115, the same *Ben-hadad* declared war against Jehoram, son of Ahab; but the prophet Elisha discovered *Ben-hadad's* plans to Jehoram, and thereby disappointed them, 2 Kings vi. 8, & *seq.* *Ben-hadad* suspected treachery in his officers; but learning, after a while, that his projects were revealed by Elisha, he resolved to seize the prophet, and understanding he was at Dothan, he sent thither a detachment of his best troops; the prophet struck them with obscurity of vision, and led them into Samaria, before they perceived it. Some years afterwards *Ben-hadad* again besieged Samaria, and the famine became extreme in the place: but, in the night-time, a panic fear struck the Syrian host; they imagined that Jehoram had procured an army of Hittites and Egyptians; and thought only of saving themselves by flight.

The next year, Elisha being gone towards Damascus, *Ben-hadad*, then fallen sick, sent Hazael with presents to the man of God, to learn from him whether there were hopes of his recovery? He answered, *Go, tell him thou mayest certainly recover; however, the Lord hath showed me that he shall surely die.* Hazael returning to Damascus, told *Ben-hadad* that his health would be restored; the next day he took a thick cloth, which he dipped in water, and spread it over the king's face, who speedily died. Hazael succeeded him. *Vide* FRAGMENTS, No. VII.

III. BEN-HADAD, son of Hazael, mentioned above. Jehoash, king of Israel, recovered from *Ben-hadad* all that Hazael had taken from Jehoahaz, king of Israel, his predecessor, 2 Kings, xiii. 3, 24, 25. Jehoash beat him three times, and compelled him to surrender all the country beyond Jordan, i. e. the lands belonging to Gad, Reuben, and Manasseh, which Hazael had taken.

Josephus calls those princes *Hadad*, who, in Scripture, are named *Ben-hadad*, i. e. son of *Hadad*; adding that the Syrians of Damascus paid divine honours to the last *Hadad*, and Hazael, in consideration of the benefits of their government, and particularly because they adorned the city of Damascus with magnificent temples.

BEN-HAIL, בן־חַיִל *viòs ðunarw̄n*: son of strength, or of riches, or of fortifications: otherwise, of grief and pain; from חַיִל *chail*, power, treasure, &c. Jehoshaphat sent him to the cities of his dominions to instruct the people, 2 Chron. xvii. 7.

BEN-HENNON, בן־הֶנּוֹן: son of Hennon; from בן *ben*, a son, and הֶנּוֹן *hon*, riches: other-

wise, the son of him that deceives and makes sorrowful; from הֶנּוֹן *hom*, to afflict [2 Chron. xxviii. 3, xxxiii. 6. This may be derived from the Arabic to *deplete*, to draw out the voice in grief: "son of INTENSE LAMENTATION." *Vide* HINNOM, Valley of.]

BEN-HENNON, or BEN-HINNON, or *Geh-hinnon*, or *Geh-bene-hinnon*, i. e. the valley of the children of *Hinnon*, south-east of Jerusalem. Some say, it was the sink to Jerusalem, and an emblem of hell; which is called *Gehenna*, *vide* GEHENNA. This valley was likewise called *Tophet*, *vide* TOPHET. *Vide* also the MAP OF JERUSALEM.

BEN-HESED, בן־חֶסֶד: son of pity, or of insult; from חֶסֶד *chesed*. Governor of Sochoh, and Hopher, under Solomon, 1 Kings, iv. 10.

BEN-HUR, בן־חֹר, *Benw̄p*: son of the cavern, or the hole, or whiteness; from חֹר *chur*: otherwise, of liberty; from חָרַר *charar*, according to the Chaldee and Syriac, to make free: governor of Ephraim, under Solomon, 1 Kings, iv. 8.

BEN-JAMIN, בן־יָמִין: son of the right hand; from יָמִין *jamin*, the right hand, and בן *ben*, a son.

BEN-JAMIN, the youngest son of Jacob and Rachel. Jacob journeying from Mesopotamia, southward, with Rachel in company, she was surprised with the pains of child-bearing, about a quarter of a league from Bethlehem, (Gen. xxxv. 16, 17, &c.) and died, after the delivery of a son, whom, with her last breath, she named *Ben-oni*, i. e. the son of my sorrow: but Jacob called him *Benjamin*, i. e. the son of my right-hand. He is often called in Scripture *Jemini* only, i. e. my right hand: בן־יָמִין *Ben-oni*, בן־יָמִין *Ben-jamin*.

During the famine which afflicted Canaan, Jacob sending his sons into Egypt to buy corn, kept *Benjamin* at home. Joseph, who well knew his brethren, though they did not discover him, not seeing *Benjamin* among them, enquired very artfully whether he were living? and gave them corn, only on condition they would bring *Benjamin* to Egypt; he also detained Simeon till their return. Jacob, after great reluctance, at last permitted *Benjamin* to undertake the journey.

Joseph now seeing *Benjamin* among his brethren, carried them to his house, made them eat with him, but not at his own table; and, in the distribution which he made of the meat he sent them, *Benjamin's* portion was five times larger than that of any other. After this, Joseph commanded his steward to fill their sacks with corn; and in the sack belonging to the youngest, to put the silver cup which he used, and the money which *Benjamin* had brought

to pay for his corn. When Joseph's brethren were gone out of the city, he sent his steward after them, who reproached them with their robbery. He searched all their sacks; and in that of *Benjamin* the cup was found. They returned to Joseph, who after much solicitude on their part, and tears on his part, discovered himself to them, fell on *Benjamin's* neck, kissed him, and all his brethren; and invited them into Egypt, with their father. He gave to each of them two suits of raiment; but to *Benjamin* five suits, with three hundred pieces of silver.

After this, Scripture says nothing of *Benjamin*. Jacob says of this tribe, "*Benjamin* shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil," Gen. xlix. 27. Moses, in his last song, says of *Benjamin*, "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders," Deut. xxxiii. 12. These words, "*Benjamin* is a ravaging wolf," are allusively applied to St. Paul, who was of the tribe of *Benjamin*; but much more properly to the valour of this tribe. *Vide* Judges, xx.

BENINU, בנינו: our sons, our architects, or masons; our intelligent. [A Levite, Neh. x. 13.]

BENO, בנו: his son; from בן *ben*, a son, and the pronoun ו *o*, his: otherwise, his edifice; from בניה *beniah*: otherwise, his understanding; from בון *bun*.

BEN-ONI, בן-און, υἱος ὀδυνῆς *us*: son of my pain; from בן *ben*, a son, and און *on*, grief, pain, and ו *i*, my, or mine. See BENJAMIN.

BEN-ZOHEH, בן-זוח, υἱος ζαχθ: son of separation; from זוח *zachach*, to separate: otherwise, son of this fear, or of this bruising; from the pronoun זו *zu*, this or that, and זח *chath*, or זחח *chathath*, fear, &c. Son of Ishi, 1 Chron. iv. 20.

BEON, בען, Βαου: in affliction; from the preposition ב *beth*, in, and און *honi*, or *honi*, affliction or misery: otherwise, in the answer, or in the song; from אנה *hanah*, to sing, to answer: otherwise BEAN, Numb. xxxii. 3. [From the Syriac, deprecation. Some suppose this to be a contraction from *Beth-aun*, "the temple of dwelling," (i. e. of *Baal*.) I rather think the ideas are distinct; and that possibly it may refer to the root *oneh*, and import "the deity of clouds:" or the ruler over clouds: the sovereign in, or among clouds, the meteors of heaven; which we know was one character of Jupiter; "cloud-compelling Jove." *Vide* PLATES, MEDALS of PERSIA, No. 4.]

BEOR, burning; from בערה *beherah*: otherwise, foolish, mad, beast; from בער *bahar*, or

בער *bahir*, stupid, beast: father of Bela, king of Dinhabah, in Edom, Gen. xxxvi. 32.

BERA, or Bara, ברע, Βαλχα: in evil; from the preposition ב *in*, and רע *rah*, bad, evil: or, in the companion; from רעה *roke*: otherwise, in crying; from רוע *ruah*. ["The Well:" or explanation, or declaration; otherwise, in his light. A town in Judah, Judges ix. 21.]

I. BERA, king of Sodom, in the time of Abraham; was tributary to Chedorlaomer, king of Elam. *Bera*, and four other kings of neighbouring cities, supported probably by the people around them, rebelled against the Elamites. Chedorlaomer, in company with three other kings, came and attacked Sodom, Gomorrah, Admah, Zeboim, and Zohar, plundered them, and carried off the spoil to Hobah, a little beyond the springs of Jordan. [See the PLATES: Map of CANAAN to Genesis.] Abraham pursued, overtook, and dispersed them; recovered the booty, and restored to *Bera*, and to the other kings of the Pentapolis, what had been taken from them, Gen. xiv. This is the first war expressly mentioned in Scripture: it happened A. M. 2092; ante A. D. 1912.

II. BERA, or rather *Beera*. Eusebius places a city of this name eight miles from Eleuthropolis, north. *Vide* BEER.

BERACHAH, ברכה: benediction and genuflection; from ברך *barac*. 1 Chron. xii. 3.

BERAIAH, בראיה: the creature of the Lord; from ברה *barah*, and יה *jah*, the Lord: or fattening; from ברא *bari*, fut, big: otherwise, in vision; from the preposition ב *beth*, in, and ראה *raah*, to see. 1 Chron. viii. 21.

BEREA, Βερέα: his well; from באר *ber*, a well, and the pronoun ה *ah*, his or her's.

[BEREA, his well, or his son, or his declaration. 1 Mach. ix. 4. Is this the same town as BERA?]

BEREA, Βερέα: heavy; from βαρος, weight.

BEREA, or Beroe, a city of Macedonia, near Mount Cithaues; where St. Paul preached the gospel with success. See the honourable character of the people, Acts, xviii. 10. See the PLATES, MEDALS of BEREÆ.

BERED, or Barad, ברד *hail*: otherwise, in the descent; from the preposition ב *beth*, in, and ירד *jarad*, to descend: otherwise, in the ruling; from רוד *rud*, to rule, and ב *in*.

BĒRED, a city in Judah, near Kadesh. The Chaldees call it *Agara*; the Syriac, *Gedar*; the Arabic, *Jader*; the same, perhaps, as *Arad*, or *Arada*, (Numb. xxxiv. 4.) in the south of Judah.

BERENICE, Βερνίκη: one that brings victory; Gr. φερω, I bring, and νικος, victory. If we derive it from the Hebrew, it may signify a well of perfume.

1. **BERENICE**, daughter of Agrippa the Great, king of the Jews, and sister to Agrippa the younger, also king of the Jews. She was first betrothed to Mark, son of Alexander Lysimachus, alabarch of Alexandria; afterwards she married Herod, king of Chalcis, her own uncle, by the father's side. Joseph. *Antiq. lib. xx. cap. 5.* After the death of Herod, she proposed to Polemon, king of Pontus and part of Cilicia, that if he would be circumcised she would marry him: Polemon accepted this offer, and the match was consummated. But *Berenice* did not continue long with him. She returned to her brother Agrippa, with whom she lived in such a manner as made all the world talk of her. Juvenal notices this incestuous commerce between the brother and the sister:

Deinde Adamas notissimus, & Berenices
In digito factus pretiosior: hunc dedit olim
Barbarus; incestæ dedit hunc Agrippa sorori.

SATIR. VI. v. 156.

Berenice was present with her brother Agrippa, and heard the discourse of Paul before Festus, at Cæsarea of Palestine. Titus, son of Vespasian, had a friendship for *Berenice*, and Vespasian himself made her large presents. *Tacit. Hist. lib. ii. cap. 81.* Some have said that Titus would have married her, had she not been a foreigner, and a queen, which connection the Roman laws forbade.

BERESCHITH, בְּרֵאשִׁית, *iv* ἀρχῇ: in the beginning; from the preposition בְּ *beth*, in, and רֵאשִׁית *reshith*, beginning.

BERESCHITH, in principio. This name the Hebrews give to the book of Genesis, because it begins with the word *bereschith*, in the beginning. *Vide* CABALA.

BERI, בִּרְיָ: from the Chaldee בִּרְ *bar*, a son, and the pronoun י *i*, my; otherwise, my wheat; from the Hebrew בִּרְ *bar*, and the same pronoun; or lastly, my well, from *beer*, a well. Son of Zophah, of Asher. 1 Chron. vii. 36.

BERIA, בְּרִיעָה: in the company, in evil, in clamour; from the Hebrew בְּרִיעָה *ruah*, and ב, in. Son of Asher, and father of Heber and Malchiel. Gen. xlvii. 17. Head of a family. Numb. xxvi. 44.

BERITH, or *Baratres*, a city of Phœnicia, on the Mediterranean, between Biblos and Sidon, 400 furlongs north from Sidon.

It is questioned whether Scripture speaks of this place? Some are of opinion, that the god *Berith* (*vide* BAAL-BERITH) was worshipped here, and that from him this city received its appellation; others derive it from *Beroe*, daughter of Venus and Adonis, the deity most honoured in this country; others, from *beroth*, wells, or springs; some, from *berith* a covenant, *q. d.* the god of covenants or contracts. There

are several cities of this name in Palestine. David carried off a great quantity of brass from the towns of *Bera* and *Berothai*, in Syria, 2 Sam. viii. 8. *Vide* the PLATES, Medals of BERYTUS.

BERODACH-BALADAN, בִּרְדָּאךְ, Βαρδὰχ: who creates contrition; from בָּרָא *bara*, to create, and דָּאָ *daca*: otherwise, the son of death, or of thy vapour; from בֵּר *bar*, a son, and אֵד *ed*, vapour, and the pronoun י *ec*, thine: otherwise, the wheat, or the purity of thy cloud; or of thy vapour. 2 Kings, xx. 12.

[BAAL-ADON? the sovereign Lord.]

BERODACH-BALADAN, son of Baladan, king of Babylon. He sent ambassadors to Hezekiah, king of Judah, with letters and presents, on receiving information that he had been sick, and was recovered in a miraculous manner. Hezekiah, extremely pleased with the arrival of these ambassadors, showed them the riches and beauties of his palace. Afterwards, God sent Isaiah to tell Hezekiah that every thing in his palace, with the sight whereof he had entertained these foreigners, would be carried to Babylon. *Vide* FRAGMENTS, No. II. also for the following article, see the same FRAGMENT.

BEROSUS, the Babylonish historian, was, by nation, a Chaldean; and by office a priest of Belus. Tatian (*contra Gentes*) says, he lived in the time of Alexander the Great, and dedicated his work to king Antiochus, the third after Alexander, *i. e.* Antiochus Theos, or perhaps, Antiochus Soter; for the many years between Alexander and Antiochus Theos (some reckoning 64 from the death of Alexander to the first year of Antiochus Theos) might induce us to prefer this sense. *Berosus* having learned Greek, went first to the isle of Cos, says Vitruvius, *lib. ix. cap. 7*, where he taught astronomy and astrology; and afterwards to Athens, where he acquired so much reputation by his astrological predictions, that in the Gymnasium, where the youth performed their exercises, a statue, with a golden tongue, was erected to him, as Pliny says, *lib. vii. cap. 37*. Josephus and Eusebius have preserved some excellent fragments of *Berosus's* history, which greatly elucidate many places in the Old Testament; and without which it would be difficult to produce an exact series of the kings of Babylon. Joseph. *de Bello*, *lib. iii. cap. 2*, & *de vita sua*, *lib. ii. cap. 25*.

BEROTH, בְּרוֹת, λεκτών, ἐκ λεκτών: the wells; from בִּרְ *bar*: otherwise, the purities; from בִּרְ *bar*, pure, [or covenant, or cypress.]

BEROTH, (2 Sam. viii. 8,) a city conquered by David: probably *Beroe* of Syria, or *Berytus* in Phœnicia; [see BERTH] or,

BEROTHAI, or *Berothai* (בְּרוֹתַי, the well of

of the Lord,) between Hethalon and Emesa, Ezek. xlvi. 16. See BEEROTH.

BERSABA, a town in Galilee. South of Upper Galilee, and north of Lower Galilee.

[BERSHEBA, *well, or spring of swearing; or, well of saturation, or the seventh well*, Gen. xxi. 14, 3; xxvi. 33. Josh. xix. 2.

Ptolemy writes *Bersanam*. From Josh. xix. 2, it should appear that there were two places named *Sheba*, one of which was distinguished by *Beer*, or the *well*, prefixed. But this may be read, "*Beersheba* otherwise *Sheba*." The LXX. read *Samaa*, which approaches the *Bersanam* of Ptolemy. *Bersheba* was on the borders of Judea and Egypt. Amos v. 5; Neh. xi. 27, 30.]

BERYL, the eighth stone in the high-priest's pectoral, Exod. xxviii. 10. The Vulgate, and LXX. call it *Beryl*; the Hebrew, *Jasphe*. We have already observed, that the proper significations of the Hebrew names of precious stones are unknown to us.

BESETHA, one of the mountains on which Jerusalem was built. It lay north of the temple. See the PLATES, MAP of JERUSALEM.

BESIRA, i. e. the well of Sirah, 2 Sam. iii. 26. Josephus places *Besira* twenty furlongs from Hebron.

BESODEIAH, בְּסוּדִיָּה: *in the secret, or counsel of the Lord*; from the preposition ב *beth*, in, and סוד *sod*, secret, or advice, and יה *jah*, the Lord: father of Meshullam, Neh. iii. 6.

BESOR, בִּשְׁוֹר: *evangelization, or incarnation*; from בִּשְׁוֹר *bisher*: otherwise, *in the ox, or the wall*; from the preposition ב *in*, and שוֹר *shur*, an ox, &c. [1 Sam. xxx. 9, 10, 21. Simon thinks, rather from the Arabic, *cold*, or the cold waters. Perhaps it denotes the *spread-ing waters*: "the wide-spread brook."]

BESOR, or *Bosor*, a brook which falls into the Mediterranean, between Gaza and Rhinocorura; or between Rhinocorura and Egypt, according to Jerom. This is the *brook of the wilderness*, Amos. vi. 14, which many have taken, unadvisedly, for the river of Egypt, mentioned in Scripture, which is the eastern branch of the Nile, Josh. xv. 4, 47; 2 Chron. vii. 8.

BETAH, בֵּטָח, БѢТАХ: *confidence*; from בֵּטָח *batach*: otherwise, *in the hardening or rubbing*; from the preposition ב *beth*, in, and טח *tuach*, to harden, or rub. [Fidelity: confidence, i. e. of the inhabitants.]

BETAH, or *Beten*, a city of Syria-Zobah: taken by David from Hadadezer, 2 Sam. viii. 6; possibly the *Beten* which Joshua, xix. 25, mentions as belonging to Asher; or *Bathne*, in Syria, between Beroœa and Hierapolis.

BETEN, בֶּטֶן: *belly, or terebinthus*.

[Josh. xix. 25. A town in the tribe of Asher, whose territories being mountainous, some suppose this city was situated in a hollow, or *belly*, between the hills: others, perhaps more probably, think it might take its name from some famous tree, of the terebinthine kind, which grew in the neighbourhood. The Arabic signifies *low, depressed*; and is much like the Greek *cælo*: whence *Cælo-Syria*, Syria in the *hollow*, or the *belly*; i. e. of Mount Lebanon: or between Libanus and Anti-Libanus. Vide BETONIM.]

N. B. In many of the following words, BETH may signify either house, or temple.

BETHABARA, בֵּית־אֶבְרָא: *the house of passage*; from בֵּית *beth*, a house, and אֶבְרָא *habar*, passage: otherwise, *in anger*; from עֲבָרָה *haberah*: otherwise, *in the wheat*, [or *fruits*] according to the Syriac.

BETHABARA, beyond Jordan, where John Baptist baptized, John. i. 28. The Latin, instead of *Bethabara*, reads *Bethania*; but the true reading is *Bethabara*, as Origen, Chrysostom, and Epiphanius observe: thought to be where Israel passed the Jordan under Joshua; the common ford of this river. [Probably the same as *Beth-barah*, Judges vii. 24. It was, no doubt, a regular passage over the river Jordan; and, as such, was resorted to by the Midianites when discomfited by Gideon. Whether it were also the passage adopted by the Israelites under Joshua is uncertain.]

BETH ACHARA, בֵּית־אֶחָרָה: *house of the vineyard*; from בֵּית *beth*, a house, and אֶחָרָה *cherem*, a vineyard: otherwise, *house of their knowledge*; from אֶחָרָה *nicar*, and אֶמ *am*, their's.

BETH-ACHARA, or *Beth-haccerim* (Jerem. vi. 1) a city situated on an eminence, between Jerusalem and Tekoa. Malchiah, son of Rechab, was prince of *Bethhaccerim*, Nehem. iii. 14. [In the tribe of Benjamin. "The temple surrounded by a vineyard:" and therefore most probably dedicated to Bacchus god of vines.]

[BETH AGLA, *house of festivity, or of their revolutions*.

1. A city in Judah, Josh. xv. 6. Eng. Tr. BETH-HOGLA.

2. A city in Benjamin, Josh. xviii. 19, 21.

The Syriac and Arabic, says Simon, signify a *partridge*: whence he would render "the place of a partridge," i. e. a place abounding in partridges. Hiller rather supposes the residence of a person of the name of *Agla*, or *Chogla*, "Partridge's house." May it denote the temple of the deity attended by a partridge? Why not, as well as by a peacock, as Juno was?

BETH-ANATH, בֵּית־אֲנָת: *house of a song, or of the answer, or of affliction*; from בֵּית *beth*,

beth, a house, and חַנָּה *hanah*, a song, an answer, or from חָנִי *honi*, affliction. A city of Naphtali "The temple in the vale," or of the echo. *Vide* the following article.

[BETH-ANITH, Josh. xix. 38; Judges i. 33. Possibly "the temple in the echoes," or parts (of mountains, probably,) where a repetition of sound was remarkable, so that this was a natural phenomenon. But it may also mean that the temple had an echo in itself; like the whispering gallery, for instance, in St. Paul's cathedral. If it refer to songs sung in public processions, then it marks part of the worship there performed: and these might be reverberated by the construction of the temple, or by the form of the hills around it.]

[BETH-ANOTH, the same as BETH-ANITH, Josh. xv. 59. It may further be said, on these names, that *anoth*, or *onith*, imports *low*, or in a *vale*; and such is a probable place for an echo to be formed in. *Vide* ANATHOTH, which is said to import "the *tows*," or, "low towns;" and it is described as being situated in a valley. Roberts's *Itin.* p. 70 Monconys, p. 301.]

BETHANY, Βηθανία: house of song, or of affliction; from חַנָּה *hanah*, or חָנִי *honi*: otherwise, house of obedience; from חָנָּה *hanu*; otherwise, house of the grace of the Lord, from חָנָּה, and יְיָ *jah*, the Lord.

BETHANY, John, xi. 18, was fifteen furlongs, or about two miles from Jerusalem, at the ascent of the Mount of Olives, east of Jerusalem, on the way to Jericho. Here Martha and Mary dwelt, with their brother Lazarus, whom Jesus raised from the dead: here, likewise, Mary poured perfume on our Saviour's head. [This village was famous for its figs; which are mentioned among the Rabbins as subject to tithing. Some think the name is *Beth-Athene*, and that *Athene* signifies the dates of palm-trees, not yet ripe. "The house of unripe dates." Could it be derived from the same idea as the goddess *Athene*, i. e. Minerva?—*Beth*, the temple, of *Athene*.]

BETHANIM, a village four miles from Hebron, and two miles from Abraham's turpentine tree.

BETH-ARABAH, בֵּית־הָעֲרָבָה: the house of the flat country, or of mildness, or of caution, or of the night, or of the willow; from עֲרָב *harab*. A city of Judah (Josh. xv. 6); afterwards given to Benjamin, Josh. xviii. 22.

[BETH-ARAM, the house of rising; or of pregnancy; or of their mountain. A city in Gad, Josh. xiii. 27. *Vide* BETH-HARAN.

Probably the house of a man named *Haram*; but if this were a temple, then it imported the temple at the shambles, or butchery, where meat is cut into joints: or else, that the deity

himself had been cut into parts, or jointed: of which we have a story in the history of Osiris, who was disjointed, and all his members, except one, were gathered and united by Isis. May this refer to a sovereign, all whose provinces except one were lost, but regained to the kingdom of his successor?]

[BETH-ARBEL. Hosea x. 14, is *Arbel*, a city of Gallilee, say some. Jos. *Antiq. lib.* xii. cap. 18.]

BETH-AVEN, בֵּית־אָבֶן, Βαταβεν: the house of vanity, of iniquity, of trouble, of strength; from אָבֶן *aven* or *on*.

BETH-AVEN, the same as *Bethel*. After Jeroboam, son of Nebat, had set up his golden calves at *Bethel*, the Hebrews, who adhered to the house of David, in derision called this city *Beth-aven* [בֵּית־אָבֶן, *Bethaven*, בֵּית־אֵל, *Bethel*] i. e. the house of nothing, or the house of iniquity, instead of *Bethel*, "the house of God," as Jacob had formerly named it. *Vide* BETHEL. Hosea iv. 15; x. 5; x. 8; xii. 12. Amos v. 5. 1 Sam. xiv. 23.

[It is usually supposed that this name is by a kind of paranoimasia changed from *Beth-el*, the house of God, to *Beth-aven*, the house of vanity. It may, however, be queried, whether this *Aven* or *Aun* is not the *Ann* or *On* of Egypt, and the *Aum* or *Om* of the Hindoos: so that the antiquity of the name is little, if at all, short of that of *Bethel*. The probability is that what Jacob and his family would refer to Jehováh, the Canaanites, &c. would refer to their supreme deity *Ann*, so that they intended no degradation or dishonour in the application of this term. If it could be proved that, at an early period, this word *Ann* was taken in the sense of *labourer*, *machinator*, the maker of all things, the *Demivrgus* of later times, then there would be some probability that *el*, or *al*, meaning—power, the powerful in action, *Beth-el* was not far from synonymous with *Beth-aun*,—"the power of universal activity in generation."]

BETH-AZMAVETH, בֵּית־עֲמָוֶת, 'Αζαμωθ: strong, house of death; from עָמָו *hazaz*, force, and מָוֶת *maveth*, death. [House of the strength of death. Nehem. vii. 28. From the Arabic, the temple of the near approach of death: Simon understands this *azmoth*, when the name of a person, as importing that his mother was near dying when in labour of him: but possibly it imports that the worshippers brought their dying friends to this temple to expire in its precincts. We know that such a custom obtained in various places, as in India, the dying are brought to the banks of the holy river Ganges to expire. Can it import that the deity here worshipped had himself been in imminent danger of death?]

BETH-HARAN,

BET

BETH-HARAN, בֵּית־הָרָם, Βηθαραμ: *the house of women with child*; from רָחַם *harah*: otherwise, *the house of their mountain*; from הָר *har*, a mountain, and the pronoun כָּם *am*, *their's*: otherwise, *the house of elevation*; from רָמַם *ramam*.

BETH-ARAN, בֵּית־אֶרֶן, Βαρθάρων: is also *the house of him who sings*; from רָנָן *ranan* to sing.

BETH-ARAN, or *Beth-haram*, or *Beth-aramphtha*, afterwards called *Livias*, was beyond the Jordan, toward the Dead Sea, Numb. xxxii. 36. Jos. *Antiq. lib. xviii. cap. 3.*

BETH BAAL-MEON, Josh. xiii. 17; BAAL-MEON, Numb. xxxii. 37. *Maun, Pale-m'aun, &c.*

BETH-BARAH, בֵּית־בָּרָה: *the house of his son*; from בָּר *bar*, a son, and the pronoun אָה *ah*, *his* or *her's*: otherwise, *a chosen or pure house*, or *house of corn*; from בָּרַר *barar*, or בָּר *bar*. A place beyond the Jordan, Judg. vii. 24. Probably **BETHABARA**. [More probably a contraction of *Bethabara*; the house of passage, John i. 28. Simon thinks this is from the Chaldee *Bera*, a desert or uncultivated place; and the probability is, that adjacent to the Jordan, if near the Dead Sea, such a place should be found, and adapted for a ferry-house.]

BETH-BASI, Βαθβασα: *the house of confusion, of shame, of hashfulness*; from בֹּשׁ *bosh*, to blush, to be ashamed. A city of Judah, which the two Maccabees, Simon and Jonathan fortified, 1 Macc. ix. 62, 64.

BETH-BIREI, בֵּית־בִּרְאִי: *the house of my creator*; from בָּרָא *bara*, to create, and the pronoun י, *my*: otherwise, *the house of my health*, or *of my choice*; from the same word. [1 Chron. iv. 31. Simon thinks *Berai* signifies *chosen*; and *beth-berai* "the house of Berai." Perhaps it is derived from **BERET** to cause to eat, to feed; in which case it would import a temple to the deity who feeds us, or communicates food: the god of the plough, *Zeus Arotrius*;—Ceres, the goddess of corn, &c. &c. among the Heathen. The word being feminine, and the plural making *Beruth*, I would query, whether the name of the city *Berytus*, at present pronounced *Bairout*, may derive from it; if so, we know this goddess at once; and she may be seen on many medals of cities on the coast. See the **PLATES** of **ARADUS**, **BERYTUS**, **TYRE**, &c.]

BETH-CAR, בֵּית־כָּר: *the house of the lamb*; from כָּר *car*, a lamb: otherwise, *the house of knowledge*, from כָּר *nichar* [or of digging.] A city of Dan; 1 Sam. vii. 11.

BETH-DAGON, בֵּית־דָּגָן: *the house of corn*; [or of fruits] from דָּגָן *dagon*: otherwise, *habitation of the fish*; from דָּג *dag*: or rather, *the temple of the god Dagon*. 1 Macc. x. 83.

BET

I. BETH-DAGON, a city of Asher, Josh. xix. 27, temple of *Dagon*. Comp. 1 Sam. v. 2, 5.

II. BETH-DAGON, a city of Judah, Josh. xv. 41; so called, probably, because here was a temple of *Dagon*, before the Israelites took it. ["The temple of the *Aun* coming out of the fish." For the explanation of this emblem, vide **FRAGMENTS**, Nos. CLX. and the **PLATES** of **DAGON**. The emblem appears on our medals of Corinth, though under some variation, yet to the same effect; a child delivered by a fish, after having been borne in safety through the boisterous ocean. See the **PLATES**.]

BETH-DIBLATHAIM, vide **DIBLATHA**: *the house of Diblatha*.

BETHEKED, or *Beth-akad*, (2 Kings. x. 12, 14) which some construe in a general sense—a *shearing-house*, or, *the house of shepherds binding sheep*. But the LXX. and others, take it for a place between Jezreel and Samaria; the same, perhaps, as *Bethker*.

BETHEL, בֵּית־אֵל: *the house of God*; from בֵּית *beth*, a house, and אֵל *el*, God. 1 Chron. viii. 28.

BETHEL, a city west of Hai, on the confines of the tribes of Ephraim and Benjamin, Gen. xii. 8; xxviii. 10: here Jacob slept, and had a dream of great import and consolation to him. Vide **JACOB**. Eusebius says, *Bethel* was twelve miles from Jerusalem, in the way to Sichem.

The Rabbins tell us, that the stone on which Jacob rested his head at *Bethel*, was put into the sanctuary of that temple, which was built after the return from the Babylonish captivity; that the ark of the covenant was placed on this stone; and that long after the ruin of the temple, the Jews had a custom of lamenting their calamities upon it. The Mahometans believe their temple of Mecca to be founded on this very stone; and have a great veneration for it.

It has been thought, that Jacob's pouring oil on the stone at *Bethel*, gave occasion to a superstition among the ancients of erecting *Betuli*, which were stones anointed and consecrated to the memory of great men, after their death. Sanchoniathon attributes the invention of these *betuli* to Saturn. Damascius, cited in Photius's *Bibliotheca*, says these *betuli* were consecrated to the heathen gods; to Saturn, to the Sun, and other deities. Hesychius says, that the ancients called *betulus* the stone which Saturn swallowed, thinking to devour his son Jupiter. Asclepiades, cited by Damascius, relates many surprising things of the *betuli*, dedicated to Venus of Aphek.

[**BETHEL**, in Benjamin, was not very far from Jerusalem: the breadth of the tribe of Benjamin only intervening. *Bethel* was also called

called *Beth-aven*, properly, I suppose, *Beth-aun*, where *Aun* is the same deity as is otherwise called *On*: and probably is the *Eli-oun* of San-choniatho, in which appellation both names *El* and *Aun* appear to be united, *vide* BETH-AVEN. In Judges, iv. 5, it is said of Deborah, that she lived between Ramah and *Bethel* in mount Ephraim: the Targum says, she had gardens in Ramatha; olive trees yielding oil in the valley; and a house of watering in *Bethel*. A mountain, 1 Sam. xiii. 2.]

BETH-EMEK, בית-עמק: *house of the vale, or of the depth*; from עמק *hamak*, hollow, deep, [or profound.] A city of Asher, Josh. xix. 27. [Rather, "the temple in the valley," or dale. We may conjecture that such an edifice might stand low down on the declivity of a hill, or bank, rather than in the very bottom of a valley: but this unquestionably must have been regulated by local circumstances.]

BETHER, בֶּתֶר, ὁρη κοιλωμάτων: *division*; from בָּתַר *bathar*, to divide: otherwise, in the turtle, or in the trial, or perquisition; from the preposition ב *beth*, in, and תָּרַר *thor*, or *thur*, turtle; according to several readings. [CRAGGY mounts, or in examination, or contemplation: in Syriac, posterior, the mountains of clefts, or fissures. *Vide* BETH-PEOR.]

BETHER. The mountains of *Bether* are mentioned in the Song of Solomon, viii. 14. The Vulgate reads *mountains of perfume*. Several Latin copies read *Bethel*, Cant. ii. 17: but the Hebrew in both places reads *Bether*. Some take this place to be *Bethoron*, called *Bether* in Eusebius, *Bithara* in Josephus, and *Bethra* in an old itinerary. *Bether* was taken by the emperor Adrian, in Barchochebas's rebellion. *Vide* BARCHOCHEBAS. Others will have it to be *Betharis*, between Cæsarea and Diospolis, noticed in the ancient itinerary just mentioned; or lastly, to be *Bether*, mentioned by the LXX. Jos. xv. 60, among the cities of Judah. I take it to be *Upper Bethoron*, or *Bethora*, between Diospolis and Cæsarea. Eusebius speaks of *Betharim*, near Diospolis, and when he mentions *Bether*, taken by Adrian, he says, it was in the neighbourhood of Jerusalem. *Hist. lib. iv. cap. 6.* See BETHORON.

BETHESDA, Βηθεσδα: *house of effusion*; from עָשָׂה *eshed*: or *house of mercy*; from בֵּית *beth*, a house, and חָסֶה *chesed*, pity or mercy. [Rather "the spring house;" the house where the spring issued: which spring, in the instance of the pool of *Bethesda*, might be intermitting and medicinal.]

BETHESDA, in the Vulgate *Bethzaida*, otherwise called *Piscina probatica*, because the sheep were washed in it which were designed for the sacrifices, called in Greek pro-

bata. *Bethesda*, as many interpreters expound it, signifies—the *house of mercy*, probably because the sick who lay under the porticos that surrounded it, here found shelter. Others explain it, בית אשר, *domus effusionis*, the sink-house or drain; supposing the waters which came from the temple, and where the victims were washed, flowed hither.

Eusebius and Jerom say, that in their time were two fishponds, or a kind of double reservoir, shown at Jerusalem: ONE of which was filled every year with rain water; THE OTHER with water of a deep red colour, as if some of the blood of such victims as formerly were washed there still tinged it. The gospel informs us, that there were five porches about this pool, and many sick persons constantly waiting, in order to descend into the water when it was stirred; for an angel came down at some times, and stirred the water; the first who then plunged into it was cured, he his disease what it might. *Vide* FRAGMENTS, No. LXVI.

[BETH-EZEL, the house of a neighbour, Mic. i. 11.]

BETH-GADER, בית-גדר, Βηθ-Γαδερ: *the house of the wall, or of the heap*; from גָּדַר *gader*. A man of Caleb's family. 1 Chron. ii. 51.

[It might, however, be an emblem of a fruit having partitions, *locula*; as the orange, pomegrate, &c. accompanying an image of the divinity; as, for instance, Proserpina, who was detained by Pluto; having eaten of a pomegranate, in his infernal dominions.]

BETH-GAMUL, בית-גמול, Βηθ-Γαμουλ: *the house of recompence, or of the weaned, or the house of the camel*; from גָּמַל *gamul*, a camel, or to wean. A city of Moabites, in Reuben, Jerem. xlviii. 23.

[Or the house of a person named *Gamul*: we have such a name, 1 Chron. xxiv. 17. It might be an image of a camel, attending the deity in the temple. Among the Hindoos the planet Venus rides on a camel. The camel occurs on the medals of some of the Arabian provinces.]

[BETH-HACCEREM, the house of the vineyard, or temple of the vine.

The Middoth, cap. 3, hal. 4, says, the stones of the altar, and of the ascent to the altar, were brought from the valley of *Beth-Cerem*, being dug out from thence beneath the barren land. From thence they brought whole stones, on which no tool of iron had come.]

BETH-HANAN, בית-חנן, Βηθ-Χαναν: *house of grace, or of mercy, and of gift*; from חָנַן *chanan*. [1 Kings iv. 9. Or the house of a person named *Hanan*: whose name implies as much as *Deodatus*, &c. a favour given (i. e. by God.)

BETH-JESHIMOTH, בית-יהשמוט, Βηθ-Ιησιμουτ: *the house of desolation, or of desolate places*; from בֵּית *a house*, and יָשָׁם *jasham*, to make desolate;

desolate: otherwise the house of placing or position; from שָׁם *shum*, to put or place: otherwise the house of denomination; from שֵׁם *shem*, a name.

[No doubt but this name might denote "the temple in the desert" or wilderness: yet, as the root imports to place, put, or enclose, it might refer to a Deity, "the temple of the inclosers," (feminine) or inclosures: as meat is *inclosed* in a cover, or dish, when brought to table, Gen. xxiv. 33; as Joseph was *enclosed* in his coffin, Gen. l. 26; as a man may be said to *enclose* any thing in the hollow of his hand, Judg. xii. 3. Possibly this may refer to Adonis *enclosed* in his coffin, and lamented accordingly; or perhaps it may denote Diana, the goddess of hunting, (not omitting her brother Apollo) who *enclosed* game in her nets; but comp. Ezek. xiii. 18, for another idea of *enclosing*, i. e. of persons for licentious purposes. See also FRAGMENTS, No. XII. with the PLATES.]

BETH-JESHIMOTH. A city of Reuben, Josh. xii. 3; xiii. 20, afterwards possessed by the Moabites. Ezekiel foretold the destruction of this and other cities of Moab, Ezek. xxv. 9.

BETH LEBATH, בֵּית לֵבָי: *the house of lionesses*; from לָבִי *labi*, a lioness, Josh. xix. 6.

[BETH-LEBAOTH, house of leopards, or house of hearts, letters, or signs; otherwise, house of arrivals. A city in Simeon, Josh. xix. 6, called Lebaoth, chap. xv. 32.]

"The temple of the deity whose attendant was a leopard;" or heart-spotted pard: i. e. Bacchus, whom we often find so attended, though his proper companion should be the Indian tyger. Compare BETH NIMRA. Some think this leopard was a lion or lioness, Heb. *labia*. Vide GUR BAAL. See the PLATES; MEDALS of JERUSALEM, No. 5, and SIDON, No. 10.]

BETH-LEHEM, בֵּית לֶחֶם: *the house of bread*; from לֶחֶם *lechem*: otherwise, *the house of war*; from מִלְחָמָה *milchamah*, war. [The former from its fertility, perhaps, including viands of other kinds, as well as bread.]

I. BETH-LEHEM, or *Beth-lechem*, a city in Judah, Josh. xvii. 7; generally called *Bethlehem of Judah*, to distinguish it from another *Bethlehem* in *Zebulun*. [The city of David. Judges xix. 1; 1 Sam. xvi. 4; Micah. v. 2; Matth. ii. 1; Luke ii. 4; John vii. 42. It was fortified by Rehoboam, 2 Chron. xi. 6; Ezra ii. 21.] It is called likewise *Ephrath*, (*Bethlehem Ephrata*) and its inhabitants *Ephrateans*, Gen. xlviii. 7; Mic. v. 2. [*Ephrath* is thought to signify *plentiful, fertile, abundant*; and *Ephrath*, high fertility: i. e. of the lands, &c.]

The fertility of the fields around *Bethlehem* is mentioned by several travellers; as Cotovicus, *lib. ii. cap. 8*. Rauwolf, P. III., *cap. 22*.

De la Valle, P. I. Epist. 13. Doubdan, *cap. 16*. Le Bruyn, *cap. 51*. De Breves, p. 171. Grobenius, *cap. 27*. Breuning, *Itin. iii. cap. 18*. Comp. Bissele *Topothes. Palest.* p. 49. Adrichomius, *Theat. Ter. Sanct.* p. iii. 41.

The following is Volney's description of it, Trav. vol. ii. p. 332.

"The second place deserving notice, is *Bait-el-lahm*, or *Bethlehem*, so celebrated in the history of Christianity. This village, situated two leagues south-east of Jerusalem, is seated on an eminence, in a country full of hills and vallies, and might be rendered very agreeable. The soil is the best in all these districts; fruits, vines, olives, and sesamum succeed here extremely well; but, as is the case every where else, cultivation is wanting.

"They make a white wine, which justifies the former celebrity of the wines of Judea, but it has the bad property of being very heady."

Ebn Haukal says, "At a distance of six miles from Jerusalem is a village called *Beit al-lehem*. Here Jesus (on whom be peace!) was born of his mother; and it is said that the date or palm tree, of whose fruit Mary ate, and which is celebrated by mention in the Koran (chap. xix. chapter of Mary) has been placed in the dome, or vault here, and held in high veneration and respect."

This city was not considerable for its extent or its riches, but was glorious on account of the Messiah's birth, which was appointed to be in it. Micah extolling this pre-eminence of *Bethlehem*, says, "Thou *Bethlehem Ephratah*, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, who is to be ruler in Israel;" or who is the Messiah, as the Chaldee paraphrast has translated it. Vide *Jonathanis Targum, Bibl. Polyg. Lond.* The prophet had no design certainly of describing David, who had been born at *Bethlehem* many ages before he wrote; but referred to Christ, who was born in this city many ages afterwards.

Several difficulties are started relating to this prophecy of Micah, which foretels the birth of the Messiah at *Bethlehem*. First, Matthew (ii 6) reads, "And thou, *Bethlehem of Judah*, art NOT THE LEAST of the cities of Judah;" whereas the text of Micah runs, "And thou *Bethlehem*, though THOU BE LITTLE among the thousands of Judah." Secondly, Micah says, "Out of Judah shall He come forth unto me, who is to be the ruler in Israel, whose goings forth have been from of old, from everlasting." It is objected that here is a contrariety between Matthew and Micah, one of whom says, that *Bethlehem* is SMALL among the cities of Judah; the other says, that it is NOT THE LEAST of the cities.

cities of Judah:—but may not a city though *little*, yet not be the *least*?

It is also answered, that Matthew might read the text of Micah interrogatively—"And thou *Bethlehem*—art thou *too small* to be ranked among the cities of Judah?" If so, he gives the true sense of the prophet, "Thou art not the least." Some critics maintain that the Hebrew word *Zehir*, generally translated *small*, signifies likewise the contrary; and they cite Jer. xlviii. 4; xlix. 20; Zech. xiii. 7, where *Zehir*, as the Jews agree, signifies heads, principals of the people. Jerom and others are of opinion, that Matthew recorded the passage in Micah historically, not as it was written in that prophet but as it had been produced by the priests to Herod; so that they should be accused of false readings, if such it was.

[May not a city be *small* in extent—yet not the *lowest*, the meanest, the least; but on the contrary, of great dignity and consequence by reason of other circumstances, such for instance as its being a royal seat, or of great antiquity, or illustrious for learning, as a university, &c. or for other privileges? May this be the sense of the passage? "*Bethlehem* though of narrow extent as a city, yet is of great dignity as the appointed birth-place of the Messiah:" *i. e.* small, but honorable.]

As to the second difficulty, the Jews generally acknowledge that the Messiah should come out of *Bethlehem*; but they maintain that this prophecy of Micah has no regard either to Jesus or to the Messiah. He whom Micah speaks of, say they, shall be "ruler in Israel:" verse 3, "The remnant of his brethren shall be converted, and re-united with the children of Israel." Jesus as man never reigned over Israel, and if he be God, he can have no brethren over whom to reign:—the answer is, that *Christ* as God certainly had no brethren; but as the son of Mary, and as born of the Jewish nation, Jesus had brethren. The prophet in this place carefully distinguishes his temporal birth at *Bethlehem* from "his goings forth," which, says he, have been from of old, from everlasting.

Bethlehem is situated on the declivity of a hill, six miles from Jerusalem.

The cave wherein it is said our Saviour was born, was not strictly in the city, but rather without *Bethlehem*. Jerom says it was to the south. The inn whither the Virgin Mary and Joseph repaired, was probably a caravanserai, where guests were received *gratis*; but where nothing was found them but shelter: *vide* FRAGMENTS, No. XXIII. As the crowd was great, Joseph and Mary were obliged to repose in a cave, which usually served as a stable. It is certain the ancients mention the birth of Jesus Christ as

PART VI. Edit. IV.

having happened in a cave. Jerom informs us, that Adrian, to erase the memory of the place where Jesus Christ was born, planted over the cave a grove of tall trees, in honour of Adonis; so that when the festivals of that infamous deity were celebrated, the holy grotto echoed with the lamentations made in commemoration of the lover of Venus. Origen, *lib. i. contra Celsum*, Hieron. *sæpe*, Epiphanius. *hæres. cap. 1.* Nyssen. *orat. de S. Christi Nativitate*, Athanasius. *Theodoret. &c. Hieronym. Ep. ad Paulin.*

[The present state of *Bethlehem* may be best learned from Chateaubriand, and Dr. Clarke, among modern travellers. The original church built by the Empress Helena, over the cavern of the manger, still exists, but blended with the necessary repairs and restorations from the devastations of inimical hordes of Mahometans, &c. during the Croisades, and especially at the close of the thirteenth century.

In the church are the remains of Mosaics, also of paintings on wood, certainly very ancient. [Also of various decrees of synods and councils of early ages.] Two spiral staircases, each composed of fifteen steps, open on the sides of the outer church, and conduct to the subterraneous church, which is situated immediately beneath the choir of the church above. This crypt is irregular in its form; it is hewn out of the rock, is lined and floored with marble, and is illuminated by thirty-two lamps. At the further end is said to be the birth-place of the Redeemer. It is marked by beams of silver radiating from a spot of white marble, incrustured with jasper. Around it are inscribed the words:

IN DE VIRGINE MARIA
JESVS CHRISTVS NATVS EST.

It is said, the manger was hewn out of the rock; a block of marble is shewn in the place. This crypt is also adorned with pictures; but not of much antiquity. Near it are said to be the Chapel of the Innocents, and their Sepulchre: also the sepulchres of St. Jerom, of Eusebius, and of the female saints, Paula and Eustochia. The tomb of Rachel, near *Bethlehem*, is no antiquity. Chateaubriand did not observe in the soil around *Bethlehem* the fertility usually ascribed to it.

Dr. Clarke found *Bethlehem* a larger place than he expected. He descended into the valley of *Bethlehem*, where he found a well of "pure and delicious water," which he thinks, is that so ardently longed for by David, 2 Sam. xxiii. 15. It is possible, however, that some succeeding traveller may find a well more accurately answering to that described by David, as being "*by the gate*" of the town: (D'Arvieux says, "After having seen the fa-

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mous cistern of *Bethlehem*, and having drank of its water, which we found excellent, we arrived at *Bethlehem*,"—from Jerusalem :) but Josephus seems to countenance the idea of Dr. Clarke, by placing the scene of the story in a valley. Dr. Clarke allows the authenticity of the cave of the Nativity, though he doubted of many things shewn in Jerusalem. The convent is not in the town, but adjacent. It has the air of a fortress; and might even stand a siege against the Turks. It manufactures crucifixes and beads for the devout; and marks religious emblems on the persons of pilgrims, by means of gunpowder. Both the town of *Bethlehem*, and the convent, are built on the ridge of a hill, which overlooks the valley reaching to the Dead Sea, (of which it commands a distinct prospect) so that any phenomenon elevated over *Bethlehem*, would be seen from afar in the East country, beyond the Dead Sea.]

11. BETH-LEHEM, of Zebulun, Josh. xix. 15; Judg. xii. 10. This city is scarcely known, but by its bearing the same name as that which gave birth to king David, and to Jesus Christ, the King of kings.

BETH-MAAKA, בֵּית-מַעֲכָה, *a house pressed*; from *mahach*. Vide ABEL-MAACHA. [The house of compression, or of contrition, or the settled house. 2 Sam. xx. 14; 1 Kings, xv. 20; 2 Kings, xv. 29.]

The root *Maucha* seems to imply the pains of labour, or child birth: so that probably this temple was dedicated to *Diana Lucina*, or the goddess presiding over parturition. Vide MAACHAH.]

BETH-MAON, בֵּית-מַעֲוֶן, οἶκος Μάων: the house of habitation: otherwise, the house of sin; from *avon*, iniquity. [The house of small dwellings; or of transgression. More probably "the temple of Maon." Vide BAAL MAON, with the allusions to *Pale' Maon*, *passim*. BETH-MEON was not far from Tiberias: for the men of Tiberias went to *Beth-Meon* to be hired; and the men of *Beth-Meon* came to Tiberias for the same purpose: and each was hired according to the custom of these places respectively. *Jerus. Bava Mezia*, fol. 11. 2. [A city of the Moabites, in the tribe of Reuben, *Jerem.* xlvi. 23.]

BETH-MARCABOTH, בֵּית-מַרְכָּבוֹת, Βηθμαρκαβωθ: house of chariots; from *racab*: otherwise, habitation of bitterness extinct; from *marar* *marar*, bitterness, and *cabah*, to extinguish; [or of commutation. A city of Simeon. Josh. xix. 5; 1 Chron. iv. 31. Compare Solomon's cities for chariots, 1 Kings, iv. 26; 2 Chron. i. 14; ix. 25.]

As this appears to have been a temple, most probably it imports "the temple of the deity in

a chariot drawn by four horses:" not a *recab*, drawn by two; but a *marecab*, or chariot, drawn by a full set. Vide the PLATES: Eastern CHARIOTS, on 1 Sam. vi. This plainly points at the solar Deity, Apollo, or the Deity of splendor. In the medals this representation is frequent. The moon has, properly, only two horses to her car. See the Medals of CORINTH, No. 25. SARDIS, No. 11.]

BETH-MAUS, in Galilee, between Sephoris and Tiberias, five furlongs from the latter. *Joseph. de Vita*. This place is called *Beth-meon* in the Talmud, says Lightfoot.

BETH-MILLO, בֵּית-מִלּוֹא, *plenitude*, or *repletion*. A place near Shechem. 2 Kings xii. 20.

BETH NIMRAH, בֵּית-נִמְרָה, Βηθναρρά: the house of the leopard, [or tiger:]; from נִמְרָה *namar*: otherwise, of rebellion; from מַרָּה *marah*: otherwise, of bitterness; from מַרָּר *marar* [or of commutation.]

BETH-NIMRAH, a city of Gad, Numb. xxxii. 36; Josh. xiii. 27. I should take it to be *Nimrim*, Jer. xlviii. 34, or *Bethnabris*, five miles north from Livias. The difficulty lies in extending the tribe of Gad so far as *Nimrim* south, or *Bethnabris* north.

[This appears by *Isaiah* xv. 6; Jer. xlviii. 34, to have been a place abounding in waters, whence some would derive it from the Arabic, "to find water;" but it might be a temple of Bacchus, accompanied by his proper emblem the Indian tiger. Some render *nimra* rather panther than tiger: i. e. a beast spotted, not striped. Compare BETH-LEBAOTH.]

BETH-OANNABA, or *Beth-hannubah*. Eusebius says it is a town four miles east from Diospolis; but Jerom says it is placed, by many, eight miles from Diospolis. *Beth-oannaba* seems to preserve some remains of the word *Nob*, where the tabernacle continued, some time, in the reign of Saul, 1 Sam. xxi. 1. Jerom, in Paula's epitaph, says *Nob* was not far from Diospolis, [God's-town.]

BETH-OGLA, בֵּית-חֲגֻלָּה, οἶκος χαγῆλος, the house of the feast, of the dance; from the word *chagug*, a feast; or from *galal*, and the pronoun *ah*, his, or her's.

BETH-OGLA. There are two places of this name; one placed by Eusebius, eight miles from Gaza; the other placed by Jerom, two miles from Jordan. *Beth-ogla* is reckoned to the tribe of Judah, Joshua, xv. 6. This, probably, is the place mentioned by Eusebius. But Joshua, xviii. 21, reckons another *Beth-ogla* as belonging to Benjamin: which is that Jerom speaks of.

BETH-OM, or rather *Bethora*, or *Bethoran*: otherwise *Julias*, the birth-place of the prophet Joel. *Epiphan. de Vita & Morte Prophetarum*,

arum, Chronic. Paschale. Vide Reland. in *Bethom*, or,—

BETH-OME, which having rebelled against Alexander Jannæus, was taken, and its inhabitants sent captives to Jerusalem. Joseph. *Antiq. lib. xiii. cap. 22.*

BETH-ONEA, or *Beth-anea*, fifteen miles from Cæsarea, east; here, say Eusebius and Jerom, are very beneficial hot baths.

BETH-ORON, or *Bethora*, בית-חרון: *the house of wrath*; otherwise, *the house of the hole*, or *of the cave*, or *of liberty*; from חור *chor*, or *chur*: or *the habitation of whiteness*, from the same, according to the Chaldee. [*Division*, or *in his examination*, or *daughters of songs*: in Syriac, *posterior*. 2 Sam. ii. 29. BITHRON, Eng. Trans. Vide BITHRON.]

BETH-ORON. The same, probably, as *Bethora*, *Bethra*, *Bether*, and *Bithar*. Scripture mentions two cities of this name, *Upper Bethoron* and *Lower Bethoron*. The tribe of Ephraim having received *Bethoron* as part of their allotment, gave it to the Levites, Josh. xxi. 22. It was, according to Eusebius, four leagues from Jerusalem, toward Sicheim or Naplouse, north of Jerusalem. He adds, that *Upper Bethoron* was built by Solomon, and the *Lower* resigned to the Levites. Josephus places *Bethoron* about a hundred furlongs from Jerusalem (*de Bello*, lib. ii. cap. 11, compared with *Antiq. lib. xx. cap. 4.*) Jerom says, that Paula passed through both the *Bethorons* in her way from Naplouse to Jerusalem.

[I BETH-ORON *Superior*, or *Upper*: supposed to have been in the tribe of Ephraim.

II. BETH-ORON *Inferior*, or *Lower*: supposed to have been in the confines of Benjamin. Perhaps these places were noted for some *white* cavern in a rock, or more than one; as these towns appear to have been situated on or near hills: in the sides of which might be openings, anciently used for superstitious purposes.

Beth-oron in Josephus, *de Bell. lib. ii. cap. 20*, is called *Baithoro*: and was about a hundred furlongs, twelve miles and half, from Jerusalem.

The Rabbins believe that the army of Sennacherib perished in the going down of *Beth-horon*. Bab Berac. fol. 54. l. It was so narrow a way, that the Talmudists say, "if two camels attempt to go up it together, they both fall." Cestius the Roman general retreated by this route from Jerusalem; the Jews who followed him did not press his army while he was in the open ground, but, getting before the Romans, while they were in the narrow part of the descent, (of *Beth-horon*) they spread themselves at the opening of this strait, and overwhelmed the Romans with their darts. Joseph. *de Bell. lib. ii. cap. 40.*

Compare Josh. x. 10. The slaughter made by an unusual, unexpected, and tremendous shower of stones, while the fugitives were closely pressed together in this narrow gullet, must have been truly dreadful; and its happening at this point of time, and in such a confined passage, appears to be intentionally noticed by the Sacred Historian.

Dr. Clarke mentions a *Bethoor*, which he supposes to be the ancient *Bethoron*, "in the high way from Jaffa to Jerusalem." It is placed not far from Ramah, by Jerom: it stood on the confines of Ephraim and Benjamin. It is probable, that the modern village of *Bethoor*, is the *Bethoron Superior* of the ancients.]

BETH-PALET, בית-פלס: *house of deliverance*, or *expulsion*, or *lying in*.

BETH-PALET, or *Beth-peleth*, a city in the most southern part of Judah, Josh. xv. 27; Nehem. xi. 26. Afterwards yielded to Simeon.

BETH-PAZZEZ, בית-פצע: *the house of division*, or *of fraction*; from פצע *patzah*. A city of Issachar, Joshua, xix. 21.

[BETH-PAZZEZ, the temple of the dispersed; or, as we might say, "of the emigrants;" probably of strangers, who, wandering from their native lands, had agreed here to settle, and had built a temple thus called, after them. There is, nevertheless, a *possibility* that the deity of this temple himself had been a wanderer, and even *scattered*, or *dispersed*, i. e. his members. We have a story of Osiris lost by Isis, who sought him after his death; and found in various places all his members but one. As this was commemorated by a great festival in Egypt, it is *possible* the same notion and custom might have obtained among the Canaanites.]

BETH-PEOR, בית-פער: *the house of opening*; from פער *pahar*, to open; or *the temple of Peor*. A city of Moab, given to Reuben, Deut. iv. 46.

[BETH-PEOR, *house of the cleft*, or *aperture*. Deut. iii. 29; iv. 4; xxxiv. 6; Josh. xiii. 20. Vide BAAL-PFOR.

"The temple of Peor." *Peor* denotes an opening, chasm, crevice, chink, or fissure. It might be so named from a breach of this description in a mountain or hill near it: or possibly from such a *gap* in the ground as Lucian informs us there was in a temple at Hierapolis in Syria, of which city he was a native:—a fissure, into which a great quantity of water was annually poured; in commemoration, no doubt, of the Deluge. We should recollect, also, that in the temple of Apollo at Delphi, there was a fissure, or cleft, below the surface of the temple, up which cleft rose the vapour that communicated the *insflatus* of the deity to the priestesses who sat over it. Either of these temples might

have been called *Beth-Peor*: but the general opinion connects this temple with Baal-Peor, considered as an immodest divinity, presiding over a very different subject; yet not foreign from the reproach cast on the Delphic Apollo, of affecting priestesses, not priests, though himself was masculine; and of taking with their persons liberties not to be named. Those who have considered the worship of the *Lingam* and *Yoni* of India, will easily comprehend this allusion. See BAAL PEOR.]

BETH-PHAGE, בֵּית-פֶּזֶק, Βηθφαγῆ: *house of the mouth, or drain of the valleys*; from פֶּה *peh*, an opening, and גֶּעַח *geeah*, a valley: otherwise, *house of early figs*; from פָּגַג *pagag*: or lastly, *house of meeting*; from *phaga*, to meet.

BETH-PHAGE, a little village at the foot of the mount of Olives, between Bethany and Jerusalem, Luke xix. 19. Jesus, being come from Bethany to Bethphage, commanded his disciples to procure an ass for his use, in his triumphant entrance into Jerusalem, John, xii. 14. The distance between Bethphage and Jerusalem is about fifteen furlongs. Vide *Light-foot's Chorog. Marco præmissi, cap. 4.*

[The Talmudists tell us, that Bethphage was within the walls of Jerusalem; but at the very utmost circuit of them: and it is really probable that there was a street or district so called, because it led immediately, and indeed adjoined, to the Bethphage which produced figs, and was out of the city. It is probable too, that the figs of this district were brought into Jerusalem, and sold on this spot. But the district itself was, no doubt, at the descent of the mount of Olives next to Jerusalem; and seems rather to have been so named from a house of figs; a house where figs were sold, or in the garden of which they were cultivated; and this might extend a good way up the mountain. We are uncertain whether or not there was a village, or number of other houses, beside those of the gardeners who attended to the cultivation of this fruit; as also of olive trees, and of palm trees: most probably also, of various other esculents for the use of the inhabitants of Jerusalem.]

[BETH-PHALET, or BETH-PHELET, *house of liberation, or of expulsion*: or, from the Hebrew and Syriac *house of vomiting*. Nehemiah, xi. 26; Josh. xv. 27.

This may refer to, 1. the temple of the delivery of women in labour; Diana Lucina. Vide BETH MAACAH. But 2. as the term *phleth* signifies to be delivered from evil, or *refugees*; and the privilege of *asylum* was common among the heathen temples, it probably has reference to some such protection; "the temple of the deity who delivers from danger," or from evil. Perhaps, "the temple of the deity who was

himself delivered from destruction:" i. e. Noah.]

BETH-RAPHA, בֵּית-רַפָּא, *the house of health, or of physic*: otherwise, *of loosing*; from רָפָא *raphah*. Son of Eshton, of Judah, 1 Chron. iv. 12.

BETHSAIDA, Βηθσαιδα, *the house of fruits, [or of grain,] or of food*; of hunters, or of snares; from בֵּית *beth*, a house, and צַדָּה *tsadah*, or צַד *tsud*, &c. Vide BETHESPA. [Matth. xi. 21; xii. 21. 1 John, i. 44. Rather, "the temple of Saida," or *Sidé*; whence *Sidé* in Pamphylia; and Sidon in Syria.]

[BETH-SETA, *house of deviation, or house of spreading, or house of the thorn*. Judg. vii. 22. This is properly *Beth Shittah*: and is of the same import as *Beth Shittim*; "the temple at the *Shittim* trees." Vide ABEL-SHITTIM.]

BETH-SHALISHA, probably the same as *Baal-shalisha*. *Beth shalisha*, in Eusebius, is fifteen miles from Diopolis, north, in the canton of Thamna. See BAAL-SHALISHA.

BETH-SHAN, or BETH-SHEN, בֵּית-שֵׁן, *house or temple of the tooth, or of ivory*; from בֵּית *beth*, a house, and שֵׁן *shen*, a tooth: otherwise, *house of change*; from שָׁנָה *shanah*: or the dwelling of sleep; from שָׁן *jashan*: otherwise, *Beth-shean*, Judg. i. 27; 1 Sam. xxxi. 10; 2 Sam. xxi. 12; as the Hebrew has it, *the house of tumult*; from שָׁנָן *shanan*, which signifies *calm* and *peaceable*, but which denotes the contrary, by the figure which the Greeks call *metalepsis*.

[BETH-SHEAN, or BETH-SHAN, *the house of quiet*. A town of the tribe of Manasseh, but situated in Asher. Josh. xvii. 11, 16; Judg. 1, 27; 1 Kings iv. 12.

Whether this is not a different town from *Beth-shan*, though usually reckoned the same?]

BETH-SHEN, more generally known by the name of *Scythopolis*. In 2 Macc. xii. 29, it is reckoned to be 600 furlongs from Jerusalem, or 75 miles. Josephus (*de Vita sua*, p. 1025) says it was 120 furlongs from Tiberias; so that it cannot be so near the lake of Tiberias as some geographers have supposed. It was on this side Jordan, west, at the extremity of the great plain. Abulfeda says a small river falls into the Jordan at *Scythopolis*. The name of *Scythopolis*, or the city of the *Scythians*, came, according to George Syncellus, (p. 214) from the *Scythians*, who invaded Palestine in the reign of Josiah, son of Amos, king of Judah. Stephens the geographer, and Pliny, Nat. Hist. lib. v. cap. 18, call it likewise *Nysa*. The Hebrew names it *Bethshan*. The LXX. Judg. i. 27, read "*Bethshan*, otherwise *Scythopolis*." In the Maccabees and Josephus, it is often named *Scythopolis*. After the battle of Gilboa, the

the Philistines having taken the bodies of Saul and Jonathan, hung them on the walls of *Beth-shan*; but the inhabitants of Jabesh-Gilead, on the other side Jordan, came in the night, carried off the bodies, and interred them honourably under a grove of oaks, near their city, 1 Sam. xxxi. 10, &c. See the MAPS.

[The nurse of Bacchus was buried here; afterwards it was called by the Greeks *Scythopolis*. It was distant a little way from the Jordan; seated in the entrance to a great valley; was a part of the land of Israel in the early settlement of the Hebrews, but not after the return from Babylon. Hence it retained a Greek appellation. The fruits of *Bethshan* were the sweetest of all in the land of Israel: fine linen garments were made here. *Hieros. Kiddush*. fol. 62, 3. It was, before the Babylonish captivity, included *within* the land of Israel; but after that period it was reckoned *without* the land; and none of its productions were tithed. *Hieros. Demai*. fol. 22. Possibly the posterity of the Scythians retained their property in it, and its demesnes.]

Bethshan was in the lot of Manasseh, Judg. i. 27. It was the limit of Galilee, south. It is, says Borchard, half a league distant from Jordan. Probably a district around it was also called *Scythopolis*, and this district might extend on both sides the Jordan.

The city of *Scythopolis* is sometimes expressed on its medals by a single name *Nysa*, which was its original appellation: and sometimes *Nysa Scythopolis*:—its subsequent name, together with its former. Jerom says there were two towns named *Bethshan*.]

BETH-SHEMESH, בית-שמש, *house* [or temple] of the sun, Jerem. xliii. 13: otherwise, according to the Hebrew and Syriac, *house of service*, or of *ministry*; from שמש *shemesh*.

I. BETH-SHEMESH, a city belonging to the priests in the tribe of Judah, Josh. xv. 10; afterwards given to the Levites, Josh. xix. 16; 1 Sam. vi. 12. In Eusebius it is placed ten miles from Eleutheropolis, east, in the way to Nicopolis or Emaüs. Reland thinks we should not distinguish *Hir-shemesh* in Dan, from *Beth-shemesh* in Judah; but the passages he produces, (Joshua xiv. 41, compared with 1 Kings iv. 7, where *Hir-shemesh* is placed as parallel to *Beth-shemesh*) convince us that they are not the same city. *Hir-shemesh* signifies the *City of the Sun*, and *Beth-shemesh* signifies the *House of the Sun*. As the tribes of Dan and Judah were adjacent, the same city is reckoned sometimes to one tribe, sometimes to the other. The Philistines returning the ark of the Lord into the land of Israel, it came to *Beth-shemesh*; some of the people looking with too much curiosity into it, the Lord smote seventy principal

men of the city, and 50,000 of the common people. *Vide ABEL THE GREAT*.

[As this history has usually been misunderstood, i. e. as if 50,000 people perished on this occasion, it may be proper to examine the expressions of the historian more particularly. His words are—the Lord smote—as if with his hand—among the people, seventy men, and 50,000 men; and the people lamented because the Lord HAD RESTRAINED—confined—the people with a great restraint. Here was, then, no fatal destruction—no mortality—of the people: for then how could THEY have lamented? But, probably, some disorder was endemial among them, and many of them were LAID UP by it, were confined to sick chambers, &c. for a time. I think this narration is illustrated by the manner in which the small-pox sometimes goes through some of our towns; it restrains, confines, the inhabitants with a great restraint; nevertheless, they recover, and in due time may appear abroad again. This mode of explaining the passage removes all difficulty as to the number of persons visited, since the disease might spread far beyond *Beth-shemesh*, or its territories, which single town can hardly be supposed to have contained so great a number of people as the history mentions: nor does the history say that the country at large was alarmed, or that it sympathized with this town, &c. or that any but the people of *Beth-shemesh* themselves lamented, as must have been the case, had so many persons been destroyed.]

II. BETH-SHEMESH, a city of Issachar, Joshua xix. 22.

III. Some notice a third *Beth-shemesh* in the tribe of Naphtali, Josh. xix. 38; Judg. i. 33.

[IV. A city in Egypt, Jer. xliii. 13. This is no doubt the *Heliopolis* of the Greeks: called *On*, Gen. xli. 45; xlv. 40, and *Onion* by Ptolemy; which appellation is probably less from *Onias* the priest, than—*Auni-Aun*, “the generator of generators,” i. e. the great Generator. It retained this name in the days of Ezekiel, chap. xxx. 17. In this temple there was an annual festival, in honour of the Sun, Herod. lib. ii. cap. 59.]

As the Sun was that object whose daily rising reminded western mankind of their original country and connections, it is no wonder that it was perverted, in process of time, into a commemorative object of worship; and as this worship was universal, we may expect to meet with many edifices appropriated to this purpose. The Sun is alluded to under the name of *Cheres*, and there is no doubt but that many emblems annexed to various images, &c. and considered as sacred, were derived from properties of the Sun; or were references to the power and influence of that luminary.]

BETH-SHITTAH,

BETH-SHITTAH, בֵּית שִׁטָּה, *the house of turning*; from שָׁטָה *shatah*, otherwise, *of the thorn*. To this place Gideon pursued Midian, Judges, vii. 22.

[BETH-SIMOTH, *house of desolation*, or *house of repositories*, or *of nominations*: called also BETH-JESIMOTH. Josh. xii. 3; xiii. 20. Numb. xxxiii. 49; Ezek. xxv. 9.]

BETH-SURAI, *vide* BETH-ZUR.

BETH-TAPPUA, בֵּית תַּפּוּחַ, *house of the apple*, or *of the apple tree*; from תַּפּוּחַ *thap-huach*: otherwise, *habitations of swellings*; from נָפַח *naphach*, to puff up, or swell. A city of Judah, Josh. xv. 53. Eusebius says it is the last city of Palestine, in the way to Egypt, fourteen miles from Raphia.

[As the art of cyder-making does not appear in Scripture, this temple can hardly be supposed to derive its name from a heap of apples, as Simon thinks: rather from a deity who held an apple in his (or her) hand; as others held the pomegranate, *Vide* RIMMON. That apples were very valuable, and highly esteemed, appears from Cant. ii. 3, 5, but the word there used, *taphua*, is now usually rendered *citron*. *Vide* NAT. HIST. ART. APPLE.]

BETHUEL, or Bathuel, בְּתוּאֵל, *filiation of God*: from בַּת *bath*, a daughter, and אֵל *el*, God.

BETHUEL, son of Nahor and Milcah, was Abraham's nephew, and father to Laban, and to Rebecca, Isaac's wife. *Bethuel* does not appear in the affair of Rebecca's marriage, but Laban only, Gen. xxiv. 50. *Vide* LABAN.

BETHUL, בֵּתוּלָה, *virgin*, [or *young woman*, MARRIAGEABLE-GIRL.] [Rather "a separated place," a consecration: but more probably still *Beth-el*; the temple of the deity, or *al*. *Written* BETHUEL, 1 Chron. iv. 30.]

BETHUL, or *Bethuel*, a city of Simeon, Josh. xix. 4; the same, probably, as *Bethelia*, which Sozomen speaks of in his history, as a town belonging to the inhabitants of Gaza, well peopled, and having several temples remarkable for their structure and antiqity; particularly a *Pantheon*, (or temple dedicated to all the gods) situated on an eminence made of earth, brought thither for the purpose, which commanded the whole city. I conjecture, continues Sozomen, that this place was named *Bethelia*, which signifies the *House of God*, by reason of this temple. Jeron, in his life of Hilarion, speaks of *Bethelia*, and says that from thence to Pelusium was five short days' journey. We find a bishop of *Bethelia* among the bishops of Palestine. *Vide* Reland, lib. i. cap. 35.

BETHULIA, בֵּתוּלָה, *virgin of the Lord*; from בֵּתוּלָה *bethul*, a virgin, and יְהוָה *jah*, the Lord. [Or *house of the Lord's delivery*. *Vide* BETHUL above.]

BETHULIA, a city celebrated for its siege by Holofernes, at which he was killed by Judith, Judith vi. 7. Probably the *Bethel* or *Bethuel* whereof we have been speaking.

But it may be objected, how can this be reconciled with Judith, iv 3; vii. 3, which says that *Bethulia* was near Dothaim and Esdraelon, cities in the great plain and country round about, very remote from *Bethulia*. I answer, that in this place the author of the book of Judith describes the march of Holofernes's army, and the camp which he left when he broke up to go and undertake the siege of *Bethulia*; not the camp of which he took possession, when he set down before this place. *Vide* JUDITH.

[BETH-ZACHARA, *house of memory*, or *of recordings*. 1 Mach. vi. 33.]

Some have imagined that this town whose name imports "the house of Zachariah," is intended by this term, Luke i. 40, which they suppose was the town of Zachariah the priest: but the probability is very strong that Hebron was the town where Zachariah dwelt; and that the passage in Luke is properly rendered as signifying the house of his abode or residence.]

BETHZAIDA, a city beyond Jordan, on the sea of Tiberias, almost in the place where the Jordan enters that sea. Philip the Tetrarch enlarged and adorned *Bethzaida*, and called it *Julias*. Josephus notices, particularly, that *Bethzaida* was in the Gaulonitis, and on the other side Jordan; (*Antiq. lib. xviii. cap. 3, & de Bello, lib. ii. cap. 13*) but some have thought that *Bethzaida* was west, and not east of the sea of Tiberias.

Bethzaida is not known by the name of *Julias* in the New Testament. The apostles Peter, Andrew, and Philip were of this city, Mark, viii. 22. Our Saviour visited here frequently; he cured a blind man, and wrought many miracles here; but the inhabitants were not benefited by his instructions, nor by his miracles, which induced him to say, "Woe unto thee, *Chorazin*, woe unto thee *Bethzaida*! for if the mighty works which have been done in you, had been done in Tyre and Sidon, they had a great while ago repented, sitting in sackcloth and ashes!" Luke, x. 13.

BETH-ZECHA, בֵּית זֶכָה, *house of chains*, or *fitters*; from זָכָה *zakak*, to bind, to tie in chains: otherwise, according to the Syriac and Hebrew, *the house on the farther side*. The same, probably, as *Bezek*, or *Buzek*, *Bassach*.

BETH-ZUR, בֵּית זֹר, *house of the rock*; from זֹר *tsur*: otherwise, *habitation of strength*, or *of the fortress*; from מְצוּר *metzor*: otherwise, *house of the band*; from צָרָר *tzarar*, to bind.

bind. [Or of honour, or of reward, or of chains. Called BETH-SURA. 1 Macc. iv. 61.]

The "temple on the rock;" or, the temple of the rock: which latter import is justified, by observing how very frequently the rock, mountain, or original *refuge* of mankind is commemorated on the medals of cities and sovereigns: and, indeed, the idea that mankind proceeded from a *rock*, occurs in Scripture, Isa. li. 1. "Look unto the *rock* whence ye are hewn—to Abraham your father:" they are said to be begotten by a *rock*, Deut. xxxii. 18. Moreover, Deity is compared to a *rock*: Jehovah himself is so, Psalm xviii. 2, 31; Deut. xxxi. 5, and xxxii. 31, "their rock (Deity) is not like our *rock* (Deity)." The figure of an image holding a rock in his hand, is common in the symbol of the *Deus Lunus*, and many others. See the PLATES, BETH-SHEN, Nos. 4. 6. also CAUCASUS, Nos. 1 to 9, &c.]

BETH-ZUR, or *Bethsura*, a fortress of great consequence, principally in the time of the Maccabees. Rehoboam king of Judah, fortified it, 2 Chron. xi. 7. Lysias, regent of Syria, under young Antiochus, son of Antiochus Epiphanes, besieged *Bethzur* with an army of 60,000 foot and 5,000 horse. Judas Maccabeus coming to succour the place, Lysias was obliged to raise the siege, 1 Macc. iv. 28; vi. 7. Judas put his army to flight, and afterwards, making the best use of the arms and booty found in the enemy's camp, the Jews became stronger, and more formidable than they had heretofore been.

Bethzur belonged to Judah, Josh. xv. 58. It lay opposite to South Edom, and defended the passages into Judea from thence. We read 2 Macc. xi. 5, that *Bethzur* was five furlongs from Jerusalem; but this is a visible mistake. Eusebius places it twenty miles, or seven leagues from Jerusalem, toward Hebron. At the foot of mount *Bethzur* is a fountain, shown as that wherein queen Candace's eunuch was baptized. *Euseb. & Hieron, in locis, voce Bethzur.* Ita alij plerique.

BETONIM, בֵּטְנִים, *Betavim, nut-trees*, or *turpentine-trees*: otherwise, *bellics*; from בֵּטֵן *beten*. A city of Gad, towards the north of this tribe, bordering on Manasseh, Josh. xiii. 26. [Vide BETEN, of which this is the plural, and being plural, rather inclines to the sense of *trees*; since a single town seldom occupies several hollows or cavities; but many trees might mark the situation of a single town: and if these were *pistachia* trees, then their productions were valuable, and formed one of the esteemed fruits of the land of Canaan, which were sent as presents. Vide Gen. xlviii. 11.]

BETROTHING, vide MARRIAGES.

[BEULAH, married, Isaiah lxix. 4.]

BEZAI, בִּזְאִי, *Bzoi*, he that despises; from בִּזָּה *bus*. Simon thinks, *healing from God*, from the Chaldee and Syriac. Ezra ii. 49; Neh. vii. 52.

BEZAI, בִּצְיָ, *Bazai*, eggs; from בִּצְיָ *betz*, an egg: otherwise, *muddy*; from בִּצְיָ *batz*, mud. Simon thinks, *in the haste of the Lord*. Ezra ii. 17; Neh. vii. 23. x. 19.

BEZALEEL, בְּצַלְאֵל, *in the shadow of God*; from the preposition בֵּ *beth*, in, and צַלַּל *tsalal*, *shadow*, and אֵל *el*, *God*.

[BEZALEEL was a famous artificer, son of Uri, Exod. xxxi. 2; xxxv. 30. of whom it is said, that he was filled with the Spirit of God, —to devise excellent works in gold, silver, and all other workmanship. A very remarkable testimony to the antiquity of the Arts, to the esteem in which they were held, to the source whence they were understood to spring, and to the wisdom (by inspiration) of this artist.]

II. BEZALEEL, of the sons of Pahath-Moab. Ezra x. 30.]

BEZEK, בֶּזֶק, *lightning*: otherwise, *in chains* or *fitters*; from the preposition בֵּ *beth*, in, and זָקַק *zakak*, *to chain*. [Some think this word imports *dispersion*; i. e. a town built by those who had been dispersed; and the Chaldee and Syriac roots have this signification. But perhaps it may import a *flash*, in the sense of illumination by fire; or *lightning*: which leads us to Jupiter, as the deity of that atmospherical meteor.]

BEZEK, or *Beseca*, or *Bezeka*, or *Bezaka*, or *Bezeath*, vide ADONIBFEK. Saul, before he marched against Jabesh-Gilead, reviewed his army at *Bezek*, 1 Sam. xi. 8. Eusebius says, there are two cities of this name near one another, seven miles from Sichem, in the way to Scythopolis. We are of opinion that *Bezek*, or *Bezekat*, was indeed situated somewhere near the passage of the river Jordan, which was at Scythopolis, or thereabouts.

BEZER, בִּצְרָ, *Bazap*, 1 Macc. v. 26, *fortification*, or *vintage*; from בִּצְרָ *batzar*: otherwise, *to cut*, *to take away*, *to defend*, *to hinder*; from the same: otherwise, *in anguish*, or *distress*; from the preposition בֵּ *beth*, in, and צָרָר *tzazar*.

BEZER, or *Bozra*, or *Bostra*, a city beyond Jordan, given by Moses to Reuben: this town was designed by Joshua to be a city of refuge; it was given to the Levites of Gershon's family. When Scripture mentions *Bezer*, it adds, *in the wilderness*, because it lay in *Arabia Deserta*, and the eastern part of Edom, encompassed with deserts.

Eusebius places *Bozra* twenty-four miles from Adraa, or Edrai. This city is sometimes said to belong to *Reuben*, sometimes to *Moab*, and sometimes again to *Edom*; because, as it

B I B

was a frontier town to these three provinces, it was occasionally in the hands of one party, and then was taken by another. The bishops of *Bostra* subscribed the decrees of several councils. It is sometimes in the land of Gilead, sometimes in the Trachonitis, at others again in the Auranitis, but most frequently in Arabia, or Idumæa. [Called by heathen writers *Bostra*; or *Bossora*, 1 Macc. v. 26. From hence is deduced the Punic *Byrsa*, or strong hold of the Carthaginians. "The well-fortified city:" the *strong* city. I presume this is the city intended Psalm lx. 8, and cviii. 10, under the appellation "strong city." Though these passages are counterparts to each other, yet in Ps. lx. 9, it is written *Metjur*; in Ps. cviii. 10, it is *Betjur*, or *Bosor*: and this forms the proper geographical parallelism by opposition with the *Edom* of the same verse: *Bostra* lying N. E. of Jerusalem, *Edom* S. W. Vide Jer. xlviii. 24. See the PLATES, MEDALS of *Bostra*.]

[It is probable there were other cities of this name; the sound of the name resembles greatly that of *Bassorah*, or *Bazra*, a city in the East, situated on the Euphrates, toward the mouth of that river. Though this city may not be so ancient as to be the subject of the threatenings of Isaiah and Jeremiah, yet it may be a successor (or repetition) to one of the same name: and such an one might be reckoned in Arabia.]

BEZETH, a city on this side Jordan, which Bacchides surprized, and threw all the inhabitants into a great pit. Probably the *Bezecath* of 1 Macc. vii. 19.

BEZETHA, or *Betzeta*, a division or district of Jerusalem, situated on a mountain, encompassed with good walls; being, as it were, a new city added to the old. *Betzetha* was north of Jerusalem and the temple. Vide *BEZETHA*, and the MAPS of JERUSALEM.

BIBLE, from the Greek Βιβλος, *biblos*, a book. We give this name to our collection of sacred writings, and call it *THE BIBLE*, or *THE BOOK*, by way of eminence and distinction. The Hebrews call it *mikra*, מִקְרָא, *lesson*, *lecture*, or *scripture*. They acknowledge only twenty-two books as canonical, which they place in the following order:

Order of the Books of the BIBLE, according to the Hebrews.

THE LAW.

- 1 Genesis, in Hebrew, Bereschith: in the beginning.
- 2 Exodus, in Hebrew, Veelle Schemoth: these are the names.
- 3 Leviticus, in Hebrew, Vailkra: and he called.
- 4 Numbers, in Hebrew, Bammidbar: in the desert.
- 5 Deuteronomy, in Hebrew, Elle buddabarim: these are the words.

THE FIRST PROPHETS.

- 6 Joshua.
- 7 Judges.
- 8 Samuel I. and II. of which they make but one book.
- 9 Kings I. and II. of these they make but one book.

B I B

THE LATTER PROPHETS.

- 10 Isaiah.
- 11 Jeremiah and Baruch.
- 12 Ezekiel.
- 13 The twelve smaller Prophets make but one book; viz. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

THE SACRED BOOKS;

OR, HAGIOGRAPHA.

- 14 The Psalms. These they divide into five books.
- 15 The Proverbs.
- 16 Job.
- 17 Solomon's Song. The Jews place the Lamentations and the book of Ruth, after the Song of Solomon.
- 18 Ecclesiastes.
- 19 Esther.
- 20 Daniel.
- 21 Ezra and Nehemiah.
- 22 The two books of Chronicles.

CATALOGUE of the SACRED WRITINGS, as received by the JEWS from Origen, tom. i. edit. Huet.

BOOKS OF THE OLD TESTAMENT.

- 1 GENESIS.
- 2 EXODUS.
- 3 LEVITICUS.
- 4 NUMBERS.
- 5 DEUTERONOMY.
- 6 JOSHUA.
- 7 JUDGES and RUTH.
- 8 THE FIRST and SECOND Book of SAMUEL.
- 9 THE FIRST and SECOND Book of KINGS.
- 10 THE FIRST and SECOND Book of CHRONICLES.
- 11 THE FIRST and SECOND Book of EZDRAS.
- 12 THE PSALMS.
- 13 THE Book of PROVERBS.
- 14 ECCLESIASTES.
- 15 SOLOMON'S SONG.
- 16 ISAIAH.
- 17 JEREMIAH, with the LAMENTATIONS, and the Epistle to the Captives.
- 18 EZEKIEL.
- 19 DANIEL.
- 20 JOB.
- 21 ESTHER.
- 22 The smaller Prophets.

BOOKS OF THE NEW TESTAMENT.

The Gospel of St. MATTHEW.
The Gospel of St. MARK.
The Gospel of St. LUKE.
The Gospel of St. JOHN.
The Acts of the Apostles.

EPISTLES OF ST. PAUL.

To the ROMANS.
The FIRST to the CORINTHIANS.
The SECOND to the CORINTHIANS.
To the GALATIANS.
To the EPHESIANS.
To the PHILIPPIANS.
To the COLOSSIANS.
The FIRST to the THESSALONIANS.
The SECOND to the THESSALONIANS.
The FIRST to TIMOTHY.
The SECOND to TIMOTHY.
To TITUS.

TO PHILEMON.
TO THE HEBREWS.

CATHOLIC, OR GENERAL EPISTLES.

THE EPISTLE OF ST. JAMES.
THE FIRST EPISTLE OF ST. PETER.
THE SECOND EPISTLE OF ST. PETER.
THE FIRST EPISTLE OF ST. JOHN.
THE SECOND EPISTLE OF ST. JOHN.
THE THIRD EPISTLE OF ST. JOHN.
THE EPISTLE OF JUDE.

THE REVELATIONS OF ST. JOHN.

The books of the Old Testament were written for the most part in *Hebrew*. Some parts of Ezra and Daniel are written in *Chaldee*.

The books of the New Testament were all written in *Greek*, except, perhaps, *Matthew*, whose Gospel was, probably, first written in *Hebrew*, i. e. *Syriac*, the language then spoken in Judea. It has been disputed whether Mark wrote in *Greek* or *Latin*, and whether the Epistle to the Hebrews were not originally written in *Hebrew*; but we think, that these books were composed in *Greek*. See their articles.

Books cited in the Old Testament, and supposed to be lost, are (1) the "*Book of the Righteous*, or *Jasher*," Josh. x. 13; and 1 Sam. xvii. 18; (2) the "*Book of the Wars of the Lord*," Numb. xxi. 14; (3) the *Annals of the Kings of Judah and Israel*." The authors of these *annals*, were the prophets who lived at the time. We have likewise only a part of Solomon's 3000 Proverbs, and his 1005 Songs, (1 Kings iv. 32, 33) and none of his writings on Natural History, &c. It is questioned, whether we have the Lamentations which Jeremiah composed on the death of Josiah, king of Judah; because the taking of Jerusalem, and the destruction of that city by Nebuchadnezzar, seem to be the subjects of those which we have of this prophet.

Book of the Wars of the Lord. This is cited by Moses, Numb. xxi. 14, "What he did in the Red Sea, and in the brooks of Arnon," &c. The *Book of the Wars of the Lord*, related some particulars which happened when the Hebrews passed those brooks.

Enquiry has been made, what this *Book* was; some think it was a work of greater antiquity than Moses, containing a recital of wars, to which the *Israelites* were parties in Egypt; or out of Egypt; before their Exodus under Moses. Indeed, it is most natural to quote a book, which is more ancient than the author who is writing, particularly in support of any extraordinary and miraculous fact. The Hebrew of this passage is perplexed: "As it is written in the *Book of the Wars of the*
PART VI. Edit. IV.

Lord; at *Vaheb*, in *Suphah*; and in the brooks of *Arnon*," &c. We do not know who, or what, this *Vaheb* is. M. Boivin senior, thought it meant some prince, who had the government of the country, and was defeated by the *Israelites* before they came out of Egypt: others think, *Vaheb* was a king of Moab, overcome by Sihon, king of the Amorites.

Grotius, instead of *Vaheb*, reads *Moab*, and translates it, "*Sihon beat Moab at Suphah*." I should rather read *Zared*, instead of *Vaheb*, after this manner: "As it is written in the book of the wars of the Lord, the Hebrews came from *Zared*, and encamped at *Suphah*, and about the stream of the brook of *Arnon*," &c. *Zared* we know, Numb. xxi. 12, 13; from whence they came to *Suphah*, which is mentioned Deut. i. 1; and, perhaps, Numb. xxii. 36. From hence they came to the brook of *Arnon*, which flows down to *Ar*, the capital city of the Moabites. This is cited very seasonably in this place, to confirm what is said in preceding verses. *Zared* may easily be made from *vaheb*, in the Hebrew; את ובה בצופה *eth vaheb besuphah* . . . את ובה בצופה *eth zared besuphah*.

Others are of opinion, that the "*Book of the Wars of the Lord*," is the book of Numbers itself, wherein this passage is cited; or that of Joshua, or the Judges; they translate, "It is said in the recital of the wars of the Lord," &c. Others, that this narration of the wars of the Lord is contained in the hundred and thirty-fifth, and the hundred and thirty-sixth Psalms: others, that the "*Book of the Wars of the Lord*," and the "*Book of Jasher*," referred to Josh. x. 13, are the same. Cornelius a Lapide conjectures, that this citation is added to the text of Moses, and that the "*Book of the Wars of the Lord*," related the wars of the *Israelites*, under Moses, Joshua, the Judges, &c. and, therefore, was later than Moses. Lastly, it may be said, that Moses either wrote himself, or procured to be written, a book, wherein he related all the wars of the Lord. This book was continued under the Judges and the Kings, and was called *Annals*; and from these *annals* were composed those sacred books, which contain the histories of the Old Testament: this "*Book of the Wars of the Lord*," is not now in being; yet we have no reason to doubt of its authenticity.

"*The book of Jasher, or the Upright*." This is cited, Joshua x. 13; and 2 Sam. i. 18. The same difficulties are proposed concerning this, as concerning the former. "Is not this written in the *book of Jasher*? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day." There is great diversity

versity of opinions concerning this book; some think it to be the same with that of the Wars of the Lord; others, that it is the *Book of Genesis*, which contains the lives of the patriarchs, and other good men; others, the "Books of Moses."

But the opinion which seems most probable, is, that there were from the beginning persons among the Hebrews, who were employed in writing the annals of their nation, and recording the memorable events in it. These annals were lodged in the tabernacle, or temple, where, on occasion, recourse was had to them. Therefore, the "Book of the Wars of the Lord," the "Book of Days, or Chronicles," and the "Book of *Jasher*, or the Righteous," are, properly speaking, the same, but differently denominated, according to the difference of times. Before there were kings over the Hebrews, these records might be entitled, the "Book of the Wars of the Lord," or the "Book of *Jasher*, or Right." After the reign of Saul, they might be called the "Book of the *Chronicles* of the Kings of Israel, or, of Judah." Grotius is of opinion, that this book was a triumphant song, made purposely to celebrate the success of Joshua, and the prodigy attending it. M. Dupin declares for this opinion, as most probable, because (1) the words cited by Joshua, are poetical expressions not very proper for historical memoirs: (2) because a book under the same title, is referred to in Samuel, where David's song is repeated on the death of Saul and Jonathan. 2 Sam. i. 18. *Dissert. Prelimin. sur la Bible, lib. i. cap. 3.*

[But, may not these opinions coincide, if we suppose this book contained a collection of pieces of poetry, made on occasion of remarkable events?—In this view, the appeal to the Book of *Jasher* for a copy of David's Ode, called "The Bow," is very pertinent. Might it not contain the Songs of Moses, of Deborah, &c. May *Jasher* "the Upright," signify THE STANDARD—authentic book? *Vide* FRAGMENTS, No. CXVI. Dr. Geddes, "*New Transl.*" will not allow that Josh. x. 13, is a quotation. I think it clearly a quotation.

It is perfectly well known to all readers of English history, that not only are our most ancient chronicles in verse, but also that many national events are recorded in historical songs, which, though unquestionably genuine and authentic, yet are no where else to be met with. The Saxon Chronicle, with several others, prove this; but the most popular instances are the "border songs," or events narrated in rhyme, of the wars and contests between the English and the Scots on the "debateable lands," before the union of the two crowns.]

It is disputed, whether the citation from the book of *Jasher* were inserted by Joshua himself, or by those who digested his memoirs, and arranged his book in its present form. It is credible, that this passage might be inserted afterwards; we may easily observe, that the book of Joshua has received some additions.

"*The Book of Chronicles, or Days*," in Hebrew, דְּבֵרֵי יָמִים, *Deberi Jamim*. This book contained the annals and journals written by public recorders, in the kingdoms of Israel and Judah; these memoirs, or journals, are not now in being, but are cited very frequently in the books of Kings and Chronicles, which are abstracts chiefly from such old memoirs, and records, as in all probability, were subsisting after the return of the Jews from the Babylonish captivity. The authors were generally prophets.

ADDITION :

COMPRISING SOME ACCOUNT OF THE

Original Manuscripts

OF THE ANCIENT AND MODERN VERSIONS

AND PARTICULARS OF THE

ENGLISH TRANSLATIONS, OF THE BIBLE.

As it is of the utmost importance to every professor of that Religion which is founded on the *Bible*, that the *Bible* itself should not only be well understood by him, but that its authority, as a work communicated by inspiration from Heaven, should be well ascertained, and moreover, that the authenticity of such copies of it as are now procurable, and the correctness of those translations from such copies as are usually read and appealed to by us, should be established, we have thought it might be proper to offer an enquiry of some length into these latter particulars, not less for the use of the Biblical student, than for the satisfaction of general readers.

Of the AUTHORITY of the *Bible*, as received by inspiration from God, we shall at present say nothing, presuming it is fully admitted by the reader; and being aware that the necessary proofs requisite to do this subject tolerable justice, would extend these summary hints to an inconvenient length.

As to the AUTHENTICITY of such copies of the *Bible* as are now procurable, we refer the reader, in the first place, to the articles BIBLE, MASSORA, POINTS, VERSIONS, &c.

OF THE ORIGINAL WRITERS OF THE BIBLE.

It is very credible that the patriarch Abraham, to go no higher into antiquity, possessed and brought away what information the books

or records of his original country, Kedem, could communicate. For my own part, I do not know that I should say any thing improbable, if I considered Noah himself as practising the art of writing; but as great doubts have been entertained, whether this art be more ancient than the intercourse of Moses with the Divinity on Mount Horeb, I am unwilling to be thought too sanguine, or too *over-weening*, on this subject.

The remarks suggested in FRAGMENT, No. CCLXVI. "On the Nature of Seals," are determinate for the nature of the seal of Judah, Gen. xxxviii. that it contained his name, or appropriate mark engraved on it. We assume this as fact. But I think we discern traces of a still more early employment of this noble art, in the days of Abraham. We read, Gen. xxiv. 17, a passage which has all the air of an abridgement of a title-deed, or conveyance of an estate; which indeed is its import. "*And the 1. field of Ephron, 2. which was in Macpelah, 3. which was before Mamre, 4. the field, 5. and the cave which was therein, 6. and all the trees in the field, 7. that were in all the borders thereof round about, 8. were made sure to Abraham, 9. for a possession, 10. in the presence of the children of Heth, 11. before all that went in at the gate of his city.*" An attorney of our own days would desire no more than the introduction of a few modern phrases, to make a deed of many skins from this passage; and the whole history of this purchase and payment strikes me as being not only according to the local usages of the country, in the present day, but also to be so minutely described, that I scarcely think it would have been so amply, and even *punctiliously*, inserted into an epitomised history of the times, had not the original laid before the writer; who, finding himself able to communicate this ancient document to his readers, [his posterity] embraced with pleasure the opportunity of abridging it.

If this be admitted as an instance of the art of writing, and of that art being practised in the days of Abraham, we may justly consider whether that patriarch could be the *first* possessor of it? I think not: and if, as the Rabbins say, Abraham himself learned of Shem, and they say, decidedly, that "Isaac went to Shem's school," then we may hesitate before we deny the possibility, at least, that Shem had preserved histories of former events, which histories he communicated to Abraham, from whom they descended to Isaac, to Jacob, to Levi, to Moses. I am not singular in supposing a difference of style between the early parts of the book of Genesis and the original writings of Moses; but this by the bye.

No injury is done to the just arguments on behalf of the inspiration of Scripture, if we suppose that Shem wrote the early history of the world; that Abraham wrote family memoirs of what related to himself; that Jacob continued what concerned himself, &c. and that, at length, Moses compiled, arranged, and *edited*, a copy of the holy works extant in his time. A procedure, perfectly analogous to this, was conducted by Ezra in a later age; on whose edition of Holy Scripture our faith now rests, as it rests, in like manner, on the prior edition of Moses, if he were the editor of some parts; or on his authority, if he were the writer of the whole.

Accepting Moses as the writer of the Pentateuch, [not without the concurrence of Aaron, see FRAGMENT, No. I.] we may nevertheless consider Joshua as adding some small matters to it, such as the history of the death of Moses, &c. and Ezra, also, in his edition, as adding some other small matters to it, such as various minor observations, changes of names which had happened during the lapse of many ages, particular directions where such or such objects were situated, &c. for the benefit of his readers; and let me say, too, for the benefit of remote posterity, even down to the present day.

When we come to the days of Moses, we have clear evidence of written documents being composed, purposely, to deliver down to posterity the history of events. Moses not only was willing to write, but he is specifically directed to write, by way of record; and to take special care for the preservation of those records, by placing them in the most sacred National repository; and under the immediate care of those persons who by birth, education and office, were most intimately concerned in their preservation.

We find this custom of composing PUBLIC RECORDS was continued in after ages in Israel; under the *Judges*, under the *Kings*; and when the schism took place between Israel and Judah, EACH of those kingdoms preserved copies of the writings esteemed sacred, whether historical or devotional. We have, indeed, reason to be thankful, that beside the Pentateuch preserved by the Jewish copy, the Samaritans have preserved their copy of the Pentateuch also; which if it be, as many learned men have supposed, written in the truly ancient Hebrew character, is so much the more valuable, as it has had less risque and less occasion of error, than a copy transcribed into another alphabet, to meet another dialect.

But this is not the only use which I think should be made of this circumstance: we ought to recollect the natural effects of party in mat-

ters of Religion, especially when heightened by political rancour; we may be satisfied that the Samaritans would suffer no alterations to be made in *their* copies by any authority from the Jewish governors; and the Jews, we well know, would have hardly received even a palpable truth from "that foolish people which dwelt in Samaria."

Wherefore, when we find the copies preserved by these two opposing and inimical people GENERALLY correspondent, and differing only in some few *minor* matters, we ought to admire the providence of God, which has thus "made even the wrath of man to praise him," by transmitting more than one copy of this leading portion of Holy Writ, in a manner more certain, and much less liable to doubt, or collusion, or equivocation, than if a single copy had come through the hands of one set of friends only, or had been preserved only by those whose unsupported testimony might have been suspected of undue partiality, or of improper bias.

We find the kings of Judah attentive to the arrangement of their sacred code in after ages; David, no doubt, authenticated the books of the prophet *Samuel*; and we read that Hezekiah employed several persons to collect and arrange the *Proverbs of Solomon*; and even to add to them others which that prince had left behind him. It is usually understood that the *Psalms*, *Proverbs*, and *Ecclesiastes*, were added under Hezekiah; also the book of *Job*, perhaps; others think *Isaiah*. *Vide* CABBALA.

The prophecies of *Jeremiah* were public; many of them were read to all the people, and before the king, so that many copies might be in circulation; the same may be said of most of the minor prophets; and, in short, of all that were near to the days of Nehemiah and Ezra.

It is very natural to suppose that those chiefs of the Jewish people, after their return from captivity, would do their utmost to collect, preserve, and maintain the dignity and integrity of the writings of their Sacred Code; and indeed, excepting the prophet *Malachi*, we may confidently consider Ezra as not only collecting, but collating the copies of former writings, and composing additions to the historical narrations; not in the books themselves, [except here and there a few words] withheld perhaps by their *prior* sanctity, but in that separate history which we call the *Chronicles*.

Here we ought to pause; because here our faith rests on Ezra's edition: and I doubt not that this "scribe, well instructed in the law," had not only divine guidance, but good reasons too for what he did, and for his manner of doing it.

I suspect that we have so many instances of Ezra's modesty, as we have marginal readings in our Hebrew *Bibles*, which in all amount to 840. These occur in various places of the works extant before Ezra; but there are none in the prophet *Malachi*, who has been supposed to be Ezra himself; if so, the reason for this exemption from various readings is evident.

From the time of Ezra the Hebrew canon was esteemed as concluded; but between the times of *Ezra* and *Christ* the books of the Jews became objects of enquiry among neighbouring nations; and translations of them, during this interval, being undertaken by those whose language we also study, these translations become very important to us: who by their means have additional sanction to the articles of our enquiry, and additional means of answering the purposes to which our enquiry is directed.

TRANSLATIONS OF THE HEBREW SCRIPTURES.

The first Translation in order of time, and indeed in point of importance to us, is that Greek version usually called the *SEVENTY*, or the *SEPTUAGINT*; we have little to add to the account given of it in the *Dictionary*.

The *CHALDEE* Translations come next in order: they are not so much translations as paraphrases: *vide* TARGUM, JONATHAN, VER-SION, &c.

The *SYRIAC* Translation has been, by some, referred to the time of Solomon; by others to the time of Abgarus, king of Edessa; this is certainly more probable; but is not universally admitted. It unquestionably is ancient. Dr. Prideaux thinks it was made within the first century of A. D. and that it is the best of all translations.

LATIN Translations do not date before the introduction of Christianity into Rome. *Vide* VULGATE.

We are now to add to our consideration, beside the Hebrew copies of the Old Testament, the several books which compose the New Testament; these were studied, copied and translated, together with the Hebrew Scriptures, by Christians; while the Jews continued to study and copy only those which contained the principles of their ancient system.

JEWISH LABOURS ON HEBREW COPIES.

The attention of the Jews was by no means confined to writing copies of the Holy Word; they made almost incredible exertions to preserve the genuineness and integrity of the text.

This produced what has been termed the *Masora*, the most stupendous monument, in the whole history of literature, of minute and persevering labour. The persons employed in it, and

and who afterwards received from it the name of *Masorites*, were Jewish *literati*, who flourished after the commencement of the Christian æra. With a reverential, not to say superstitious attention, of which history does not furnish an instance to be urged in comparison with it, they counted all the verses, words, and letters of all the twenty-four books of the Old Testament, and of each of those twenty-four books, and of every section of each book, and of all its subdivisions. "The matter of the *Massora*," says Mr. Lewis, in his *Origines Hebrææ*, vol. iv. p. 156, "consists in critical remarks on the verses, words, letters, and vowel points of the Hebrew text. The *Massorets* were the first who distinguished the books and sections of books into verses, and marked the number of the verses, and of the words and letters in each verse; the verses where they thought there was something forgot; the words which they believed to be changed; the letters which they thought superfluous; the repetitions of the same verses; the different readings; the words which are redundant or defective; the number of times that the same word is found in the beginning, middle, or end of a verse; the different significations of the same word; the agreement or conjunction of one word with another; the number of words that are printed above; which letters are pronounced, and which are turned upside down; and such as hang perpendicular; they took the number of each: it was they, in short, who invented the vowel points, the accents, and made divers critical remarks on the punctuation, and abundance of other things of equal importance.

"A great part of the labour of these Jewish doctors consisted in counting the letters of the Hebrew text; and the letter *Nun* in the word *Gehon*, is, in the Talmud, observed to be in the very middle of the Pentateuch. Father Simon gives an account of a manuscript copy, which he saw, where that part of the *Massora* that belonged to the letters, was to this purpose. There are twelve *parscioths*, or great sections, in Genesis; there are forty-three lesser sections, called *sedarim*, or orders: there are one thousand five hundred and thirty-four verses, twenty thousand seven hundred and thirteen words, seventy-eight thousand one hundred letters; and the midst of the book consists in these words, *Ve al harbeka tihieh*, in chap. xxvii. ver. 40. There are five points (these are points made on the top of some letters, mentioned by St. Jerom). Exodus has eleven *parscioths*, thirty-three *sedarim*, one thousand two hundred and nine verses, sixty-three thousand four hundred and sixty-seven letters; and these words, *Elohim, lo tekallel*, in chap. xxii. ver. 27. are

in the very middle of this book. There are in Leviticus ten *parscioths*, twenty-five *sedarim*, eight hundred and fifty-nine verses, eleven thousand nine hundred and two words, forty-four thousand nine hundred and eighty-nine letters; and these words, *Vehannogia bibesar*, in chap. xv. ver. 7. are the middle words. There are in Numbers ten *parscioths*, thirty-three *sedarim*, one thousand two hundred and eighty-eight verses, sixteen thousand seven hundred and seven words, sixty-two thousand five hundred and twenty-nine letters; and these words, *Ve hain-is asher ebehar*, in chap. xvii. ver. 20. are the middle words. There are in Deuteronomy ten *parscioths*, thirty-one *sedarim*, nine hundred and fifty-five verses, sixteen thousand three hundred and ninety-four words, fifty-four thousand eight hundred and ninety-two letters; and the middle words of this book are, *Ve ascitu alpi hadavar*, in chap. xvii. ver. 10."

Such is the celebrated *Masora* of the Jews. Originally it did not accompany the text. Afterwards the greatest part of it was written in the margin. To bring it into the margin, it was necessary to abridge the work itself. This abridgment was called the *Masora Parva*. Being found too short, a more copious abridgment of it was inserted. This, in contradistinction from the other *Masora*, was called the *Masora Magna*. The omitted parts were added at the end of the text, and this was called the *Masora Finalis*.

In the Jewish manuscripts and printed editions, a word is often found with a small circle annexed to it, or with an asterisk over it, and a word written in the margin of the same line. The former is called the *Ketibh*, the latter the *Keri*. In these, much mystery has been discovered by the *Masorites*. The prevailing opinion is, that they are partly various readings, collected from the time of Esdras, and partly critical observations, or, as they have been called, insinuations, of the *Masorites*, to substitute proper or regular for improper and irregular words; and sometimes decent for indecent expressions, in the text.

As to the VOWEL POINTS, which CALMET has considered as *masoretical*, the reader may see sufficient information under that article in the *Dictionary*.

OF THE PRESENT STATE OF THE HEBREW MANUSCRIPTS.

No extensive collation of the Hebrew manuscripts of the sacred text was made till the present [last] century. This was owing, in a great measure, to a notion which had prevailed of the integrity of the sacred text, in consequence

quence of its supposed preservation from error, by the wonder-working *Masora*. In the annals of literature, there is not, perhaps a more striking instance of the little safety there is, in trusting, without examination, to received opinions, than the general acquiescence of the learned in this opinion. The Rabbins boldly asserted, and the Christians implicitly believed, that the *Hebrew* text was free from error, and that, in all the manuscripts of it, not an instance of a various reading of importance could be produced. The first, who combated this notion in the form of regular attack, was Ludovicus Capellus. From the differences he observed between the *Hebrew* text and the version of the *Seventy*, and between the *Hebrew Pentateuch* and the *Samaritan Pentateuch*; from the manifest and palpable corruptions he thought he saw in the text itself; and from the many reasons which made him suppose the vowel points and the *Masora* were both a modern and an useless invention, he was led to question the general integrity of the text; and even his enemies allowed, that, in his attack upon it, he discovered extreme learning and ingenuity. Still, however, he admitted the uniformity of the manuscripts. When this was urged against him by Buxtorf, he had little to reply. At length (what should have been done, before any thing had been said or written on the subject), the manuscripts themselves were examined, and innumerable various readings were discovered in them. From this time Biblical criticism on the sacred text took a new turn. Manuscripts were collated, were examined with attention, their various readings were discussed with freedom, and their respective merits ascertained by the rules of criticism. The celebrated collation of Dr. Kennicott was begun in the year 1760. He undertook to collate all the manuscripts of the sacred text in England, and in Ireland; and, while he should be employed in this (which he supposed might be about ten years), to collate, as far as the expence would admit, all the *Hebrew* manuscripts of importance, in foreign countries. The first volume was printed in 1776; the second in 1780. Dr. Kennicott himself collated two hundred and fifty manuscripts. Under his direction, and at his expence, Mr. Brunus collated about three hundred and fifty: so that the whole number of manuscripts collated, on this occasion, was nearly six hundred. It appears, that, in his opinion, fifty-one of the manuscripts collated for his edition were from 600 to 800, and that one hundred and seventy-four were from 480 to 580, years old. Four quarto volumes of various readings have since been published by De Rossi of Parma, from more than four hundred manuscripts; some of

which are said to be of the seventh or eighth century, as well as from a considerable number of rare and unnoticed editions, under the title of *Variae Lectiones Veteris Testamenti, ex immensa manuscriptorum editorumque codicum congerie, haustæ et examinata*.—Parma, 1786. The consequence of these extensive collations has been, to raise a general opinion among the learned, 1st, that all manuscript copies of the *Hebrew* Scriptures now extant may, in some sort, be called *Masoretic* copies, because none of them have intirely escaped the rude hands of the *Masorites*: 2dly, that the most valuable manuscripts, generally speaking, are those which are oldest, written at first without points or accents, containing the greatest number of real vowels, or *matres lectionis*, exhibiting marks of an accurate transcriber, and conforming most to the ancient versions, and, with regard to the *Pentateuch*, conforming most to the *Samaritan* exemplar, and the *Greek* uninterpolated version: 3dly, that the *Masoretic* copies often disagree (and that, the further back they go, the greater is their disagreement) from the the present printed copy: fourthly, that the synagogue rolls disagree the least from the printed copies, so that they are of little value in ascertaining the text. From this combination of reasons they conclude, that the surest sources of emendation, are a collation of manuscripts and parallel places; a comparison of the text with the ancient versions, and of these with one another; grammatical analogy; and, where all these fail, even conjectural criticism. [Nevertheless, the ancient opinions have some advocates. These do not go so far as to assert, that a collation of *Hebrew* manuscripts is perfectly useless; but they think it may be prized higher than it deserves; that, when manuscripts of an earlier date than the *Masora* are sought for, it should not be forgot, that the *Masorites* had those manuscripts, when they settled the text; and what hopes can there be, they ask, that at the close of the eighteenth century, after the *Hebrew* has long ceased to be a spoken language, a Christian, so much of whose time is employed in other pursuits, and distracted by other cares, can make a better use of those manuscripts than was actually made of them, by the *Masoretic literati*, whose whole time, whose every thought, from their earliest years to their latest age, was devoted to that one object; who lived among the people, and almost in the country, where the events recorded by them, happened,—who saw with their own eyes the manners they describe, and daily and hourly spoke and heard a language kindred to that in which they are written? But, if there must be a collation of manuscripts, then, say they,

no manuscript written by any other than a Jew, or wanting any one of the Jewish marks of authenticity, should be taken into account: and, trying the question of the integrity of the text by these, which they call, the only authentic manuscripts, no question, they assert, will remain of the perfect integrity, and perfect freedom from corruption, of the present text. Where it can be shewn, that the text of the *Masora* is corrupt, the genuineness of the Bible reading may be doubted: but where there is no reason to impeach the *Masora*, the text as they assert, is fixed beyond controversy. Such is the state of the Manuscripts of the Hebrew Scriptures.]

OF THE PRINTED HEBREW BIBLES.

Those printed editions which appear to deserve particular attention, are, that of *Soncino*, in 1488, from its being the first printed edition of the whole Bible; the edition at *Brescia*, in 1494, from its being the edition used by Luther, in his translation; a third was printed in 1517, without the name of any place. These three editions are called the *Soncinates*, being printed by Jews, of a family which came originally from *Germany*, and established themselves at *Soncino*, a town in Lombardy, between *Cremona* and *Brescia*. They were the first *Hebrew* printers. *Bomberg's* edition was printed five times, and is distinguished by the beauty of the type; but, not being divided into chapters and verses, is unfit for general use. The first of his editions was printed in 1518, the last in 1545: they were all printed at *Venice*, and are all in 4to. *Robert Stephens's* 16mo edition is most elegantly printed. It is in seven volumes, and was printed at *Paris*, 1544—1546. He had before printed a 4to edition at *Paris*, in four volumes, 1539—1544. The celebrated edition of *Athias*, a Jew printer at *Amsterdam*, was published in that city, first in 1661, and afterwards in 1667: it is remarkable for being the first edition in *Hebrew*, in which the verses are numbered. It was beautifully reprinted by *Eeverardus Vander Hooght*, in two volumes 8vo. 1705. This edition has the general reputation of great accuracy. Some have called its accuracy in question; but the elegance of the type, the beauty of the paper, and the fine glossy blackness of the ink, cannot be denied. His text was adopted by *Dr. Kennicott*, in his edition. The *Plantinian* editions have considerable merit for their neatness and accuracy. The edition of *Nunes Torres*, with the notes of *Raschè*, was begun in 1700, was printed in 1705, and was the favourite edition of the Jews. Most of the former editions were surpassed by that of *Michaelis* in 1720. A critical edition was published by *Raphael Chajim Basila*, a Jew at *Mantua*, in four parts, 1742—1744.

The most celebrated edition of the *Hebrew*, with a *Latin* translation, was that of *Sebastian Munster*. The first volume of the first edition was printed in 1534, the second volume in 1535; the second edition was printed in 1546. It was the first *Latin* translation by any of the separatists from the see of *Rome*. *Santos Pagninus* was the first of the Catholics who made an entirely new *Latin* version. It was published at *Lyons*, in 1528, and has often been republished. That it is an accurate and faithful translation, all acknowledge,—that the *Latinity* is barbarous, cannot be denied; but, as it was the author's plan, to frame a verbal translation, in the strictest and most literal sense of that word, its supposed barbarism was unavoidable, and cannot, therefore, be imputed to it, as a fault. The celebrated edition of the *Rev. Charles Francis Houbigant*, of the Oratory, was published in four volumes folio, with a *Latin* version and prolegomena, at *Paris*, in 1753. The prolegomena and the *Latin* version have been printed separately. The merit of this edition is celebrated by all, who are not advocates for the *Masora*: by them it is spoken of in the harshest terms. Several manuscripts were occasionally consulted by the author: but it is evident, that he did not collate any one manuscript throughout. Prior to *Houbigant's* edition, was that of *Reineccius*, at *Leipsic*, in 1725, reprinted there in 1739. A new edition of it was printed in 1793, under the inspection of *Dr. Doederlein*, and Professor *Meisner*. It contains the most important of the various readings collected by *Dr. Kennicott* and *De Rossi*; printed under the text. For the purpose of common use, it is an excellent edition, and supplies the want of the splendid but expensive editions and collations, of *Houbigant*, *Kennicott*, and *De Rossi*.

Those who extend their biblical researches into *Rabbinism*, are recommended by the learned in this branch of biblical literature, to the *Biblia Rabbinica* of *Rabbi Moses*, published at *Amsterdam*, in four volumes folio, in 1724—1727, which entirely superseded the *Biblia Rabbinica* of *Bomberg* and *Buxtorf*. The purchasers of it should see, that the copy offered to them contains the treatise of the *Rabbi Abdias Sporno*, *de Scopo Legis*, which, in the copies designed for sale to Christians, is generally omitted.

The reader will perceive, that the *Hebrew* language, though lost as a spoken language among the Jews, yet has been cultivated among them by their men of learning: while the Christians, under all the disadvantages of receiving the principles of this language from Jewish instructors, have laboured with great assiduity,

assiduity, in acquiring a competent acquaintance with it; and even a deep knowledge of its powers. They have also been the first to collate MSS. and to apply general learning to Sacred Literature: both these principles are honourable to their skill and industry; but, both may be carried too far, if they should be substituted for accurate understanding of the Holy Language itself, and correct attention to its peculiarities, properties, and idioms.

But while I recommend strongly the closest attention to the Hebrew language itself, I admit frankly, that very great light has been obtained from its sister dialects, of which the *Chaldee* is one, and the *Arabic* is another, which cannot be too highly prized. The Jews despise this *Arabic* dialect; but the disadvantage of despising it is to themselves.

The reader may now form a tolerable idea of the state of the Hebrew Scriptures, the Old Testament: we are next to direct our attention to the Scriptures of the New Testament, which are written in Greek.

OF THE PRESENT STATE OF THE GREEK MANUSCRIPTS.

The Greek manuscripts, according to Wetstein's account, are written either on parchment (or vellum) or on paper. The parchment or vellum is either purple-coloured, or of its natural colour; and either thin or thick. The paper is either silken, or of the common sort; and its superficies is either glazed, or of the ordinary roughness. The letters are either capital (generally called *uncial*), or small. The capital letters are either unadorned and simple, and the strokes of them very thin and straight; or they are of a thicker kind, uneven and angular. Some of them are supported on something like a base, others are ornamented, or rather burthened, with a top. Letters of the first description are of the kind generally found on the ancient monuments of Greece; those of the last resemble the paintings of half barbarous times. Manuscripts, therefore, written in the first kind of letter, are generally supposed to be of the sixth century, at the latest; those written in the second kind of letter are generally supposed to be of the tenth century. The manuscripts written in the small letters are of a still later age. But the Greek manuscripts, copied by the Latins, after the reign of Charlemagne, are in another kind of alphabet; the α , the ϵ , and the γ , in them, are inflected, in the form of the letters of the Latin alphabet. Even in the earliest manuscripts some words are abbreviated. At the beginning of a new book,

the four or five first lines are often written in vermillion. There are very few manuscripts containing the entire New Testament. The greater part contain the gospels only; very few have the Apocalypse.

The curious and extensive collations, which have been made of manuscripts within this century, have shewn, that *certain manuscripts have an affinity to each other*; and that their text is distinguished from others by characteristic marks. This has enabled the writers on this subject to arrange them under certain general classes. They have observed, that, as different countries had different versions, according to their respective languages, their manuscripts naturally resembled their respective versions, as the versions, generally speaking, were made from the manuscripts in common use. Pursuing this idea, they have supposed four principal exemplars: 1st the Western exemplar, or that used in the countries where the *Latin* language was spoken;—with this, the *Latin* versions coincide: 2d the Alexandrine exemplar;—with this, the quotations of *Origen* coincide: 3d, the Edessene exemplar, from which the *Syriac* version was made; and 4th, the BYZANTINE or CONSTANTINOPOLITAN exemplar: the greatest number of manuscripts written by the monks on mount Athos, the Moscow manuscripts, the *Slavonian* or *Russian* versions, and the quotations of St. Chrysostom and Theophylact, bishop of *Bulgaria*, are referrible to this edition. The readings of this exemplar are remarkably different from those of the other exemplars; between which, a striking coincidence appears. A reading supported by all three of them is supposed to be of the very highest authority; yet the true reading is sometimes found only in the fourth.

From the coincidence observed between many Greek manuscripts and the *Vulgate*, or some other *Latin* translation, a suspicion arose in the minds of several writers of eminence, that the Greek text had been assimilated throughout to the *Latin*. This seems to have been first suggested by Erasmus; but it does not appear that he supposed the alterations were made before the fifteenth century: so that the charge of *Latinizing* the manuscripts did not, in his notion of it, extend to the original writers of the manuscript, or as they are called, the writers *a primâ manu*, but affected only the subsequent interpolators, or, as they are called, the writers *a secundâ manu*. Father Simon and Mill adopted and extended this accusation; and it was urged by Wetstein with his usual vehemence and ability; so that it came to be generally received. Bengel expressed some doubts of it; and Semler formally called it in question. He

was followed by Griesbach and Woide; and finally brought over Michaelis, who, in the first edition of his Introduction to the New Testament, had taken part with the accusers; but, in the fourth edition of the same work, with a candour of which there are too few examples, he declared himself persuaded, that the charge was unfounded; and totally abandoned his first opinion.

Besides the manuscripts which contain whole books of the New Testament, other manuscripts have been consulted; among these are the *Lectionaria*, or collections of detached parts of the New Testament, appointed to be read in the service of the church. These are distinguished into the *Evangelistarium*, or lessons from the Gospels; and the *Apostolos*, or lessons from the Acts and Epistles. The quotations from the New Testament, in the works of the ancients, have also been consulted.

PRINCIPAL GREEK MANUSCRIPTS NOW EXTANT.

These are the *Codex ALEXANDRINUS*, in the British Museum, the *Codex CANTABRIGIENSIS*, or *Codex BEZÆ*, and the *Codex VATICANUS*. The *Codex ALEXANDRINUS* consists of four volumes; the first three of which contain the Old Testament; the fourth, the New Testament, together with the first epistle of Clement to the Corinthians, and a fragment of the second. The *Codex CANTABRIGIENSIS*, or the *Codex BEZÆ*, is a Greek and Latin manuscript of the four Gospels and the Acts of the apostles. The *Codex VATICANUS* contained, originally, the whole Greek Bible. The respective ages of these venerable manuscripts have been a subject of great controversy, and have employed the ingenuity and learning of several biblical writers of great renown. After a profound investigation of the subject, Dr. Woide fixes the age of the *Codex ALEXANDRINUS* between the middle and the end of the fourth century; after a similar investigation, Dr. Kipling fixes the age of the *Codex CANTABRIGIENSIS*, or the *Codex BEZÆ*, at the second century; but Bishop Marsh, in his notes to Michaelis, vol. ii. p. 708—715, seems to prove demonstratively, that it was not written earlier than the fifth century. Montfaucon and Blanchini refer the *Codex VATICANUS* to the fifth century. In 1786, a fac-simile edition of the New Testament in the *Codex ALEXANDRINUS* was published in London, by Dr. Woide. In 1793, a fac-simile edition of the *Codex CANTABRIGIENSIS*, or the *Codex BEZÆ*, was published at Cambridge, at the expense of the University, by Dr. Kipling. These editions exhibit their respective prototypes, page for page, line for line, word for word, contraction for contraction, rasure for rasure, to

a degree of similarity hardly credible. The types were cast for the purpose, in alphabets of various forms, that they might be varied with those of the manuscript, and represent it more exactly; and the ink was composed to suit the colour of the faded pigment. Nothing equal to them had appeared in the world of letters.

[The Alexandrian Manuscript is an article of such great curiosity, and the labour and expense bestowed on it are so truly honourable to our country, that some further account of it may be looked for here by the intelligent reader.

This celebrated Manuscript was transmitted to England by Sir Thomas Roe, ambassador from king Charles I. to the Ottoman Porte, in 1628. Cyril Lucar, Patriarch of Alexandria, in Egypt, being removed from that city to Constantinople, brought with him a valuable collection of ancient books; and, possibly, not without apprehension of what might befall himself, and with him his collection, among a people so little swayed by deference to Christian learning as the Turks; or by whatever other motive influenced, the patriarch sent the most valuable article in his possession, which had been revered as a treasure by the Greek church for several hundred years, as a present to his Majesty of England. It was placed in the Royal Library at St. James's, whence it was subsequently removed to our National collection in the British Museum; of which it forms one of the glories.

The writer of this manuscript is said to have been Thecla, an Egyptian lady, who lived early in the fourth century;—but here ends our knowledge of her. There have been many ladies of this name; some of them of Roman descent, who retired into the East for devotion, perhaps for solitude; and whose piety was in the highest esteem among their contemporaries. These ladies understood the Greek language; nor could they better employ the leisure they had obtained, than by reading the Holy Scriptures in that tongue, and by copying, or causing to be copied for their use, so much of it as they could procure;—for often it was not without diligence and good fortune they could procure the whole. The lady Thecla, then, to whom our Manuscript owes its existence, was a person of eminence, probably of consequence, since her copy is complete, as to its contents; though now bearing marks of accidents, to which it has been exposed.

Its value is further enhanced, by observing, that, whatever opinions in subsequent ages agitated the Christian world, they have had no influence on this copy; it neither omits, nor inserts, nor dismembers a word to accommodate a passage to such sentiments. It was not many removes distant from the originals, of which it

is a transcript: the language was still the spoken language; and whatever ambiguities occurred, (as some will always occur in all writings) they were then easily explained, and properly understood by the copyist; so that one principal cause of literary and verbal errors did not exist.

This Manuscript had not been long in England, before its value, as an important document in behalf of Christianity, became known. Mr. Patrick Young, the learned keeper of the king's library at that time, soon discovered the epistles of Clement, the only copy known of the second; and was commanded by the king to publish them, which he did in 1633, with a Latin translation. Dr. Grabe was commanded by queen Anne to publish the Manuscript.—He accordingly communicated to the world, in 1707—1710, the Old Testament part of it; being the Septuagint translation. We have noticed Dr. Woide's New Testament in 1786. Some years afterwards, Mr. Baber, of the British Museum, published the Book of Psalms, with equal accuracy; and in the year 1814, Mr. Baber proposed to publish a fac-simile copy of the remaining parts, so that the whole will be before the world. The number of copies to be printed is two hundred and fifty; and the expense will be nearly eight thousand pounds, which has been voted by the British Parliament. For further, *Vide* SEPTUAGINT.

PUNCTUATION OF THE BIBLE.

The numerous inaccuracies in the writings of the fathers, and their uncertainty how particular passages were to be read and understood, clearly prove that there was no regular and accustomed mode of punctuation in use in the fourth century. It seems to have been a gradual improvement, commenced by Jerom, and continued and improved by subsequent critics. At the invention of printing, the editors placed the points arbitrarily, probably, as Michaëlis thinks, without bestowing the necessary attention; and Stephens in particular, it is well known, varied his points in every edition. It is still much to be wished that in this respect the Scriptures were carefully revised.

DIVISION OF THE BIBLE INTO VERSES.

Whatever the antiquity of the Hebrew vowel points may be, the division of verses in the Old Testament is antecedent to the discovery of printing, or to any manuscripts that are known to exist; but in the Greek manuscripts of the New Testament there is no distinction of verses, and the time when they were first used by printers is perhaps not very accurately ascertained. Robert Stephens is thought to have been the author, or inventor, of verses in the

New Testament, which (says his son in the preface to his Concordance) he performed during a journey on horseback [*inter equitandum*] from Paris to Lyons. CALMET says, "the first division of the New Testament was made by Robert Stephens in 1551, and of the whole Bible in 1555." Michaëlis says, "verses were first used in the New Testament by Robert Stephens in 1551, and in the Old Testament by Cardinal Hugo de Sancto Caro, in the thirteenth century." But a Latin Bible, translated by Sanctus Pagninus, and printed at Lyons in the year 1527, or 1528, before Robert Stephens had printed any Bible on his own account, at least, is divided, the verses being numbered in the margin, and distinguished in the text by paragraphical marks, both in the Old and New Testament, and in the Apocrypha. The New Testament is indeed made into fewer divisions. St. Matthew's Gospel, in this edition, is divided into 576 verses, (the first chapter containing forty-nine; each of the present genealogical verses making three) while the present division amounts to 1071. The Gospel of St. Mark is 257, now 678. In the Old Testament the difference is small; in Genesis only twenty-two verses. CALMET notes this Bible, but not the division of verses. In the title page the date is 1528, but the imprint at the end is, "*Veteris ac Nova Instrumenti nova translatio per Reverendum sacre Theolo. docto. Sanctum Pagninum Lucen. nuper edita, explicit. Impressa est autem Lugduni per Antonium du Ry. calcographum diligentissimum, impensis Francisci Turchi, et Dominici Berticinium Lucensium, et Iacobi de Giuntis bibliopola civis Florentini. Anno Domini 1527, Die vero xxix Januarii.*" Is there not then reason to conclude, that Robert Stephens had seen this Bible, saw the utility of verses, imitated it, and improved thereon? The great advantage of such a division is allowed by all who know the use of a Concordance.

EDITIONS OF THE GREEK NEW TESTAMENT.

The first in point of time, was that of Erasmus, with a new Latin translation. He published five editions of it, in 1516, 1519, 1522, 1527, and 1535. The edition of 1519 is most esteemed. In fact, the edition by Erasmus, with a slight intermixture of the text in the Complutensian Polyglott, are the principal editions from which almost all the subsequent copies have been taken.

The next edition of the New Testament in Greek, is that inserted in the Complutensian Polyglott. It is much to be wished that the editors had described, or at least specified, the manuscripts of which they made use. They

speak highly of them; but this was, when the number of known manuscripts was small, and manuscript criticism in its infancy; so that, without impeaching either their candour or their judgment, their assertions, in this respect, must be understood with much limitation. It has been charged on them, that they sometimes altered the Greek text, without the authority of a single manuscript, to make it conform to the Latin. Against this charge they have been defended by Gœze and Michaëlis, and, to a certain extent, by Griesbach.

The editions of Robert Stephens are next to be considered. For exquisite beauty and delicacy of type, elegance and proper disposition of contractions, smoothness and softness of paper, liquid clearness of ink, and evenness of lines and letters, they have never been surpassed, and in the opinion of many, never equalled. There were four editions of them published by himself, in 1546, 1549, 1550, and 1551. His son published a fifth edition in 1569. The third of these is in folio, and has the readings of sixteen manuscripts in the margin. The two first are in 16mo. and of those, the first is the most correct.

The first edition of Beza was printed in 1565; he principally follows the third edition of Robert Stephens. He printed other editions in 1582, 1589, 1598. They do not contain, every where, the same text. In his choice of readings he is accused of being influenced by his Calvinistic sentiments.

The celebrated edition of the Elzevirs was first printed at Leyden, in 1624. It was printed from the third edition of Robert Stephens: where it varies from that edition, it follows, generally, the edition of Beza. By this edition, the text, which had fluctuated in the preceding editions, acquired a consistency. It was generally followed in all the subsequent editions. It has deservedly, therefore, obtained the appellation of *Editio recepta*. The editors of it are unknown.

EDITIONS WITH VARIOUS READINGS.

The celebrated edition of the Rev. John Mill was published at Oxford in 1707, after an assiduous labour of thirty years. He survived the publication of it only fourteen days. He inserted in this edition all the collections of various readings, which had been made before his time; he collated several original editions; procured extracts from Greek manuscripts, which had never been collated; and, in many instances, added readings from the ancient versions, and from the quotations of them in the works of the ancient fathers. The whole of the various read-

ings collected by him, are said, without any improbability, to amount to thirty thousand. He has enriched his work with most learned prolegomena, and a clear and accurate description of his manuscripts. He took the third edition of Stephens for his text.

The edition of John Albert Bengel, abbot of Allspirspack, in the duchy of Wurtemberg, was published in 1734. He prefixed to it his "*Introductio in Crisin Novi Testamenti*;" and subjoined to it his "*Apparatus Criticus et Epilogus*." He altered the text, where he thought it might be improved; but, excepting the Apocalypse, he studiously avoided inserting in the text any reading which was not in some printed edition. Under the text he placed some select readings, reserving the whole collection of various readings, and his own sentiments upon them, for his *Apparatus Criticus*. He expressed his opinion of these marginal readings by the Greek letters, α , β , γ , δ , and ϵ .— α denotes that he held the reading to be genuine; β , that he thought its genuineness was not absolutely certain, but that the reading appeared to him preferable to that in the text; γ , that the reading in the margin was of equal value with the reading in the text; δ , that the marginal reading seemed of less value; and ϵ , that he thought it spurious.

But all former editions of the Greek Testament were surpassed by that of John James Wetstein; it was published in two volumes folio, in 1751, at Amsterdam. He adopted for his text the *editio recepta* of the Elzevirs. His collection of various readings far surpasses that of Mill or Bengel. His notes are particularly valuable, for the copious extracts he has made from Rabbinical writers. These greatly serve to explain the idiom and turn of expression used by the Apostolic writers and Evangelists.

The first edition of Dr. John James Griesbach's New Testament was published in 1775—1777, in two volumes octavo, at Halle, in Germany. In the year 1796, the first volume was reprinted, under the patronage and at the expense of his Grace the Duke of Grafton. It has extracts from two hundred manuscripts, in addition to those quoted in the former edition. He collated all the Latin versions published by Sabatier and Blanchini. His object is to give a select and choice collection of the various readings, produced by Mill, Bengel, and Wetstein, and of his own extracts; omitting all such as are trifling in themselves, supported by little authority, or evidently only errata.

[Griesbach's edition has been reprinted in this country, in a smaller form, for the use of schools: also in America. It is the text book used by the students in the German universi-

ties; and is gradually acquiring that authority, which, in all probability, will render it the general book of scholars, tutors, and the literati in general.

There are many other respectable editions of the Greek Testament; but those we have mentioned are confessedly the principal. The study of Greek learning is at this time pursued with great ardour in the British empire; and our travellers take opportunities of obtaining copies of MSS. from abroad, which greatly increase our literary riches at home. We repay the obligation, by printing, or by contributing assistance in printing, the sacred books for all the world.]

For a notice of Latin translations, vide VULGATE.

POLYGLOTT EDITIONS OF THE BIBLE.

That is, Bibles published in several languages, or at least, in three, of which the texts are ranged in different columns. Some Polyglotts contain all the books of the Bible, others contain but a part of them.—The following are the principal editions of these Bibles.—

1517.]—The first POLYGLOTT is that of Complutum or Alcalá. It is divided into six parts, and comprised in four volumes folio. It has the Hebrew, Latin, and Greek, in three distinct columns; the Chaldee paraphrase, with a Latin interpretation, is at the bottom of the page, and the margin is filled with the Hebrew and Chaldee radicals: the fourth volume contains the Greek Testament, with no other translation than the Latin. It was begun in 1502, was printed off in 1517, and was published in 1522. The expense of the work, which it is said amounted to fifty thousand ducats, was wholly paid by Cardinal XIMENES, of Spain. It is certain that the Cardinal spared no expense in collecting manuscripts; but whether he had any that were truly valuable, has been much doubted. In 1784, when Professor Birch was engaged in his edition of the Bible, Professor Moldenhawer went to Alcalá, for the purpose of discovering the manuscripts used in the Ximenian Polyglott. After much inquiry, he discovered, that, about thirty-five years before, they had been sold to a rocket-maker, of the name of Torio; and the receipt given to him for his purchase was produced!

1518.]—The Bible of Justinian, bishop of Nebio, of the order of St. Dominic, in five languages—Hebrew, Chaldee, Greek, Latin, and Arabic, followed next. Only the Psalter was printed.

1546.]—John Potken, provost of the collegiate church of St. George at Cologne, caused the psalter to be printed in four languages—Hebrew, Greek, Chaldee, or rather Ethiopic, and Latin.

1546.]—The Jews of Constantinople printed the Pentateuch in Hebrew, Chaldee, Persian, and Arabic, with the commentaries of Solomon Jarchi.

1547.]—The same Jews caused to be printed, also, the Pentateuch, in four languages—Hebrew, Chaldee, vulgar Greek, and Spanish.

1565.]—John Draconitis, of Carlostad, in Franconia, published an edition of the psalter, the Proverbs, and the Prophets Micah and Joel, in five languages—Hebrew, Chaldee, Greek, Latin, and German. The death of the author prevented the completion of his work.

1572.]—The Polyglott of Antwerp was printed in that city in 1569—1572, in eight volumes folio, under the direction of Arias Montanus. It contains, besides the whole of the Complutensian edition, a Chaldee paraphrase of part of the Old Testament, which Cardinal Ximenes, having particular reasons for not publishing, had deposited in the Theological library at Complutum. The New Testament has the Syriac version, and the Latin translation of Sanctus Pagninus, as reformed by Montanus.

1586.]—There appeared at Heidelberg, an edition of the books of the Old Testament, in Hebrew and Greek, with two Latin versions, one by Jerom, and the other by Sanctus Pagninus, ranged in four columns, at the bottom of which were notes ascribed to Vatablus. Hence it obtained the designation of the Polyglott Bible of Vatablus. This book is rare, but held in little estimation.

1596.]—David Wolder, a Lutheran minister at Hamburg, printed by James Lucius, a Bible in three languages—Greek, Latin, and German.

1599.]—Elias Hutter, a German, printed several Polyglotts. The first of these is in six languages, printed at Nuremberg.—There was only printed the Pentateuch, the books of Joshua, Judges, and Ruth; in Hebrew, Chaldee, Greek, Latin, and the German of Luther: the sixth language varied according to the nation for which the copies were designed. Some had the Slavonian version, of the edition of Witttemberg; others the French, of Geneva; others the Italian, also of Geneva; others the Saxon version, from the German of Luther. This work is very rare.

Hutter also published the Psalter, and the New Testament, in Hebrew, Greek, Latin, and German. But his chief work is the New Testament, in twelve languages—Syriac, Greek, Hebrew, Italian, Spanish, French, Latin, German, Bohemian, English, Danish, and Polish. This work was printed at Nuremberg, in two volumes, folio; and in four volumes, 4to.

1645.]—The Bible of M. le Jay, in seven

languages, was printed at Paris by Anthony Vitre. It contains the Hebrew, Samaritan, Chaldee, Greek, Syriac, Latin, and Arabic. He followed the Greek version printed at Antwerp, also the Chaldee, and Latin. The Hebrew text is extremely inaccurate; but it is, nevertheless, the most beautiful Polyglott extant.

1657.]—Less beautiful, but more accurate, and comprehending more than any of the three preceding Polyglotts, is the Polyglott of London, edited by Dr. Brian Walton, printed in 1653—1657, in six volumes, to which the *Lexicon Heptaglotton* of Castell, in two volumes folio, is usually added. This edition of the Scriptures contains learned prolegomena, several new printed versions, and a very large collection of various readings. Twelve copies were printed on large paper: one, of great beauty, is in the library of St. Paul's cathedral; another was in that of the Count de Lauraguais; another is in the library of St. John's College, Cambridge. It was published by subscription, and is said to be the first book so printed in England.

1821.]—Most of the Polyglotts we have noticed are of great rarity, and bear a high price, and hence are to be found only, or chiefly, in public libraries, and in those of the curious. It gives us much pleasure, therefore, to be able to add to this list, another work of the same class, which has been recently published by Mr. Bagster, of London, at a price which places it within the reach of all who desire to possess themselves of a most important aid in the interpretation of Scripture. It is published in folio, exhibiting at one view, the Old Testament in Hebrew—Greek—English—Latin—Spanish—Italian—French—and German. The Hebrew text is from Vander Hooght, with the Keri, and the Sam. Pentateuch, from Kennicott's edition—the Greek from Bos, with the readings of Grabe—the Vulgate from the edition of Clement VIII.—the Spanish from Padre Scio,—the Italian from Diodati—the French from Osterwald—the German from Luther. The New Testament embraces the same languages, excepting the Hebrew, the place of which is occupied by the Portuguese: the Greek is the text of Mill, with Griesbach's readings. It also contains the Peshito Syriac translation, with the epistles and Apocalypse from the Philoxenian version. Each language is also published in a separate form in small 8vo.

The two last mentioned editions of the Scriptures have made a noble addition to the materials for studying the Bible. The learned are daily augmenting this assistance, by collations of ancient versions, with their various readings.—These may be esteemed as so many Polyglotts.

Every person, who justly values the sacred

writings, must wish them edited in the most perfect manner. It would reflect disgrace on the learned of the Christian world, that any Pagan author should be published in a more perfect manner than the word of God. An Englishman must view with pleasure the useful and magnificent exertions of his countrymen in this respect. Bishop Walton's Polyglott ranks first in that noble and costly class of publications; foreign countries can shew nothing equal to Dr. Kennicott's edition of the Bible, or similar either to Dr. Woide's edition of the *Codex Alexandrinus*, or Dr. Kipling's edition of the *Codex Bezae*: and, in the whole republic of letters, nothing is now so impatiently expected as the completion of Dr. Holmes's edition of the Septuagint.

Where the word of God is concerned, the greatest moderation should be used: and care should be taken, that the assertions made, are expressed accurately, and in such terms as prevent improper conclusions from being drawn from them. Where the number of the various readings is mentioned before persons to whom the subject new, or in any works likely to have a general circulation, it should be added, that their importance is rather of a literary than a religious kind; and that, whether considered collectively or individually, they do not affect the genuineness of the text, or the substance of its history or doctrine. The improvements, which proposed alterations are thought to make, should not be exaggerated; it should be remarked, that alterations of that description are confessedly few; and that none of them affect the gospel as a history, as a rule of faith, or as a body of morality. Conjectural emendations should be restrained, and almost always be resisted.

ENGLISH TRANSLATIONS OF THE BIBLE.

We here proceed to a subject more particularly interesting to us as Britons, and which has already engaged the attention of the learned, by whose labours we shall profit.

It would be very difficult to ascertain every English translator, or when the Scriptures were first translated into the language of this country:—that the Saxons read the Bible in their own language, is an opinion well authenticated; some parts, at least, having been translated by Adhelm, bishop of Sherborne, Eadfrid (or Ecbert) bishop of Lindisferne, the venerable Bede, and king Alfred. Ælfric, abbot of Malmesbury, translated the Pentateuch, Judges, and Job:—which were printed at Oxford in the year 1699. (Le Long. *Calmet*. *Lewis's History of the English Translations*, p. 6.) And the four gospels were printed from an ancient Saxon MS. now in the Bodleian Library, (Lewis,

p. 4.) in 1571, under the care of the martyrologist John Fox, assisted and encouraged by Matthew Parker, archbishop of Canterbury. The title is, "The Gospels of the Fower Evangelists, translated in the olde Saxons tyme out of Latin, into the vulgare toung of the Saxons, and now published for testimonie of the same. At London by John Daye, dwelling ouer Aldersgate—1571. *Cum privilegio Regiæ Majestatis per decennium.*"

It should appear that the Saxons had more than one translation, of parts, at least, of the Bible among them; though no version particularly sanctioned by public authority. They had also glosses and comments. A small specimen not only proves this fact; but is curious, also, on account of the roots belonging to words still used in our language. The translation given below is interlinear; the corresponding words being placed under their originals.

The following is from the Saxon "Gospell thorough Mathew;" the various readings in italics are the Rushworth Gloss, the words marked F. are from Fox's edition of the Saxon gospels, 1571.

& se the (& suachun) *swa hwa swa thee And he that (and whoso), [so] who so thee genedes, (nede) & gethreitass, mille staedena, needs go, (need) and urgeth does (mille strides) thusend steppan, geong mith him othra a thousand steps, gang with him other tuege.*

two [thousand. F.]

Se (all) the guieth (*bidde*), frō the He (all) that requesteth (begs) from thee sel (*sele*), him, & thæm nedende (& thæm loose, him, and them needing (and them threotende,) the will on borg nioma at thee, intreating,) that will on borrow nim at thee, huerfa thec ne acerre, ne bes ungæthwere. avert thee not, nor recur, nor go thwart.

Geherde ge forthon acueden is, [*gegeherdun* Ye heard for that quothen is, [ye heard that cwæden was,] lufa thone nestete that quothen was,] love [the one] nighest (*nestin*), thinne, & mithlætho (frō lætho) (next) thine, and with loath (from loath) & hate, hæfe thu fiond, [*fynd*, F.] thinne. and hate, have [thou] fiend (find) thine.]

Besides these early versions, several parts of the Scriptures had been from time to time translated by different persons; proofs of which, if not the very translations themselves, exist in different libraries of this kingdom. In particular, in 1349, the Psalms were translated by Richard Rolle, a hermit of Hampole in Yorkshire: and in the Harleian, and the king's libraries, are specimens of other and different versions. Soon afterwards Wiclif translated the New Testament. Lewis, p. 12, &c

JOHN WICLIF was born about the beginning of the fourteenth century, at Wiclif in Yorkshire. Being bred to learning, he was sent to Queen's College, Oxford, and admitted a commoner; but soon after removed to Merton College, where he was a probationer, but not a fellow. Biograph. Britan. vol. vii. In 1356, he is said to have written a tract "Of the Last Age;" in which he exposed the many corrupt ways used to obtain ecclesiastical benefices. He gained considerable reputation by defending the interests of the University against the encroachment of the begging Friars. He was chosen warden of Baliol-Hall, and presented to the rectory of Fylingham in Lincolnshire, which he afterwards exchanged for that of Lotgarshall. December 14, 1365, he was nominated warden of Canterbury College, incorporated into Christ Church in Oxford, by archbishop Islip, the founder; but at the death of the archbishop, he, with three secular fellows, were, in 1367, ejected from thence; and on appeal, the sentence was confirmed by the Pope's bull in 1370. After his ejection, he read lectures in divinity in that University with such applause, that almost every thing he said was received as an oracle. In 1374, Edward III. nominated him, with the Bishop of Bangor and others, as his ambassador, to treat with the Pope's nuncios concerning the provisions of ecclesiastical benefices in England, claimed by the Pope, and long complained of by our parliaments as very injurious to the rights of the English church. As a reward for his faithfulness in executing this commission, which was held at Bruges (Biograph. Britan.), the king gave him the prebend of Aust, in the collegiate church of Westbury, in the county of Gloucester, and then in the diocese of Worcester [Gloucester was elevated into a bishopric by Henry VIII.], with the rectory of Lutterworth in Leicestershire. But having shewn himself a defender of the king's supremacy, and freely exposed the artifices and encroachments of the Papal power, nineteen articles of accusation were extracted from his lectures and sermons, and transmitted to the Pope (Gregory XI.) who, May 21, 1377, dispatched to Simon Sudbury, archbishop of Canterbury, and William Courtney, bishop of London, three bulls; by the first of which, these prelates were directed to cause John Wiclif to be apprehended, imprisoned, and put in irons: this gave the Doctor a great deal of trouble, and would, in all probability, have ended in his death, had he not been protected by the Duke of Lancaster, uncle to Richard II. who was then king. It seems that about this time he set about translating the whole Bible into English from the Latin; probably not being sufficiently skilled in Hebrew and Greek to translate from the original tongues.

In 1383, he was seized with a palsy, which, however, did not prevent his attending the duties of his function till December 28, 1384, when he was again attacked, and died the 31st of the same month. There are several copies of this translation of the New Testament in different libraries, both public and private, though with some degree of variation. Lewis, p. 29. In the year 1731, the New Testament was printed in folio, under the care of the Rev. John Lewis, minister of Margate, and chaplain to Lord Malton, with a glossary. This version has also been reprinted (1810) in quarto, by Rev. Mr. Baber. By way of affording a specimen of the language, and of comparison with the ancient Saxon Version already given, the reader will not be displeased with a transcript of the same passage. Matt. v. 41.

"But I seye to you that ye aghenstonde not an yvel man, but if ony smyte thee in the right cheke, schewe to him also the oother. And to him that stryve with thee in doom, and take away thi coote, leewe thou also to him thi mantel. And whoever constreynith thee a thousynd pacis; go thou with him other tweyne: give thou to him that axith of the; and turne thou not away fro him that wole borowe of thee. Ghe han herd that it was seid thou schalt love thi neighbore, and hate thin enemy. But I seye to you, love ye your enemyes, do ye wel to hem that haten you, and prie ye for hem that pursuen and sclaudren ye."

In the year 1526, WILLIAM TYNDAL printed the first edition of his New Testament.

William Tyndal, or Tyndale, or Tyndall, otherwise Hutchins, was born somewhere in Wales; and being bred to learning, was placed in Magdalen-Hall, in Oxford, where now remains an original picture of him. Here he took his degrees, and read lectures privately in divinity to several of the students of that hall, and fellows of the adjoining college. His manners and conversation, says Fox, in his "Acts and Monuments," were such, that all who knew him reputed and esteemed him to be a man of most virtuous disposition, and life unspotted. Wood says, he was expelled for his Lutheran tenets; and whether he took any degree in that University does not appear. Hist. Univ. Oxon. From Oxford he removed to Cambridge, whence, after some stay, he went to Little Sodbury in Gloucestershire, where he was entertained in the family of Sir John Welch, as tutor to his children. But being suspected of heresy by the neighbouring clergy, with whom he had sometimes disputes about religion, and being by them threatened and persecuted in the ecclesiastical courts, he, with the consent of Sir John, left the family, and went to London, where he for sometime preached in the church

of St. Dunstan's in the West. Here he obtained the recommendation of Sir Henry Guildford, master of the horse, to Dr. Cuthbert Tonstal, bishop of London, to whom he presented an oration of Isocrates, translated by himself out of the Greek, with an epistle to the bishop, which he wrote by the advice of Sir Henry. But the bishop's answer was, that his house was full; that he had more than he could provide for; and advised him to seek out in London, where he could not fail of employment. Not being able to obtain any, he was supported by Mr. Humphrey Monmouth, a draper and alderman of London, a favourer of Luther's opinions; with whom he abode half a year, behaving in the most sober and temperate manner; studying night and day, and bending his thoughts towards the translation of the New Testament into English. But being sensible of the hazard he would run by printing it in England, he resolved to go into Germany, as affording greater security and more liberty. And this he was better enabled to do by the assistance of his friend Mr. Monmouth, who gave him an annuity of ten pounds a year, then a sufficient maintenance for a single man, and as much as Tyndal desired. At his first leaving England, he went as far as Saxony, where he conferred with Luther, and other eminent reformers. From thence he returned, and settled at Antwerp, where was at that time a considerable factory of English merchants, many of whom were zealous professors of Luther's doctrine. Here he immediately set himself about his favourite work, the English translation of the new Testament, in which he had the assistance of John Fry (or Friih), and a friar named William Roye, who wrote for him, and assisted him in comparing the texts together; in the year 1526, it was printed in octavo, without a name, with an epistle at the end, wherein he desired them that were learned to amend if aught were found amiss. This edition is very scarce: for soon after its first appearance, the bishop of London, being at Antwerp, desired Augustus Packington, an English merchant, to buy up all the copies that remained unsold; and on the bishop's return, they, with many other books, were burned, says Fox, at Paul's Cross. This, Dr. Jortin, in his life of Erasmus, thinks was done by the bishop to serve Tyndal; however that might be, the sale of these copies put a good sum of money into Tyndal's pocket, and enabled him to prepare another edition for the press more correct than the former, which however, was not printed till 1534; he being probably hindered by his avocations as clerk to the English merchants, in which capacity he was received on his first going to Antwerp. Fuller's Eccles. Hist. Lewis. Biog. Brit.

From the first edition five thousand copies were re-printed by the Dutch printers in 1527, 1528, and in 1530; but all these editions are represented to be exceedingly incorrect. In 1534, the Dutch printed a fifth edition, corrected by George Joye, who not only corrected the typographical errors, but ventured to alter, and amend as he thought, the translation; and soon after, the second edition by Tyndal himself appeared, in which he complains of Joye's forestalling him, and altering his translation.

GEORGE JOYE, who corrected the Dutch edition of Tyndal's New Testament in 1534 (for which he was paid, according to his own account, three stivers, or 4½d. per sheet, receiving only fourteen shillings Flemish for the whole. Lewis.), was an English refugee, born in Bedfordshire, and educated in Peter-house, Cambridge, where he took his degree of Bachelor of Arts in 1512, and that of Master of Arts in 1527, in which year also he was admitted fellow; but being accused of heresy, he fled to Strasburg. He published a translation of Isaiah in 1531; the Psalter, and Jeremiah, with the Song of Moses, in 1534. In the reign of king Edward VI. he returned to England, and died in his native country in the year 1553.

Besides purchasing the copies of Tyndal at Antwerp, other means were tried: orders and monitions were issued by the archbishop of Canterbury, and the bishop of London, to bring in all the New Testaments translated into the vulgar tongue, that they might be burned; and to prohibit the reading of them. His brother, John Tyndal, was prosecuted, and sentenced to do penance: his patron, alderman Monmouth, was imprisoned, and almost ruined. In 1523, Henry VIII. ordered all the books containing several errors, &c. with the translation of the Scriptures corrupted by William Tyndal, as well in the Old Testament as in the New, to be utterly expelled, rejected, and put away out of the hands of his people, and not to go abroad among his subjects: a proclamation was issued to the same purpose.

Tyndal's translation of the Pentateuch was printed at Marlborough, in Hesse, the year before; and that of Jonah this year. Some are of opinion these were all he translated, and Fox mentions no more; but Hall and Balg, his contemporaries, say, that he likewise translated the books from Joshua to Nehemiah; which, unless Matthew's be so far a new translation, is most probable. Fuller presumes, that he translated the Old Testament from the Latin, as his friends allowed that he had no skill in Hebrew: but in this Fuller might be mistaken. He finished his translation of the Pentateuch in the year 1526; but, going by sea to Hamburg, he suffered shipwreck, with the loss of all his

books, papers, &c. so that he was obliged to begin the whole again. Fox. Lewis. Tyndal himself, in a letter to John Frith, written January, 1583, says, "I call God to recorde against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience; nor would do this day, if all that is in earth, whether it be honour, pleasure, or riches, might be given me. Moreover, I take God to witness to my conscience, that I desire of God to myself in this world, no more than that without which I cannot keep his laws." It appears, however, that the king, in pursuance of his own settled judgment, thinking a great deal of good might come from people's reading the New Testament with reverence, and following of it, commanded the bishops to call to them the most learned of the two Universities, and to cause a new translation to be made, that the people should not be ignorant of God's law: but nothing being done, the people still read and studied Tyndal's; therefore, according to the policy of the times, it was determined to get rid of so dangerous a heretic; and the king and council employed one Henry Philips, who insinuated himself into the acquaintance of Mr. Tyndal, and Mr. Thomas Pointz, an English merchant, at whose house he lodged: and at a favourable opportunity he got the procurator-general of the emperor's court to seize on Tyndal, by whom he was brought to Vilvorden, or Fillorde, about 18 miles from Antwerp; and after being imprisoned a year and a half, notwithstanding letters in his favour from secretary Cromwell, and others, to the Court at Brussels, he was tried, and none of his reasons in his defence being admitted, he was condemned, by virtue of the emperor's decree, made in the assembly at Augsburg, in the year 1536. Being brought to the place of execution, he was first strangled, calling out in his last moments, "Lord, open the king of England's eyes!"—and then he was burned. Thus died William Tyndal, with this testimony to his character given him by the emperor's procurator or attorney-general, though his adversary, that he was "*Homo doctus, pius, et bonus*"; which Fox translates, "a learned, good, and godly man:" and others who conversed with him in the castle, reported of him, that "if he were not a good Christen man, they could not tell whom to trust. His friend, Mr. Pointz, was also for some time kept in prison; but he afterwards made his escape. Fox. Biog. Britan. Fuller's Ch. Hist. and Eng. Worth.

The first English Bible, or complete translation of the Scriptures printed, was that by MYLES COVERDALE, the first edition of which bears date 1535, dedicated to king Henry VIII.

This edition is printed in folio, and the title, ornamented with an emblematical border, cut on wood, is—

“BIBLIA, the Bible; that is, the Holy Scripture of the Olde and New Testament, faithfully and newly translated out of Douche and Latyn into Englishe. M.D.XXXV.

“St. Paul, 2 Thess. iii. Praie for us, that the word of God maie have free passage and be glorified, &c.

“St. Paul, Coloss. iii. Let the word of Christ dwell in you plenteously in all wisdom, &c.

“Josue i. Let not the boke of this lawe departe out of thy mouth, but exercise thyselfe therein day and night.”

A copy is in the British Museum.

In Bishop Coverdale's Bible we meet with the following judicious remark, which shews the very respectable knowledge and temper of that great man. “Now whereas the most famous interpreters of all geve sondrye judgements on the texte (so far as it is done by the spiryte of knowledge in the Holye Gooste), methynke no man shoulde be offended thereat, for they referre theyr doyniges in mekenes to the spiryte of trueth in the congregation of God: and sure I am, that there commethe more knowledge and understandinge of the Scripture by their sondrye translacions, than by all the gloses of our sophisticall doctours. For that one interpreteth somthyng obscurely in one place, the same translateth another (or els he himselfe) more manifestly by a more playne vocabole of the same meaning in another place.”

More than common care seems to have been taken by Myles Coverdale in the language of his translation: we have very few instances of barbarism, and none which are not authorized by the purest writers of the times in which he wrote. To him, and to other translators of the Scriptures, especially of the present Bible by the authority of king James, our language owes perhaps more than to all the authors who have since written: and even though some of the expressions may appear uncouth, their fewness renders them inoffensive; they are never vulgar; they preserve their ancient simplicity pure and undefiled; and, in their circumstance and connection, perhaps but seldom could be exchanged for the better: nor will this opinion be condemned, when it is considered, that that elegant writer and learned prelate, bishop Lowth, has constantly used the words where he has not differed from the translation; and whenever amendments have been intended in the language of the Scriptures, if we have gained any thing in elegance, we have almost assuredly lost in dignity.

MYLES COVERDALE was born in Yorkshire, in the reign of Richard III. or the beginning
PART VII.

of Henry VII. about the year 1484, and being educated in the Romish religion, became an Augustine monk. But afterwards embracing the Reformation, he entered into holy orders. He seems little noticed during the reign of Henry VIII.; but soon after the accession of Edward VI. he was one of the first, on the revival of the church of England, who, together with Dr. Robert Barnes, taught the purity of the gospel, and dedicated himself to the service of religion. In the year 1551 he was, on the decease of Dr. John Harman, consecrated bishop of Exeter; being promoted for his singular knowledge in divinity, and his unblemished character: “*Propter singularem sacrarum litterarum doctrinam, morseque probatissimos.*”

Wood's Hist. Univers. Oxon. Under the change of religion in queen Mary's reign, our bishop was, like all others, ejected from his see, and thrown into prison; but M. Machæbæus, superintendant in Denmark, and related to Coverdale's wife, obtained of Christian, king of Denmark, who also had some knowledge of him, having seen him at his court in Henry VIII.'s time, to intercede with queen Mary in his behalf; which he did with such perseverance, that after some considerable time, and not without difficulty, he was released, and permitted to go into banishment. Two letters written by Christian to queen Mary on this occasion, are preserved by Fox, in his Acts and Monuments.

Coverdale took up his residence principally at Geneva, where he engaged with some protestant refugees in a new version of the Scriptures, from the Hebrew and Greek languages, with notes; called, from the place, The Geneva Bible; and after the death of queen Mary, when affairs in religion took a different turn, he came back to England; but not immediately, probably, because the translation was not then finished; and (says the author of his life in the Biographia Brit.) refused to be restored to his bishopric; but this is hardly reconcileable with the state of his poverty, and his complaints, related by Mr. Strype, who says:

“Old Myles Coverdale, D. D. formerly bishop of Exon, and an exile, famous for translating the Bible into English in the reign of king Henry the Eighth, and other good services to Religion, had been hitherto without any place of preferment, living privately, in and about London, and often preaching in the churches there. For this very reverend man, that had so well deserved of Religion, our bishop had a great concern; and it troubled him much to see such an one, as it were, cast by, without that notice taken of him that was due; and once cried out about it, ‘I cannot excuse us bishops;’ but somewhat, he said, he had to speak for him-

self, that he had offered him divers things, which nevertheless he thought not meet to accept of. This man, notwithstanding his great years, had gotten the plague this year, and recovered, as though God had some more work for him to do in the church before his death. Grindal acquaints the secretary herewith: telling him, that surely it was not well, that father Coverdale, as he styled him, *Qui ante nos omnes fuit in Christo*; i. e. who was in Christ before us all; should now be in his age without stay of living. And therefore, Landaff being void, he recommended him to the secretary for that see, if any competency of living might be made of it, after it had been so spoiled and stripped by the last incumbent: putting him in mind here, that it would be well, if any means might be found, that things wickedly alienated from that see might be restored. But, I suppose, Coverdale cared not now to enter upon the charge of a bishopric, considering his own age, his want of strength, and the activity required to execute such an office. But in fine, in the month of February, our bishop collated Coverdale to the parish of S. Magnus, at the bridge' foot; and withal, sued to the secretary to obtain the favour of the queen to release him his first-fruits, which came to sixty pounds and upwards. And the venerable man pleaded himself for this favour to be shewn him, for various reasons;—and he enjoyed his request.

“The contents of his letter to the archbishop, which will set forth his present condition, were—‘That it would please him to join with the bishop of London in suit for him to the queen, that, in favourable consideration how destitute he had been of a competent living in the realm, ever since his bishopric was violently taken away from him; I being, said he, compelled to resign, and how I never had pension, annuity, or stipend of it, these ten years and upwards; how unable also I am to pay the first-fruits, or long to enjoy the said benefice, going upon my grave, as they say, and not like to live another year; her majesty, at the contemplation of such reverend, honourable, and worthy suitors, will most graciously grant me her warrant and discharge for the first-fruits of the said benefice. And as I am bold most humbly to crave your Grace's help herein, so am I fully persuaded, God willing, to shew myself again as thankful, and in my vocation, during my short time, as fruitful, and as quiet as I can.’

‘MYL. COV. quond. EXON.’

‘29th Jan. New Year.’”

It is to be observed, that many of the first reformers had a great objection to the ecclesiastical habits, and to almost every kind of ceremony; holding them remnants of popery. The

refugees, who settled at Geneva, were particularly tenacious in this respect. The expression, “as quiet as I can,” seems to imply that such objections had been made by Coverdale, and some arguments used to prevail on him to conform; to which not consenting, his other merits might not be sufficient to his re-establishment in the church.

“He wrote also in the beginning of February to Cecyl, the secretary, to the same import, to be a means for him to the queen, to grant him the first-fruits of the said S. Magnus, which the bishop of London had gently granted him the pastoral office and benefice of. That heretofore (he praised God for it) his honour had ever been his special help and succour in all his rightful suits. And that, if now (that poor old Myles might be provided for) it would please him to obtain this for him, he should think this *enough* to be as good as a feast. And so, beseeching him to take this boldness in good part, he committed him and all his to the gracious protection of the Almighty.

‘MYL. COV. quond. EXON.’

‘From London, 6th. Feb.’”

Coverdale wrote a month or six weeks after to the archbishop again, signifying that the Lord Robert Dudley sent him a message, that the queen had granted him his first-fruits. He lived little more than two years after, and died, aged 81, living, as he promised the archbishop, quiet, though not coming up to the uniformity required, which had occasioned so much unquietness in others; and perhaps relinquishing his parish before his death: for he was buried not at S. Magnus, but S. Bartholomew.

At the convocation (1536, probably), the clergy agreed on a petition to the king, that he would be graciously pleased to grant unto the laity the reading of the Bible in the English tongue; and that a new translation might be made for that purpose; and soon after were issued injunctions to the clergy by the authority of the king's highness, the seventh article of which commands,

“That every person or proprietary of any parish church within this realm, at this great feast of St. Peter *ad vincula* [Aug. 1.], next coming, provide a boke of the whole Bible, both in Latin and also in English, and lay the same in the quire for every man that will look thereon: and shall discourage no man from the reading any part of the Bible, either in Latin or English; but rather comfort, exhort, and admonish every man to read the same, as the very word of God, and the spiritual food of man's soul; whereby they may better know their duties to God, to the sovereign lord the king, and their neighbour: ever gently and chan-

tably exhorting them, that using a sober and modest behaviour in the reading and inquisition of the true sense of the same. they do in no wise stify or eagerly contend or strive one with another about the same, but refer the declaration of those places that be in controversy to the judgment of them that be learned."

The first edition of Matthew's Bible, generally known, was printed in the year 1532. The title is, in an emblematical frontispiece cut in wood, "The Byble, which is all the Holy Scripture; in which are contained, the Olde and Newe Testament, truly and purely translated into Englysh by Thomas Matthew.

"*Esaye* 1. Hearcken to, ye heavens, and thou earth, geave eare, for the Lorde speaketh. M.D.XXXVII.

"Set forth with the King's most gracyous licence."

At the end.

"¶ The Ende of the Newe Testament of the whole Byble.

"¶ To the honoure and prayse of God was this Byble prynted and fynessed in the yere of our Lorde God, a. M.D.XXXVII."

The name of Thomas Matthew is said to have been fictitious, and used by the real editor, John Rogers, from motives of prudence or fear; for although no clamour was raised against Myles Coverdale for his translation, the name of Tyndal was exceedingly odious to the clergy; and much trouble might reasonably have been expected from an acknowledged republication of his translation.

"None will deny (says Fuller) but that many faults needing amendment are found in the [Tyndal's] translation, which is no wonder to those who consider; first, such an undertaking was not the task of a man, but men. Secondly, no great design is invented and perfected at once. Thirdly, Tyndal, being an exile, wanted many necessary accommodations. Fourthly, his skill in Hebrew was not considerable; yea, generally, learning in languages was then but in the infancie thereof. Fifthly, our English tongue was not improved to that expressiveness whereat, at this day, it is arrived. However, what he undertook, was to be admired as glorious; what he performed, to be commended as profitable; wherein he failed, is to be excused as pardonable, and to be scored on the account rather of that age, than of the author himself. Yea, Tyndal's pains were useful, had his translation done no other good than to help towards the making of a better; our last translators having in expresse charge from king James to consult the translation of Tyndal."

Matthew's Bible is composed partly from Tyndal's and partly from Coverdale's transla-

tions, with some alterations; taking Tyndal's New Testament, and such parts of the Old as were translated by him, except that the prophecy of Jonah is of Coverdale's translation; neither is Tyndal's prologue prefixed to Jonah, or any other prologue inserted, except to the Romans, in that which is supposed to be the first edition. Sundry alterations are made from Coverdale, and some have been of opinion, that it was a new work undertaken by Coverdale, Tyndal, and Rogers, and that the latter translated the Apocrypha; but Mr. Lewis thinks that Coverdale had none to assist him in his translation, and that he was not concerned in that called Matthew's, but only John Rogers, who made a few alterations, but not a new translation.

John Rogers was a native of Lancashire, and educated at Cambridge, where he took the degree of Bachelor of Arts, in 1525. From thence he was the same year chosen junior canon in Cardinal Wolsey's College (now Christ-church) in Oxford; but on the publication of the Six Articles, he fled to Germany, and was appointed chaplain to the merchants at Antwerp, in whose service he resided some years. Here falling into company, and conversing with Tyndal and Coverdale (says Fox), he joined with them in that painful and most profitable labour of translating the Bible into the English tongue [which is entitled, The translation of Thomas Matthew], married, and renounced popery. He was afterwards chosen pastor of a congregation of Protestants at Wittenburg, in Saxony, having attained a knowledge of the language. In the reign of Edward VI. he came back to England, and was preferred to the vicarage of St. Sepulchre's in London. Bishop Ridley likewise gave him a prebend in the church of St. Paul's, and the Dean and Chapter appointed him reader of the divinity lesson there. Thus he continued till the reign of queen Mary, when preaching a sermon at St. Paul's, warning the people to guard against popery, he was called before the council, and soon after tried and condemned as a heretic. He was the first martyr who suffered in that reign, being burned in Smithfield, Feb. 4, 1555.

Archbishop CRANMER's Bible was printed in the year 1539, though perhaps first proposed in convocation six years before, but had at that time proved abortive and was now published with a prologue by the archbishop. In this Bible, the translations of Coverdale and Matthew seem to be revised and corrected. The Psalms are those now used in the Liturgy.

In the year 1538, Grafton and Whitchurch had obtained permission of Henry VIII. to print the Bible at Paris; but when the work was

nearly finished, by an order of the Inquisition, dated the 17th of December the same year, the printers were inhibited under canonical pains to proceed; and the whole impression of two thousand five hundred copies was seized and confiscated; but, by the encouragement of the lord Cromwell, some Englishmen returned to Paris, recovered the presses, types, &c. and brought them to London, where the work was resumed, and a Bible was finished in 1539; the title of which is,

“¶ The Byble in Englishe, that is to saye, the content of all the Holy Scripture, both of the Old and New Testament, truly translated after the veryte of the Hebrew and Greke textes, by the dylygent studie of dyverse excellent learned men, expert in the forsayde tonges.

“¶ Prynted by Richard Grafton and Edwarde Whitchurch. Cum privilegio ad imprimendum solum. 1539.”

This was called Cranmer's Bible, on account of the preface, or prologue which was written by the archbishop.

THOMAS CRANMER was born at Arslacton in Nottinghamshire, 1489. He was educated at Cambridge, admitted a fellow of Jesus College, and made one of the examiners of those who took degrees in divinity. By marrying he lost his fellowship; but his wife dying within a year, he was reinstated. The occasion of preference was his opinion concerning the king's divorce, “That it might be decided from the Scriptures, by learned men in England, as well as at Rome:” in consequence of which, Mr. Cranmer was sent for to court, and made king's chaplain; and writing in favour of the divorce, he was promoted to the archdeaconry of Taunton. In 1530, being sent to Italy, Germany, and France, to discuss the king's marriage, the pope constituted him his plenipotentiary throughout England, Ireland, and Wales. In 1532, he married again; and on the death of archbishop Warham, was promoted to the see of Canterbury, and consecrated, 1533. In 1545-6, he procured a repeal of the Six Articles, the establishment of the communion in both kinds, a public liturgy, &c. On king Edward's death he appeared in the party of lady Jane Gray, for which he was summoned before queen Mary's council, and committed to the Tower. In the ensuing parliament he was attainted, and found guilty of high treason. His treason being pardoned, he was next tried at Oxford as a heretic, and was burned, March 21, 1555-6, in the 67th year of his age.

There are several editions of Cranmer's Bible; in particular, one in 1541, under the care of Tonsal, bishop of Durham, and Heath,

bishop of Rochester; and another, printed at Roan, at the charge of Richard Carmarden, 1556.

In November 1539, the king appointed lord Cromwell to take special care and charge, that no manner of person or persons within this his realm should enterprise, attempt, or set in hand to print any Bible in the English tongue of any manner of volume, during the space of five years next ensuing the date thereof, but only such as shall be deputed, assigned, and admitted by the said lord Cromwell; and it is not improbable but this might have been done in favour of Taverner's Bible, which appeared at this time: Bale calls it, *Sacrorum recognitio, seu potius versio nova*; but Mr. Lewis says, that it is neither a bare revisal, nor a correct edition of the English Bible: nor yet strictly a new version, but between both; it is what may be called, a correction of Matthew's Bible, wherever the editor thought it needful. He takes in a great part of Matthew's marginal notes, but omits several, and inserts others of his own.

RICHARD TAVERNER was born at Brisley in Norfolk, in 1505, and first entered at Bene't-college, Cambridge: after a year and a half spent in academical studies, he was chosen one of the junior canons of Christ-church (then Cardinal-college) in Oxford, where he took the degree of Bachelor of Arts, in 1529. From thence he went to Staire-Inn, otherwise called Strond-Inn (destroyed by building Somerset-House), to study the law, and from thence to the Inner Temple; where, it is said, his custom was to quote the law in Greek, when he read any thing thereof. In 1534, he went to Court, being taken into the service of Sir Thomas Cromwell; and in 1537, was appointed one of the signet in ordinary, in which situation he made this recognition of the Bible, which was authorized to be read in churches. After lord Cromwell's death, in 1540, he was committed prisoner to the Tower for publishing the Bible; but was soon acquitted, and restored to the king's favour, and to his place at Court, in which he continued till the accession of queen Mary; from which time till her death, he retired to his seat called Norbiton-Hall, in Surry. He was afterwards a great favourite of queen Elizabeth, and received from her the honour of knighthood. He died at Woodeaton in Oxfordshire, July 1575.

The title of Taverner's Bible is,

“The Most Sacred Bible, which is the Holy Scripture, conteynyng the Old and New Testament, translated into English, and newly recognised with great diligence after most faythful exemplars, by Richard Taverner.

"Harken thou heaven, and thou earth gyve eare: for the Lorde speaketh. *Esaie* i.

"Prynted at London in Fleteestrete, at the sygne of the sonne, by John Byddell, for Thomas Barthlet

"*Cum privilegio ad imprimendum solum.*
M.D.XXXIX."

In the convocation held February 6, 1542, the archbishop, in the king's name, required the bishops and clergy to revise the translation of the Scriptures; and for that purpose different parts of the New Testament were put into the hands of several bishops for perusal: the Archbishop took the gospel of St. Matthew; Mark was given to LONGLAND, bishop of Lincoln; Luke, to GARDINER, bishop of Winchester; John, to GOODRICH, bishop of Ely; Acts, to HEATH, bishop of Rochester; Romans, to SAMSON, bishop of Chichester; I. and II. Corinthians, to CAPON, bishop of Sarum; Ephesians, Philippians, and Colossians, to BARLOW, bishop of St. David's; I. and II. Thessalonians, to BELL, bishop of Worcester; Timothy, Titus, and Philemon, to PARFEW, bishop of St. Asaph; I. and II. Peter, to HOLGATE, bishop of Laudaff; Hebrews, to SKIP, bishop of Hereford; James, the three epistles of John, and Jude, to THYRLBY, bishop of Westminster; and the Revelations, to WAKEMAN, bishop of Gloucester; and CHAMBERS, bishop of Peterborough.

Many objections were raised on various pretences, and bishop Gardiner read a list of ninety-nine Latin words, which he said would not admit of being translated into English. By this the archbishop found that this motion of translation would come to nothing. And a determination of the king's to wrest the work from the bishops, and place it in the hands of the Universities, seems to have had a similar fate: for the next year an act was passed which condemned Tyndal's translation as crafty, false, and untrue; and enacted, that all books of the Old and New Testament of his translation should by authority of this act be abolished, extinguished, and forbidden to be kept and used in this realm, or elsewhere in his majesty's dominions. But it was provided,

"That the Bibles and New Testaments in English, not being of Tyndal's translation, should stand in force, and not be comprised in this abolition or act. Nevertheless, if there should be found in any such Bibles or New Testaments any annotations or preambles, that then the owners of them should cut or blot the same in such wise as they cannot be perceived or read, on pain of losing or forfeiting for every Bible, &c. 40s. Provided, that this article should not extend to the blotting, &c.

any quotations or summaries of chapters in any Bibles." It was likewise enacted, "That no manner of person or persons after the first day of October, then next ensuing, should take upon him or them to read, &c. openly to other in any church or open assembly, within any of the king's dominions, the Bible or any part of the Scripture in English, unless he was so appointed thereunto by the king, or by any ordinarie, &c. on pain of suffering a month's imprisonment. Provided, that the chancellor of England, captains of the warres, the king's justices, the recorders of any city, borough, or town, the Speaker of the Parliament, &c. which heretofore have been accustomed to declare or teach any good, vertuous, or godly exhortations in any assemblies, may use any part of the Bible or holie Scriptures as they have been wont; and that every nobleman and gentleman, being a householder, may read, or cause to be read by any of his familie, servants in his house, orchardes, or garden, and to his own familie, any text of the Bible or New Testament: and also every merchant-man, being a householder, and any other persons other than women, prentises, &c. might read to themselves privately the Bible, &c. But no woman, (except noblewomen and gentlewomen, who might read to themselves alone, and not to others, any texts of the Bible, &c.) nor artificers, prentises, journeymen, serving-men, of the degrees of yomen or under, husbandmen, nor labourers, were to read the Bible or New Testament in Englishe to himself, or any other, privately or openly, upon paine of one month's imprisonment." Lewis, p. 149.

Grafton was called to account for printing Matthew's Bible, 1537, and examined as to the great Bible, what notes he intended to set to it: to which he replied, "that he added none to the Bible he printed, when he perceived the king and the clergy not willing to have any." Yet he was confined a prisoner in the Fleet six weeks, and then released, on being bound in a bond of 300*l.* neither to imprint or sell any more English Bibles, till the king and clergy should agree on a translation.

Another act was passed, July 8, 1546, by which the having and reading Tyndal's and Coverdale's translations were prohibited, as well as the use of any other than what was allowed by act of Parliament. Thus matters continued so long as king Henry lived; but on the accession of his son Edward VI. they took another turn: the Reformation was encouraged, and the acts which prohibited the translation of the Scriptures, were repealed. Injunctions were issued, and sent into every part of the kingdom, among other things enjoining, that within three

months a Bible of the larger volume in English, and within twelve months, Erasmus's Paraphrase on the Gospels, be provided, and conveniently placed in the churches for the people to read in.

The reign of queen Mary was too unfavourable for any translation of the Scriptures to be printed in England; and except the Geneva Testament before mentioned, we meet with nothing but a quarto primer, Latin and English, according to the use of Sarum, with the 'pistles and gospels in English, printed by John Kingstons and Henry Sutton, 1557.

That which was done in the Geneva Bible was as follows:—

"(1.) Because some translations read after one sort and some after another, they noted in the margin the diversities of speech and reading, especially according to the Hebrew. (2.) Where the Hebrew speech seemed hardly to agree with ours, they noted in the margin, using that which was more intelligible. (3.) Though many of the Hebrew names were altered from the old text, and restored to the true writing, and first original, yet in the usual names, little was changed, for fear of troubling the simple readers. (4.) When as the necessity of the sentence required any thing to be added, whether verb, or other word, they put it in the text with another kind of letter, that it might easily be discerned from the common letter of the text. (5.) As touching the division of the verses, they followed the Hebrew examples, adding the number of each verse. (6.) The principal matters were noted; and the arguments, both for each book, and for each chapter. (7.) They set over the head of every page some notable word, or sentence, for the help of memory. (8.) They set brief annotations upon all the hard places, as well for the understanding of obscure words, as for declaration of the text. And for this purpose they diligently read the best commentaries; and had much conference with godly and learned brethren. (9.) They set forth with figures certain places in the books of Moses, of the Kings, and Ezekiel; which seemed so dark, that by no other description they could be made easy to the reader. (10.) They added certain maps of cosmography, of divers places and countries, partly described, and partly by occasion touched, both in the Old and New Testaments. (11.) They adjoined two profitable tables: the one of interpretations of Hebrew names, and the other containing all the chief and principal matters of the whole Bible."

"But in 1565, the Bible was preparing for a second impression. As this Bible had been set forth before by a joint company of men (the name of one whereof, and I think the chief under-

taker, was John Bodleigh), so about the beginning of March they had finished a careful review and correction of this translation, in order to the reprinting it. Bodleigh had applied himself to the queen's secretary, Ceeyl, for the renewing of his privilege, with longer term of years than was at first granted them, for the new printing of this Bible, that had been by him and his associates before published. But the secretary suspended giving his furtherance, until he had heard the advice of the archbishop, and bishop of London. Whereupon Bodleigh repaired unto them, and signified the charge he and the rest had been at, by the last impression, and by the late review, desiring their letter to the secretary. The secretary, I suppose, might make some scruple of encouraging this new impression; because the bishops had intended themselves speedily to publish a fair and accurate English translation. But both the archbishop and bishop willingly gave their letters to the secretary in Bodleigh's behalf: writing to him, that they thought so well of the first impression, and the review of those who had since travailed therein, that they wished it would please him to be a means, that twelve years longer term might be by special privilege granted him in consideration of the charges by him and his associates in the first impression, and the review since then sustained. And that though one other special Bible for the churches were meant by them to be set forth, as convenient time and leisure hereafter might permit; yet should it nothing hinder, but rather do much good, to have diversity of translations and readings. And, that if the license hereafter to be made went simply forth, without proviso of their oversight, as they thought it might so pass well enough; yet they told the secretary, they would take such order with the party, in writing [under his hand], that no impression should pass but by their direction, consent, and advice. This was writ from Lambeth, signed by the archbishop, and bishop of London, March 9." *Strype.*

In the first parliament of queen Elizabeth, held January 1558, an act passed for restoring to the crown the ancient jurisdiction over the state ecclesiastical and spiritual; and another for the uniformity of common prayer, and service in the church, &c. The queen also appointed a royal visitation, and gave her injunctions, as well to the clergy as laity, by which it was ordered, as in the reign of Edward VI. that they should, at the charge of the parish, within three months, provide one book of the whole Bible of the largest volume in English: and within twelve months the Paraphrase of Erasmus. The following year the Liturgy was re-

viewed, and altered in some passages; and being presented to Parliament, was by that authority received and established. And soon after, a design was formed to make a new translation of the Scriptures, under the direction of archbishop Parker; which, however, was not printed before the year 1568, when it first appeared in folio. This is called **THE BISHOPS' BIBLE**.

"The work was divided into several parcels, and assigned to men of learning and character, picked out for the purpose. Most of the divisions are marked with great initial letters, signifying either the titles or names of the persons employed. **WILLIAM ALLY**, bishop of Exeter, had the Pentateuch for his proportion; of which, at the end, stand the capital letters **W. E.** Joshua, Judges, Ruth, and the two books of Samuel, were given to **RICHARD DAVIES**, preferred to the see of St. David's when **YOUNG** was translated to York: it is marked **R. M.** The four books of Kings and Chronicles, were assigned to **EDWIN SANDYS**, then bishop of Worcester. The books of Ezra, Nehemiah, Esther, and Job, were done by one whose name is marked **A. P. C.** which probably might stand for **ANDREW PERSON**, one of the archbishop's chaplains, and prebendary of Canterbury. The book of Psalms is signed with **T. B.**; whether this was **THOMAS BENTHAM**, bishop of Coventry, or **THOMAS BEACON**, prebendary of Canterbury, is somewhat uncertain, but most probably the latter. The Proverbs were translated by one who subscribes **A. P. C.** the **C.** stands at some distance, probably to distinguish the person from the former **A. P. C.** Ecclesiastes, and Solomon's Song, are marked with **A. P. E.** for **ANDREAS PERNE Eliensis**. Isaiah, Jeremy, and Lamentations, were done by **ROBERT HORN**, bishop of Winchester, as may be conjectured from the letters **R. W.** Ezekiel, and Daniel, were translated by **T. C. L.** which is supposed to stand for **BENTHAM**, bishop of Litchfield. Hosea, Joel, and so forward through all the minor prophets, is signed **E. L.** and was done by **EDMUND GRINDAL**, bishop of London. The Apocrypha, it is said, was translated by **PARKHURST**, bishop of Norwich; the capitals subjoined are **T. N.** Bishop Burnet relates, that **BARLOW**, bishop of Chichester, began with Esdras, and translated to the book of Wisdom. The four Gospels, the Acts of the Apostles, and the epistle to the Romans, were given to **Cox**, bishop of Ely; the capitals are **R. E.** for **Ricardus Eliensis**. The first epistle to the Corinthians is subscribed **G. G.** which probably may stand for **GABRIEL GOODMAN**, then dean of Westminster. The remainder of the New Testament has no capitals subjoined. Archbishop

PARKER had the main direction of this affair, reviewed the performance, and, it may be, gave the finishing hand to it. He employed several critics in the Hebrew and Greek languages to review the old translation, and compare it with the original. One **LAWRANCE**, an eminent Grecian, was engaged to examine the version of the New Testament. He seems to have been well qualified for this undertaking, managed with great exactness, and made several animadversions upon the performances of Beza and Erasmus in this way." Coll. Eccl. Hist.

"The bishop of Worcester, who was well skilled in the Oriental languages, when he had finished his part, sent it to the archbishop, with his letter, dated Worcester, February 6, 1565.

"My duty remembered: According to your Grace's letter of instruction, I have perused the book you sent me, and with good diligence: having also, in conference with some other, considered of the same, in such sort, I trust, as your Grace will not mislike of. I have sent up with it my clerk, whose hand I used in writing forth corrections and marginal notes. When it shall please your Grace to set over the book to be viewed by some one of your chaplains, my said clerk shall attend a day or two, to make it plain unto him how my notes are to be placed. In mine opinion, your Grace shall do well to make the whole Bible to be diligently surveyed by some well learned, before it be put to print; and also to have skilful and diligent correctors at the printing of it: that it may be done in such perfection, that the adversaries can have no occasion to quarrel with it. Which thing will require a time; *sed sat cito, si sat bene*. The setters forth of this our common translation followed Munster too much, who, doubtless, was a very negligent man in his doings, and often swerved very much from the Hebrew. Thus, trusting that your Grace will take in good part my trifles, wherein wanted no good will, I commend the same to the grace of Almighty God. From my house at Worcester. Your Grace's in Christ at commandment,

'**EDW. WIGORN.**'

"And in another letter the same pious bishop puts the archbishop in mind of this great work to proceed earnestly forward in it:—

"Your Grace (saith he) should much benefit the Church in hastening forward the Bible, which you have in hand: those that we have, be not only false printed, but also give great offence to many by reason of the depravity in reading.'

"To Guest, bishop of Rochester, the archbishop sent the book of Psalms to revise; and he sent it back again with his notes and advertisements, as the bishop of Worcester had done. In his letter to the archbishop, he said, 'He had not

altered the translation, but where it gave occasion of an error.' As at the first Psalm, at the beginning, I turn the preterperfect tense into the present tense, because the sense is too harsh in the preterperfect tense. Where in the New Testament one piece of a psalm is reported, I translate it in the Psalms according to the translation thereof in the New Testament, for the avoiding of the offence that may rise to the people upon divers translations. Where two great letters be joined together, or where one great letter is twice put, it signifies that both the sentences of the words be expounded together.'

"To Parkhurst, bishop of Norwich, the archbishop sent another part of the Bible, to make his notes and advertisements upon, who wrote back to the archbishop, 'that he would travail therein with such diligence and expedition as he might.'

"Davies, bishop of St. David's, had another portion; and he wrote to the archbishop, 'That he was in hand with that part of the Bible he sent him.' And again, not long after, the year 1566, he wrote the archbishop, 'That he would finish it with as much speed as he could; and that he bestowed for his performance of the same all such time as he could spare.'

"This bishop was now very busy in translating the Bible into Welch, together with William Salisbury, bishop of Man, who was very learned in the British antiquities. This business in correcting the former translation of the Bible went forward the next year, 1566.

"Cox, bishop of Ely, who seems to have had another part of the holy Scripture committed to him, in a letter dated May 3, 1566, hath these words concerning this noble work: 'I trust your Grace is well forward with the Bible by this time. I perceive the greatest burthen will lie upon your neck, touching care and travail. I would wish that such usual words as we English people be acquainted with, might still remain in their form and sound, so far as the Hebrew will well bear; inhorn terms to be avoided. The translation of the verbs in the Psalms to be used uniformly in one tense, &c. And if ye translate *bonitas*, or *miser cordia*, to use it likewise in all places of the Psalms, &c. God send this good travail a blessed success.'

"We shall hear more of the archbishop Parker's care and pains in this translation, under the years 1568, 1569, and 1572, when it seems first to have been printed in the largest folio, according to Dr. Fulke, in his defence of the English Translation against Gregory Martin, where he speaks of the Bible revised by divers bishops to be first printed in the large volume, and authorised for the churches." Strype's Life of Archbishop Parker, p. 208.

There is a peculiarity observable in the Psalms of this translation, for which there seems no apparent reason; viz. the word מְלֹכִים is translated LORD, and יְיָ is translated GOD; contrary to general, if not (otherwise) universal custom. It is not unlikely, that this circumstance prevented the Bishops' Psalms being read in the church service, in which the Psalms of archbishop Cranmer's Bible were used, and are continued to this day. Cranmer's psalms are often printed in the Bishops' Bible, and sometimes in the Geneva, either by themselves, or with the proper psalms of those translations in opposite columns.

MATTHEW PARKER was born at Norwich, in 1504, and was sent by his mother (his father dying when he was but twelve years of age) to the University of Cambridge. He was first a Bible clerk in Corpus Christi College, and afterwards a fellow. His first preferment was the deanery of Stoke, which he obtained by the favour of queen Ann Boleyn, to whom he was chaplain. At her death, Henry VIII. appointed him chaplain to himself, in which capacity he also served his son Edward VI. By the former he was promoted to a prebend of Ely, and the mastership of Corpus Christi, by the election of the fellows, at the command of the king. Edward VI. gave him the deanery of Lincoln, with the prebend of Coldingham; which preferments he enjoyed till the reign of queen Mary, in which, for being married, he was deprived, and lived in poverty during her reign. On the accession of queen Elizabeth, the see of Canterbury being vacant by the death of Cardinal Pole, he was thought the properest man for that high place and preferment, and was consecrated December 17, 1559. He held this station fifteen years and five months, dying May 17, 1575, in the seventy-second year of his age.

A translation of the New Testament by Lawrence Tonson, who was under-secretary to Sir Francis Walsingham, was printed in 1576. This was afterwards reprinted frequently in the Geneva Bible, instead of the former translation.

These labours of the Protestants had their effect on the Catholics; who, as they would not use the versions of those whom they considered as heretics, yet were ashamed of having no version of Scripture for the use of their party, and therefore set themselves to translate, so far as they lawfully might.

In 1582, was printed the New Testament, translated by the English college at Rheimes; twenty-seven years after, in 1609, appeared the first volume, and in 1610, the second volume of the Old Testament and Apocrypha, printed at Doway, and thence called the Doway Bible.

Both these have been reprinted several times; but an edition in five volumes 12mo. 1750, is much improved in point of language, especially from the Doway, which is in many instances very obscure. The translators were William Allen, Henry Holland, George Martin, and Richard Bristol. The notes were by Dr. Worthington. Le Long says, the New Testament was principally translated by William Raynold, or Reynolds.

DR. WILLIAM ALLEN was born in Lancashire, and educated at Oriel College, Oxford. In the reign of queen Mary, he was principal of St. Mary-Hall, and canon of York; but on the accession of queen Elizabeth, he went to Louvain, was made canon of Cambrai and Rheimes, and in 1587, was promoted by Pope Pius V. to be cardinal priest of St. Martin's, and archbishop of Mechlin. He died at Rome in 1594, and was buried in the English school.

GREGORY MARTIN was born at Macfield, near Winchelsea in Sussex, and educated at St. John's College, Oxford, as one of the original scholars placed there by the founder, Sir Thomas White, in 1557, where he took the degree of Master of Arts in 1564. Quitting Oxford, he was taken into the family of the Duke of Norfolk as tutor to his son. Being a papist, he went to Doway; where, applying himself to the study of divinity, he was made licentiate in that faculty in 1575, and not long after, going to Rheimes, he was chosen divinity-professor to that University. He died in 1592.

HENRY HOLLAND was a Worcestershire man, and fellow of St. John's in Oxford; from whence he went to Doway, where he took the degree of Bachelor of Divinity, and the order of priesthood. He was living in 1611.

RICHARD BRISTOL, or BRISTOW, was born at Worcester, commenced Master of Arts at Oxford in 1563, was afterwards fellow of Exeter College, and in 1569 he left the college and the kingdom. Going to Louvain, he abjured the Protestant religion, and became acquainted with Dr. Allen; who made him the first moderator, or prefect, of the divinity studies at Doway. and afterwards committed to his care his new seminary at Rheimes, where he lived two years; and then coming to England for his health, died in 1582.

THOMAS WORTHINGTON, a native of Lancashire, and well-descended, after taking the degree of Bachelor of Arts at Oxford, about 1570, went to the college of Doway, and some years after was translated thence to Rheimes. A little before the intended Spanish invasion, he came over to England, was taken up for a spy, and committed prisoner to the Tower, yet escaped with his life. Returning to Doway, he reviewed and published the English translation of the

Old Testament above-mentioned, which had been made at Rheimes some years before. He commenced D.D. at Triers, and was made president of the English college at Rheimes. He was living in 1611.

THE PRESENT ENGLISH AUTHORIZED VERSION.

At a Convocation in 1608, soon after the accession of James I. complaints were made that many and great faults existed in the translation authorised to be read; and Fuller says, one of the best things produced by the Hampton-Court conference was, a resolution in his Majesty for a new translation of the Bible. To this purpose the king wrote to the archbishops and bishops—

"Right trusty and well-beloved, we greet you well. Whereas we have appointed certain learned men, to the number of four and fifty, for the translation of the Bible, and that in this number divers of them have either no ecclesiastical preferment at all, or else so very small, that the same is far unmeet for men of their defence. And yet we of ourself, in any convenient time, cannot well remedy it. Therefore we do hereby require you, That presently you write in our name, as well to the archbishop of York, as to the rest of the bishops of the province of Canterbury, signifying unto them, that we do well and straightly charge every one of them, as also the other bishops of the province of York, as they tender our good favour towards them, that (all excuses set apart) when any prebend or parsonage, being rated in our book of taxations, the prebend to twenty pounds at least, and the parsonage to the like sum and upwards, shall next upon any occasion happen to be void, and to be either of their patronage or gift, or the like parsonage so void to be of the patronage and gift of any person whatsoever, they do make stay thereof, and admit none into it, until certifying us of the avoidance of it, and of the name of the patron (if it be not of their own gift), that we may commend for the same some such of the learned men as we shall think fit to be preferred to it; not doubting of the bishops' readiness to satisfy us herein, or that any of the laity, when we shall in time move them to so good and religious an act, will be unwilling to give us the like due contentment and satisfaction; we ourself having taken the same order for such prebends and benefices as shall be void in our gift. What we write to you of other, you must apply to yourselves, as also not forget to move the said archbishop, and all the bishops, with their deans and chapters of both provinces, as touching the other point to be imparted by you unto them. Furthermore, we require you to move all our bishops to inform

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themselves of all such learned men within their several dioceses, as having especial skill in the Hebrew and Greek tongues, have taken pains in their private studies of the Scriptures, for the clearing of any obscurities, either in the Hebrew or in the Greek, or touching any difficulties, or mistakings in the former English translations, which we have now commanded to be thoroughly viewed and amended; and thereupon to write unto them, earnestly charging them, and signifying our pleasure therein, that they send such their observations, either to Mr. Livelie, Hebrew reader at Cambridge; or to Dr. Harding, Hebrew reader at Oxford; or to Dr. Andrews, dean of Westminster; "to be imparted to the rest of their several companies; that so our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom.—Given under our signet, at our palace of Westminster, the two and twentieth day of July, in the second year of our reign of England, France, and Ireland; and of Scotland, the thirty-seventh."

This letter being written about three years before, it is probable seven of the persons nominated for this performance died in the interval, or that so many might have been employed in revising the translation; for Fuller's list of the translators amounts to forty-seven; which number ranged under six divisions, entered on the work this spring. The names of the persons, the places where they met, together with the portions of Scripture assigned to each company, are as follows:—

"Ten at WESTMINSTER: The Pentateuch; the history, from Joshua to the first book of the Chronicles, exclusively. [Dr. ANDREWS, fellow and master of Pembroke-Hall, in Cambridge, then dean of Westminster, afterwards bishop of Winchester. Dr. OVERALL, fellow of Trinity-college, master of Katherine-hall in Cambridge, then dean of St. Paul's, and afterwards bishop of Norwich. Dr. SARAVIA, prebendary of Canterbury. Dr. CLARKE, fellow of Christ's-college in Cambridge, vicar of Mynstre and Monckton in Thanet, and one of the six preachers in Canterbury. Dr. LAIFIELD, fellow of Trinity in Cambridge, and parson of St. Clement Danes: being skilled in architecture, his judgment was much relied on for the description of the tabernacle and temple. Dr. LEIGH, archdeacon of Middlesex, parson of All-Hallows, Barking. Master BURGLEY. Mr. KING. Mr. TOMPSON, Mr. BEDWELL of Cambridge, and vicar of Tottenham, near London.

"Eight at CAMBRIDGE: From the first of the Chronicles, with the rest of the history, and the Hagiographa, viz. Job, Psalms, Proverbs, Canticles, Ecclesiastes.] Mr. LIVELY, Mr. RICHARDSON, fellow of Emanuel, after D. D.

master first of Peter-house, then of Trinity-college. Mr. CHADDERTON, after D. D. fellow first of Christ-college, then master of Emanuel. Mr. DILLINGHAM, fellow of Christ-college, beneficed at — in Bedfordshire, where he died. Mr. ANDREWS, afterwards D.D. brother to the bishop of Winchester, and master of Jesus-college. Mr. HARRISON, the Rev. vice-master of Trinity-college. Mr. SPALDING, fellow of St. John's, in Cambridge, and Hebrew professor therein. Mr. BING, fellow of Peter-house in Cambridge, and Hebrew professor therein.

"Seven at OXFORD: The four greater Prophets, with the Lamentations, and the twelve lesser Prophets.] Dr. HARDING, president of Magdalen-college. Dr. REYNOLDS, president of Corpus Christi college. Dr. HOLLAND, rector of Exeter-college, Regius professor. Dr. KILBY, rector of Lincoln-college, and Regius professor. Mr. SMITH, afterwards D. D. and bishop of Gloucester; he composed the learned and religious preface to the translation. Mr. BRETT, beneficed at Quainton in Buckinghamshire. Mr. FAIRCLOWE.

"CAMBRIDGE: The Prayer of Manasseh, and the rest of the Apocrypha.] Dr. DUPORE, prebendary of Ely, and master of Jesus-college. Dr. BRAINTHWAIT, fellow first of Emanuel, then master of Gonvil, and Caius-college. Dr. RADCLYFFE, one of the senior fellows of Trinity-college. Mr. WARD, of Emanuel, afterwards D.D. master of Sidney-college, and Margaret professor. Mr. DOWNES, fellow of St. John's college, and Greek professor. Mr. BOYSE, fellow of St. John's college, prebendary of Ely, parson of Boxworth, in Cambridgeshire. Mr. WARD, of King's college, afterwards D. D. prebendary of Chichester, rector of Bishop's Waltham, in Hampshire.

"OXFORD: The four Gospels, Acts of the Apostles, and Apocalypse.] Dr. RAVIS, dean of Christ-church, afterwards bishop of London. Dr. ABBOT, master of University-college, afterwards archbishop of Canterbury. Dr. EEDS, [instead of whom Lewis has JAMES MONTAGUE, bishop of Bath and Wells.] Mr. THOMPSON. Mr. SAVILL. Dr. PERYN. Dr. RAVENS. Mr. HARMER.

WESTMINSTER: The Epistles of St. Paul, and the other Canonical Epistles.] Dr. BARLOWE, of Trinity-hall in Cambridge, dean of Chester, afterwards bishop of Lincoln. Dr. HUTCHINSON. Dr. SPENCER. Mr. FENTON. Mr. RABBIT. Mr. SANDERSON. Mr. DAKINS."

"And that they might proceed to the best advantage in their method and management, the king suggested the instructions following:—

"(1.) The Bible read in the church, commonly called the Bishops' Bible, was to receive as few

alterations as might be: and to pass through-out, unless the original called plainly for an amendment. (2.) The names of the prophets and the inspired writers, with the other names in the text, to be kept as near as may be, as they stand recommended at present by customary use. (3.) The old ecclesiastical words to be retained. For instance, the word church not to be translated congregation, &c. (4.) When any word has several significations, that which has been commonly used by the most celebrated fathers should be preferred; provided it be agreeable to the context, and the analogy of faith. (5.) As to the chapters, they were to continue in their present division, and not be altered without apparent necessity. (6.) The margin not to be charged with any notes, excepting for the explanation of the Hebrew or Greek words, which cannot be turned without some circumlocution; and, therefore, not so proper to be inserted in the text. (7.) The margin to be furnished with such citations as serve for a reference of one place of Scripture to another. (8.) Every member of each division to take the chapters assigned for the whole company; and after having gone through the version or corrections, all the division was to meet, examine their respective performances, and come to a resolution which parts of them should stand. (9.) When any division had finished a book in this manner, they were to transmit it to the rest to be further considered. (10.) If any of the respective divisions shall doubt or dissent upon the review of the book transmitted, they were to mark the places, and send back the reasons of their disagreement: if they happen to differ about their amendments, the dispute was to be referred to a general committee, consisting of the best distinguished persons drawn out of each division. However, this decision was not to be made till they had gone through the work. (11.) When any place is remarkably obscure, letters were to be directed by authority to the most learned persons in the Universities, or country, for their judgment upon the text. (12.) The directors in each company were to be the deans of Westminster and Chester, and the king's professors in Hebrew and Greek in each University. (13.) The translations of Tyndal, Matthew, Coverdale, Whitchurch, and Geneva, to be used when they come closer to the original than the Bishops' Bible. (Lastly,) Three or four of the most eminent divines in each of the Universities, though not of the number of the translators, were to be assigned by the vice-chancellor, to consult with other heads of houses for reviewing the whole translation."

"A copy of these instructions being sent, as has been said, to Mr Lively at Cambridge, and.

it is to be supposed, other copies of them to Dr. Harding, the king's reader of Hebrew at Oxford, and Dr. Andrews, dean of Westminster: it seems as if (some other doubts arising concerning them) application was made by the vice-chancellor to the bishop of London for the resolution of them. To which his Lordship replied, 'That to be sure, if he had not signified so much unto them already, it was his Majesty's pleasure, that besides the learned persons employed with them for the Hebrew and Greek, there should be three or four of the most eminent and grave divines of their University, assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the rules appointed by his Highness, and especially concerning the third and fourth rule: and that when they had agreed upon the persons for this purpose, he prayed them to send him word thereof.'

"This letter is inscribed, 'To the right worshipful Dr. Cowel, vice-chancellor,' and dated at Fulham, the 30th of August, 1604; and to it is added by way of postscript, 'that at the verie writing thereof, a learned epistle was delivered unto him of Mr. Broughton, which, though it was of an old date, yet he thought good to send it unto them, that Mr. Lively and the rest might have the perusal of it, if they had not before seen it.' This letter seems to be that addressed to the learned nobility of England, touching translating the Bible; or else that to king James, written on occasion of this translation being ordered by him.

"The bishop of London, at the same time that he wrote to the vice-chancellor, &c. at Cambridge, sent letters to the several bishops, with copies of the king's letter before-mentioned. A copy of one of these to the bishop of Norwich, which immediately follows the king's letter, runs thus:—

'Your lordship maie see how carefull his Majestie is for the providing of lyvings for theis learned men. I doubt not therefore but your lordship will have that due regarde of his Majestie's request herein as is fitt and meete, and that yow will take sutch order with your chancellor, register, and sutch your lordship's officers who shall have intelligence of the premisses, as also with the deane and chapter of your cathedrale church, whom his Majestie likewise requireth to be putt in mynde of his pleasure therein, not forgettinge the latter parte of his Majestie's letter towchinge the informinge of yourselfe of the fittest linguist within your dioces for to performe, and speedily to returne that which his Majestie is so carefull to have faithfully performed. I could wish your lord-

ship would for my discharge returns me in some few lines the tyme of the receipts of theis letters, that I may discharge that dutie which his Majestie by theis his letters hath layed upon me. And soe I bidd your lordship right hartely farewell. From Fulham, this 31st of July, 1604. Your lordship's loving friend and brother,'

' RICHARD LONDON.

' *Delibat. apud Ludham, 16 Augusti 1604.*

' His Majestie's meaning is, that twoe lyvings should be stayed, one of your owne, and one of a lay patron's.'

" In his Majesty's letter was a clause, that R. L. and the archbishops of both provinces, should not forget to move the deans and chaplains towching the other pointes to be imparted otherwise by them unto the said deans," &c. This, in another letter to the bishop of Norwich, wrote at the same time with the other, his lordship tells him is referred to his relation. And this he said it was. ' There are manie as your lordship perceyvethe, who are to be employed in this translatinge of the Bible, and sundry of them must of necessitie have their chardges borne, which his Majestie was very ready of his most princely disposition to have borne, but some of my lords, as things now goe, did howlde it inconvenient. Whereupon it was left to me to move all my brethren, the bishopps, and likewise every severall deane and chapter, to contribute toward this worke. According therefore to my dutie, I hartely pray your lordship not onely to thinke your selfe what is meete for you to give for this purpose, but likewise to acquaint your deane and chapter not only with the said clause of his Majestie's letter, but likewise with the meaninge of it, that they may agree upon sutch a somme as they meane to contribute. I do not thinke, that a thousand marks will finishe the work to be employed as is aforesayd; whereof your lordship with youre deane and chapter having due consideration, I must require yow in his Majestie's name, accordinge to his good pleasure in that behalfe, that as soon as possibly yow can, yow send me word what shall be expected from yow and youre said deane and chapter. For I am to acquaint his Majestie with every man's liberality towards this most godly worke. And thus not doubtinge of your especial care for the accomplishment of the premisses, and desyringe your lordship to note the date to me of your receipt of this letter, I commit your lordship unto the tuicion of Almightye God. From Fulham, this 31st of July, 1604.'

' *Delibat. apud Ludham, 16 Augusti, 1604.*

" What success the last letters met with
308

does not appear; but it seems as if they had but a very cold reception. The two Universities, were both ordered to entertain in their colleges such as came out of the country thither on this occasion, without any charge unto them &c. Accordingly, the writer of John Bois's life in MS. who was rector of Boxworth, near Cambridge, tells us, that part of the Apocrypha was allotted to him, and that all the time he was about his own part, his diet was given him at St. John's, where he abode all the week till Saturday night, and then went home to discharge his cure, and returned thence on Monday morning; and that when he had finished his own part, at the earnest request of him to whom it was assigned, he undertook a second, and then was in commons at another college. As for those who were appointed to meet at Westminster, they seem, for the most part, to be very well provided for. What then was to be done with the thousand marks which were to be raised, by way of contribution, on the bishops, and deans, and chapters? However this be, almost three years, it seems, were spent in this service, the entering on which was, perhaps, somewhat delayed by Mr. Edward Lively's death. At the end thereof, the writer of Mr. Bois's life tells us, the whole work being finished, and three copies of the whole Bible sent to London, viz. one from Cambridge, a second from Oxford, and a third from Westminster; a new choice was to be made of two out of each company, six in all, to review the whole work and polish it, and extract one out of all the three copies, to be committed to the press. For the dispatch of this business, Mr. Andrew Downes, fellow of St. John's college, and the king's Greek professor at Cambridge, and the abovesaid Mr. John Bois, were brought to London out of the Cambridge company; where, meeting their four fellow-labourers, they went daily to Stationer's-hall, and in three quarters of a year fulfilled their task. All which time they received thirty pounds each of them weekly from the company of Stationers, though before they had received nothing; which seems to confirm what was before observed, that the proposal of raising one thousand marks on the bishops, &c. was rejected by them. Last of all, Bilson, bishop of Winchester, and Dr. Myles Smith, who from the very beginning had been very active in this affair, reviewed the whole work, and prefixed arguments to the several books: and Dr. Smith, who for his indefatigable pains taken in this work was soon after the printing of it deservedly made bishop of Gloucester, was ordered to write a preface to it, the same which is now printed in the folio editions of this Bible; the first of which was, I think, at London, A. D. 1611. Much the

same account of the manner of making and finishing this translation was given afterwards by the English divines at Dort, in a paper which they delivered to the synod, Nov. 20, 1618, only with this difference, 'that in this paper the translators are said to be divided into six companies, consisting of seven or eight each, or about forty-eight in all; and that out of these, twelve select men met together to review and correct the whole work.'

This translation was first printed in 1611, (so says Fuller, but Dr. Durell says 1612,) on a black type. The title-page in the Old Testament is a copper-plate, with an emblematical border, engraved by Boel. The title of the New Testament is in a border cut in wood, with heads of the Twelve Apostles, tents of the Tribes, &c. It has been a matter of doubt, and an object of no small enquiry, to ascertain the exact date of this edition. The scarcity of title-pages began the doubts, which were further strengthened by the total want of the folio, dated 1612, and the date 1613 frequently found to the letter-press title of the Old Testament, with a wooden border, in the same Bible where the date to the New Testament is 1611. We can only account for this by supposing, what is very reasonable, that the copper-plate was soon worn out, and absolutely unfit to afford half the number necessary to supply the churches throughout the kingdom. As many, therefore, as could be, were wrought off and published, probably enough to supply the sale till 1613; when a new title-page is placed to this very impression, and likewise to another folio printed on a black type of a different size. But the title-page of the New Testament being letter-press, and the border engraved on wood, would serve for as numerous an impression as the rest of the Bible, and consequently the whole number was wrought off at once to serve for the whole edition. But a new title-page being absolutely necessary to the Old, was probably dated, according to the time of its being printed, in 1613. The engraved titles are scarce: we have heard of four, namely, at the British Museum, at the Bodleian, in the possession of the Rev. Mr. Harper at the British Museum, and in the possession of Mr. Denyer. The first is much damaged, the date of the last seems to have suffered some kind of erasement, but the other two are perfectly fair, and beautiful engravings.

In 1612, a quarto edition was printed on Roman type, with an engraved title, copied from the folio, by Jasper Isaac.

At the beginning of the present century, we read in Le Long an account related seemingly with good credit, that Athias, the celebrated

Jew printer at Amsterdam, printed an edition of the English Bible (probably the Old Testament only, and for the use of the Jews), during the whole impression of which he did not, for the sheets in succession, distribute the types, but kept the whole forms standing; and that of this impression Athias himself boasted he had sold more than a million of copies.

We have now seen what difficulties the translation of the Bible had to struggle with before it could be accomplished: the perseverance of its friends is entitled to our most grateful acknowledgments.

MARGINAL REFERENCES.

In 1664, John Canne published a Bible of the present translation in octavo, with many marginal references. Dr. Blayney examined these for his edition of the Oxford Bible, in 1769. John Canne was a leader of the English Brownists at Amsterdam, by whom he was chosen pastor, after the death of Dr. Ainsworth.

In 1677, a Bible was printed by Hayes, at Cambridge, with many references added to the first edition; and in 1678, a Bible also was printed at Cambridge with still more references, the labour of Dr. Scattergood, rector of Wilwick and Elverton, in Northamptonshire, and one of the compilers of the *Critici Sacri*. Probably the former of 1677 might likewise have been by his care. According to Le Long, this Bible was reprinted at London in octavo, 1679; at Oxford in folio, 1680; at Oxford in folio and quarto, with Usher's chronology, 1682; at London in octavo, 1683; at Cambridge in quarto, 1683; at Oxford in folio, 1684; at London in 12mo. 1684; at Oxford—1686; at Oxford in folio, 1688; and at London in 12mo. 1716: but as to the Oxford edition of 1680, there is certainly a mistake, unless there be two folio editions of that year, for the copies in the British Museum and in the Bodleian library, do not contain Dr. Scattergood's marginal references.

In 1699, a new edition of the Royal Bible in quarto, was printed at London, with a great addition of parallel texts; and a new chronological index, by Dr. Tenison, archbishop of Canterbury, and Dr. Lloyd, bishop of Worcester, which has been many times reprinted in folio and quarto.

It is not to be understood that archbishop Tenison and bishop Lloyd were concerned in printing or editing this Bible, further than sending to the printers the additional parallels and new tables; having no superintendence of the press: and this it is but justice to their memories to declare; for the first edition was so full of typographical errors, that a complaint was

exhibited against the printers by the clergy of the Lower House of Convocation.

The progressive but very considerable increase of parallels from the first edition, by different editors, will appear by the following scale :

| | Old Test. | Apoc. | N. Test. | Total. |
|----------------------------------|-----------|-------|----------|--------|
| First Edition 1611 . . . | 6568 | 885 | 1527 | 9000 |
| Hayes's Edition 1677 . . . | 14620 | 1409 | 9637 | 25666 |
| Dr. Beattergood 1678 . . . | 20357 | 1417 | 11371 | 33145 |
| Bish. Tenison & Lloyd 1699 . . . | 24369 | 1419 | 13717 | 39495 |
| Dr. Blayney 1769 . . . | 43818 | 1772 | 19593 | 64983 |
| Bishop Wilson 1785 . . . | 45190 | 1773 | 19993 | 66956 |

Mr. Purver's translation of the Bible was published in 1764, in two volumes folio.

Anthony Purver, one of the people called Quakers, was born at Up-Hushorne, near Andover, in Hampshire, of very poor parents. He was apprenticed to a shoemaker in the same place, and followed that business for some years; while he was apprentice, journeyman, and master, it was his constant custom to study the Latin, Greek, and Oriental languages; but he never took much pains in his English, confining his reading in that language chiefly to old authors. He kept a school some time in his native place; and about the year 1740, went and settled as a schoolmaster, at French-hay, near Bristol; he continued there, and at Fishponds, in Stapleton, about twenty years; when he removed to Andover, where he died about the year 1777, or 1778.

The exciting cause of his insatiable pursuit after the Dead Languages was, a desire of understanding the Scriptures in their original; and after he was tolerably versed in Hebrew, he formed a resolution of translating the whole Bible; which, as it seems, was at first intended to have been printed in occasional numbers: for in the year 1746, that eminent physician, the late Dr. Fothergill, wrote a letter to the Gentleman's Magazine, in which he strongly recommends him as the author of a work then publishing, which was to be continued in numbers, if it met with encouragement; being a translation of the Scriptures, under the title of "Opus sacra in Biblîa elaboratum." Dr. Fothergill, after speaking in high terms of his learning, says, "As to his personal character, he is a man of great simplicity of manners, regular conduct, and of modest reserve; he is steadily attentive to truth, hates falsehood, and has an unconquerable aversion to vice; and to crown the portrait, he is not only greatly benevolent to mankind, but has a lively sense of the Divine attributes, and a profound reverence of, and submission to the Supreme Being." Mr. Purver is not named: but for the information that this is applicable to him, we are obliged to Mr. Joseph Fry of Bristol; as well as for other circumstances relating to this extraordinary man.

The mode of publication in numbers seems to have been unsuccessful, and in all probability was soon dropped: yet it did not prevent his going on with his translation; which, after thirty years, he finished; but was unable to publish it, nor could he meet with a bookseller who would run the hazard of assisting him: at length, Dr. Fothergill stood his friend, gave him a thousand pounds for the copy, and published it at his own expense.

Mr. Purver afterwards revised the whole, and made considerable alterations and corrections for a second edition, which, however, has not yet been published: the MS. remains in the possession of his grandson, John Purver Bell.

CONCORDANCES TO THE BIBLE,

Are of two sorts; concordances of words, and concordances of parallels. The first of the former class that we know of, is that of John Marbeck, printed in 1550, by Richard Grafton; compiled, as it seems, from Cranmer's Bible. Cruden's well-known work is now the standard book. In the second kind of concordances, Cruttwell's collection of parallels, and Baxter's "Scripture Harmony," take the precedence. These concordances of parallel passages, however, have been in a great measure superseded by a recently published work, entitled "SCIENTIA BIBLICA; comprising a copious collection of parallel passages, for the illustration of the New Testament, printed in words at length." For the Hebrew Bible, Dr. Taylor's Concordance is extremely valuable; but the price being high, where it cannot be obtained, Buxtorf's may be substituted. For the Septuagint, the concordance of Trommius is unrivalled; and for the Greek New Testament, Schmidius, or Dr. Williams, will render important aid.

ADDITIONAL REMARKS.

Thus have we endeavoured to bring before the reader such a history of the Bible, as may answer most of the principal questions usually asked on the subject.—The length of the article must be justified by its importance. There are many collateral enquiries which might yet be entered into, but a hint of them is sufficient.

Let us admire the providence of God which first caused the preservation of two copies, the Samaritan and the Jewish; then TRANSLATIONS into several languages, which may be regarded as so many copies, and especially the Greek translation, because we have many helps among our classical studies for acquiring a competent intimacy with this language. Nor let us withhold the acknowledgments of our most

weighty obligations to our predecessors in Britain, whose labours have transmitted their names to their religious posterity, and to the religious world at large, with immortal honour. To say that their translation is free from faults, would be to describe them rather as angels than men: nevertheless, let no one despise their performance, till he has qualified himself to undertake such another,—and then, two pages of translation, attempted by himself, will make him fully sensible of the advantages we receive from those who sustained that labour before us.—But, after acknowledging that much has been done, we must also admit that much remains to be done; and we take this opportunity of suggesting a few brief hints on the subject, which is confessedly of great importance.

It is not to be denied, that a translation of Holy Scripture, if undertaken by authority, in the present day, would have many advantages superior to those which attended king James's translation. The state of knowledge has been much improved, by the labours of learned men, in the succeeding interval of time; and, without determining whether religious knowledge be improved or injured, by what variations in opinion have been since introduced, we are certain that geographical knowledge is much more correct, as well as extensive; that the knowledge of natural history and natural philosophy, of the customs, manners, modes of thinking, and turns of expression, among the Orientals, and many other requisites, are better understood at present than they were formerly; and these are always of consequence, and occasionally are of the utmost importance for conveying the true meaning of many passages of Scripture. The principles of general science, also, are more widely diffused than they formerly were among students professedly attached to Divinity; and we beg leave to observe, with confidence, that knowledge limited to Divinity, or the principles which lead to salvation, though drawn from the Bible itself, and however indispensable, absolutely indispensable, it may be, yet is not sufficient to enable any one to understand, so far as *correctly* to translate the Bible, which furnishes it: because, though the chief, and to us every way the most important intention of the Bible is, to make men wise to salvation, yet there are in it, and connected with it, so many collateral circumstances, so many incidents, observations, and notices of various kinds, that if these be neglected, or ill-performed, or misunderstood, and consequently misrepresented, we not only injure Scripture by such mistakes, but we perhaps put a stumbling-block in the way of those more enlightened readers, who, when they observe these errors, may be too apt, on their ac-

count, to reject the whole work in which they are found; and by detecting blemishes, which need little beyond inspection to be detected, they may conceive that contempt for the sacred writings, which, under a more favourable and correct version, never would have entered their minds. We ought also to remark, that our language has undergone some changes in the course of two centuries, which have varied it from being precisely the same as when our translators wrote. Many words, which were then polite and elegant, are now vulgar, to say the least; and some, perhaps, which were perfectly correct or innocent at the period when those learned men employed them, we consider as gross, if not obscene. Now, if the Jews themselves, those superstitious venerationers of the very letter of Scripture, yet think it proper to substitute other words in their readings for those which they suspect of indelicacy in the text, through variation of language, or ideas attached to them, could there be any imputation on modern translators who should venture to imitate this decency? Other words, also, which were, more or less equivocal, or ambiguous, in the days of king James, are now settled to a decisive and certain meaning; if that meaning be what our translators had in view, no harm ensues; but if it be contrary to their intention, the fault lies not in the original translators, but in the later application of the language. And this is more noticeable still, in words which have changed their import (as some have), and are now used in senses contrary from what our forefathers annexed to them.

Nor can we refrain from complaining, also, of the slovenly manner in which the press has been conducted in all our public editions; what should be printed as poetry is set as prose; what should be marked as a quotation, or a speech, reads like a common narration; and this, if the nature of the original language allowed of sudden and rapid transitions without falsification or confusion (which perhaps was not so frequently as some have supposed), yet, in a translation, these are very often causes of great apparent perplexity. And this perplexity is occasionally increased by improper divisions of chapters and verses, which but too often separate immediate connections.

True, it is much more easy to notice these and other obstacles to perfection, in our public version, than it is to prevent them, or to provide against them in future translations. Whether the difficulty of entirely removing them be sufficient to justify the suspension of every attempt to correct them, we do not determine. Undoubtedly, the present version is sufficient to all purposes of piety; and our observations rather refer to the finishing of the present superstruc-

ture, than to laying new foundations for such an edifice: or rather, perhaps, to the removal of some Gothic protuberances, which deface or disfigure the appearance of the edifice, and which are cumbersome, at least, and unpleasant to beholders, if they be not dangerous to the stability of the building.

We ought not to pass over without applause the labours of those learned men who, by translating portions of Scripture, have greatly facilitated the undertaking of a version entirely new, and complete, whenever that shall be thought proper to be done. In fact, it seems to be one previous condition necessary to the success of so extensive a design, that every part of the sacred volume should have been critically examined, carefully rendered, and its true meaning given by *individual* study, before a general revision of the whole should be commanded and adopted; because, such versions having been submitted to the opinion of capable judges among the public, long before the text is definitely settled, and having been subject to the investigation and correction of numerous readers among the learned at large, their merits are more likely to be fairly appreciated, and to be established or rejected, than by a smaller number of judges, though such may be very competent; or on the spur of an occasion, when the impatience of the religious world may be unfavourable to sedate deliberation.

We have thrown out these hints, by way of shewing the magnitude of the subject; far from wishing to discourage even the humblest endeavours which may have the illustration of Scripture for their object, we rejoice when any exertions are made to accomplish that desirable purpose; and though all may not be eminently successful, yet as each may contain something valuable (according to the nature and course of those remarks which arise from the habits of life of the author, and his opportunities of personal information), and may consequently prove advantageous to the whole mass, and to the general body of Biblical learning, we are tempted to accommodate the words of Moses, "Would God that all the Lord's people were prophets!"

One word more—A very correct and extensive acquaintance with the English language itself, is a quality by no means to be omitted in a translator: we wish this were strictly attended to, as then the choice of words among many which appear synonymous, or which seem equally to express the import of the original, would be not only more copious, but more significant, more harmonious, and more dignified: and for want of this qualification, perhaps, rather than from actual incompetence for translation, through ignorance of the original language, many la-

borious efforts appear more faulty than they really are.

It gives us pleasure to notice the progress made in Biblical learning since these remarks were submitted to the public, in the former editions of this work. Several learned men have engaged in new translations of the whole Bible, or of parts of the sacred Scriptures; which are now in the course of publication. Also, much pains has been taken to obtain a correct copy of the public version; an account of which, the reader will not be displeased to see in this place; and it will conclude the present article.

Of the various editions of king James's version, that which was published at Oxford in 1769, under the care of Dr. Blayney, has been considered as the standard edition. This edition, however, now yields the palm of accuracy to the very beautiful and correct edition published by Messrs. Eyre and Strahan, his Majesty's printers, but printed by Mr. Woodfall, in 1806, and again in 1812. In collating the edition of 1806 with Dr. Blaney's, not fewer than one hundred and sixteen errors were discovered, and one of these was an omission of several words: after the expression "no more," in Rev. xviii. 22, the words "at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more," being omitted. Only *one* erratum, we believe, has been discovered in the edition of 1806. The copy printed from was the current Cambridge edition, with which Mr. Woodfall's edition agrees page for page. It was afterwards read twice by the Oxford impression then in use; and the proofs were transmitted to the Rev. Lancelot Sharpe, by whom they were read with Dr. Blayney's 4to. edition of 1769. After the proofs returned by Mr. Sharpe for press had been corrected, the forms were placed upon the press at which they were to be worked, and another proof was taken. This was read by Mr. Woodfall's superintendant, and afterwards by Mr. Woodfall himself, with Dr. Blayney's edition, and any errors that had previously escaped, were corrected; the forms not having been removed from the press after the last proofs had been taken off. By this precaution, they avoided the danger of errors (a danger of very frequent occurrence, and of no small magnitude), arising from the removal of the forms from the proof press to the presses on which the sheets were finally worked off. Of this edition, which was ready for publication in 1806, five hundred copies were printed on imperial 4to. two hundred on royal 4to. and three thousand on medium, 4to. size. In the course of printing it from the Cambridge copy, a great number of very gross errors were discovered in the latter; and the errors in the common Oxford

editions above noticed, were not so few as 1200! The London edition of 1806 being exhausted, a new impression was put to press in 1810, and was completed, with equal beauty and accuracy, in 1812. This is now out of print.

BICHRI, or *Bochri*, בכרי, Βοχρι: *first-born*, or *first-fruits*; from בכור *becor*: otherwise, *in the ram*, or *the sheep*; from ב *beth*, *in*, and כר *car*, *a ram*.

BICHRI, the father of Sheba, who rebelled against David, 2 Sam. xx. 1, 2, &c.

BIDKAR, בדקר, Βαδεκαρ: *in compunction*, or *in sharp pain*, *in the wound*; from ב and דקר *dakar*, *to pierce*.

BIDKAR, captain of the guards to Jehu, king of Israel. 2 Kings ix. 25.

BIGTHAN, or *Bagatha*, בגתן, בגתה: *in the press*; from ב *in*, and גת *gath*, *a press*. A Persian, or Median name.

BIGTHAN, an officer belonging to king Ahasuerus (or Darius, son of Hystaspes), who, having conspired against the king, was discovered by Mordecai, Esth. ii. 21. Bigthan, or Bagathan, is not very different from Bagoas, which signifies *an eunuch*. The Chaldee, and some copies of the LXX. imply, that Bigthan, and Teresh, his companion, conspired against the king, because they feared the future elevation of Mordecai, the queen's uncle.

BIGVAI, בגוי, *in my body*; from ב *beth*, *in*, and the affix י *my*, and גוי *goy*, *body*: otherwise, *in the nation*; from גוי *goy*: or, according to the Syriac, *within*.

I. BIGVAI, and his children, returned from Babylon with Zerubbabel, Ezra ii. 2, 14.

II. BIGVAI, one who returned from Babylon with Ezra, Ezra viii. 14.

BILDAD, בלדד, *old friendship*; from בלל *balal*, *old*, and דוד *dod*, *friendship*; or *breast*, from the same: otherwise, *old motion*; from *balal*, *old*, and דדה *dadah*, *to move*, *stir*, or *walk*. [From the Arabic; *greatly separated*.]

BILDAD, the Shuhite, one of Job's friends, descended from Shuah, son of Abraham and Keturah. Shuah's family lived in Arabia Deserta, east of the Holy Land. Job ii. 11.

BILEAM, בלעם, *vide* BALAAM.

BILEAM, a city of Manasseh, on the other side Jordan; given to the Levites of Kohath's family, 1 Chron. vi. 70. [Some think, *Ibleam*.]

BILGAH, בלגה, *refreshment*, or *renewing*; from בלג *balag*: otherwise, *old age of the body*, from בלה *balah*, *to grow old*, and גאה *gavah*, *the body*.

BILGAH, principal of the fifteenth band of priests, established by David, 1 Chron. xxiv. 14.

BILGAI, בלגי, *old age of the valley*, from בלה *balah*, *to grow old*, and גיא *gia*, *a valley*.

BILGAI, one of the sacerdotal family, who

signed the covenant after the return from Babylon, Neh. x. 8.

BILHAH, or *Bala*, בלהה, or בלה, Βάλλα, or Βαλακ: *who is old*: otherwise, *troubled*, or *confused*; from בלל *balal*: otherwise, *which spreads itself*; from בלה *balah*.

BILHAH, Rachel's handmaid, given by her to her husband Jacob, that through her means she might have children. Bilhah had Dan and Naphtali, Gen. xxx. 3, 6, 8. *Vide* ADOPTION.

BILHAN, בלהן, Βαλαμ: *old*, or *troubled*; from בלל *balal*.

BILHAN, son of Jediahel, and father of Jeush, 1 Chron. vii. 10.

BILSHAN, בלשן, Βαλασαν; *in the tongue*; from ב *beth*, *in*, and לשן *leshen*, *a tongue*: otherwise, *calumny*; from לושן *loshen*, *to backbite*: otherwise, *oldness of the tooth*, or *old ivory*; from בלה *belah*, *to be old*, and שן *shen*, *a tooth*.

BILSHAN, returned from Babylon with Zerubbabel, Ezra ii. 2; Neh. vii. 7.

BIMHAL, במחל, *in confusion*, *in mixtures*; from ב *beth*, *in*, and מחל *mahal*, *to mix*, *to confound*. [From the Arabic, *in peace*.]

BIMHAL, son of Japhlet, 1 Chr. vii. 33.

BIND TO, AND LOOSE, is a figurative expression derived from carrying burdens, i. e. confirming or removing a burden of the mind. It is taken in Scripture for condemning and absolving, Matth. xvi. 19: "I will give unto you the keys of the kingdom of heaven, and whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." *Vide* FRAGMENTS, No. clxxiv.

Binding and loosing, in the language of the Jews, expressed *permitting* and *forbidding*, or judicially declaring any thing to be permitted, or forbidden. In the promotion of their doctors, they put a key into their hands, with these words: "Receive the power of binding and loosing;" whence the allusion, "Ye have taken away the key of knowledge," Luke xi. 52.

"I am not come to unloose the law, but to complete it," says our Saviour (Matth. v. 17.) i. e. as in our translation, "not to destroy the law, but to perfect it." The religion of Jesus has perfected the law of Moses, has discovered its true spirit, has unfolded its secret meanings, and has accomplished all its figures; if it has also abrogated some of its ceremonial institutions, it is only for the purpose of accommodating mankind at large, and making the essential principles of it to be better observed.

To bind, is used for putting in bonds, and in prison. "We are come to bind Samson,"—to make him our prisoner, Judg. xv. 10. "To bind the law upon one's hand for a sign;" to

wear it like a bracelet on one's arm, Deut. vi. 8. This was probably meant figuratively, implying an intimate acquaintance with its precepts; but the Jews took it literally, and bound parts of the law about their wrists. Vide PHYLACTERIES. Prov. vi. 21, "Bind my precepts about thine heart, tie them about thy neck."—vii. 3, "Bind my commandments upon thy fingers, and write them upon the table of thine heart." Isai. viii. 16, "Bind up the testimony, seal up the law," is to be understood in another sense. Seal what thou hast been writing, bind it about with thread or ribband, and set thy seal upon it:—for closure and confirmation of its contents; to witness thy confidence in its veracity, and thy expectation of its completion.

It is said, Daniel was the most learned of the Magi, interpreters of dreams, &c. *for shewing (i. e. explaining) hard sentences, and dissolving of doubts*—(Heb. קטרין למשרא, untying of knots, vide FRAGMENTS, No. clxxiv.)—also, chap. v. 16, where loosing things which were bound, is used as expressing the explanation of things concealed.

BINEA, בנעה, *in motion*; from ב *beth*, *in*, and נוע *nuah*, *to move*. [Simon thinks, בנעה, for נבער *a fountain, or stream*: he was son of Moza, מוצא, *a source, or spring-head*. This name may stand as an instance of the allusions adopted in names among the Hebrews.]

BINNUI, בניי, *Bavoi*; from banah, *to build, or bun, to understand*; *filiation, or in my habitation*; from ב *in*, נאה *navah*, *lodging*, and the pronoun י *i, my*.

I. BINNUI, father of Hoadiah, a Levite Ezra viii. 33.

II. BINNUI, an Israelite, who separated from his wife, married contrary to the law, Ezra x. 30.

BIR, or FOWL. It has been disputed, whether birds came originally out of the earth, or out of the water; and whether, as to the use of them on fast days, they may be placed among fishes; or, whether they are really flesh-meat, as much as quadrupeds? Moses, speaking of the creation of birds, says (Gen. i. 20), "Let the waters produce living fishes, and fowls upon the earth, under the firmament of heaven." The Hebrew runs thus: "Let the waters produce creeping things that have life, and let the birds fly over the earth." This does not clearly prove, that fowls proceeded from the waters. Chap. ii. 19, seems to intimate, that birds are from the earth: "Out of the ground the Lord God formed every beast of the field, and every fowl of the air." That the use of fowl is allowable on fast days, is manifestly wrong; since fowls by their delicacy, are evidently contrary to the spirit of fasting, which is abstinence and mortification.

The opinion that birds proceeded from the water, seems to be founded on Scripture; 1. Moses relates in the same place, the creation of fish and of fowl; 2. He says nothing of fowls on the sixth day, where he relates the production of terrestrial creatures; 3. In the recapitulation of the works of the fifth day, he says, "God created fishes, which the waters brought forth abundantly after their kind, and every winged fowl according to their species;" 4. He says, that God blessed what he had created the fifth day, and said "to the fishes, Multiply, and fill the waters in the seas; and to the fowl, Multiply on the earth." The Fathers, and the generality of interpreters, therefore, have believed, that fishes and fowls had the same origin, being created the same day.

The distinction of clean and unclean birds, is made Levit. xi. 13—24, and Deut. xiv. 11, &c. We have said something of each, under their proper articles.

The number of birds prohibited by Moses is twenty, which he ranges most systematically as follows:—

Air Birds.

| Eng. Trans. | Probable species. |
|-------------|-------------------|
| Eagle. | Eagle. |
| Ossifrage. | Vulture. |
| Osprey. | Black Eagle. |
| Vulture. | Hawk. |
| Kite. | Kite. |
| Raven. | Raven. |

Land Birds.

| | |
|-------------|---------------|
| Owl. | Ostrich. |
| Night Hawk. | Night Owl. |
| Cuckoo. | Saf-saf. |
| Hawk. | Ancient Ibis. |

Water Birds.

| | |
|-------------|-------------|
| Little Owl. | Sea-gull. |
| Cormorant. | Cormorant. |
| Great Owl. | Ibis Ardea. |
| Swan. | Wild Goose. |
| Pelican. | Pelican. |
| Gier Eagle. | Aleyone. |
| Stork. | Stork. |
| Heron. | Long Neck. |
| Lapwing. | Hoopce. |

Bat.

Bat.

Birds were offered in sacrifice on many occasions: in the sacrifices for sin, he who had not a lamb, or a kid (Levit. v. 7, 8), "might offer two turtles, or two young pigeons, one for a sin-offering, the other for a burnt-offering; these he presented to the priest, who offered that first which was for the sin-offering, and wrung off the head from the neck, but did not divide it asunder: the other, he was to offer for a burnt-offering, according to the manner." Moses re-

lates more at length, in Levit. i. 14, 15, 16, the manner of the sacrifice of fowls: the priest took that which was appointed for the burnt-offering, "brought it unto the altar, wrung off his head, and burnt it on the altar; the blood thereof he wrung out at the side of the altar: and he plucked away his crop with his feathers, and cast it beside the altar, on the east part, by the place of the ashes; and he clave it with the wings thereof, but did not divide it asunder; and he burnt it on the altar, on the wood that was upon the fire."

Some interpreters insist, that the head of the bird was pulled off; others, that there was only an opening made with the larger finger-nails, between the head and the throat, without separating entirely the head from the body. The text does not intimate what was done with the head, if it were separated. It is observed, when Abraham offered birds (Gen. xv. 10) for a burnt-offering, he did not divide them, but placed them entire on the other victims. In other places, where Moses speaks of the sacrifice of birds, he does not command the head to be plucked off. *Vide* Levit. v. 7, 8. When a man who had been smitten with a leprosy was healed, he came to the entrance of the camp of Israel, and the priest went out to inspect him, whether he were entirely cured, Levit. xiv. 5, 6. After this inspection, the leprous person came to the door of the tabernacle, and offered two living sparrows, or two birds (pure birds, those of which it was lawful to eat); he made a wisp with branches of cedar and hyssop, tied together with a thread, or scarlet ribbon; he filled an earthen pot with running water, that the blood of the bird might be mingled with it; then the priest, dipping the bunch of hyssop and cedar into the water, sprinkled with it the leper who was healed; after which he let loose the living bird to fly where it would.

In Palestine, dead bodies were sometimes left exposed to birds of prey, as appears from Scripture: but, generally, they were buried in the evening; even criminals were taken down from the gallows.

Moses, to inculcate humanity on the Israelites, orders, if they find a bird's nest, not to take the dam with the young, but to suffer the old one to fly away, and to take the young only; that, says he, "it may be well with thee, and that thou mayest prolong thy days."

It appears that the ancients hunted birds; Baruch (iii. 17), speaking of the kings of Babylon, says, "They had their pastime with the fowls of the air." Daniel tells Nebuchadnezzar, that "God had made the fowls of the air subject to him," Dan. ii. 38;—much as the art of hawking was formerly of great repute in

England, and as it continues to be in some parts abroad.

The prophets speak often of birds of passage, of the swallow, and of the stork, that return to their habitation. God says, that he will recall his captive people like a bird from a far country.

The Lord, speaking of his people says, "Mine heritage is unto me as a speckled bird; the birds round about are against her: come ye, assemble all ye beasts of the field, come to devour," Jer. xii. 9, 10. [A speckled, or *striped* bird, i. e. unnaturally speckled, or striped, as if by having been dyed: it being very conformable to the nature of birds, that such an appearance should draw together the neighbouring birds (as an owl does, by day-light), and that they should molest and injure the sufferer, often fatally. CALMET, however, takes the idea directly contrary, saying,] a Chaldee word nearly related, signifies to *dip*, or *stain*: [g. may the idea import here, a bird stained, sprinkled with her own blood?] The Hebrew may be literally translated thus: "Is not mine heritage as a *speckled* bird, is it not with respect to me, a bird shut up? (*one of the most beautiful birds for a cage.*) Nevertheless, have I not given it to the beasts of prey?" Some translate the Hebrew—"Is not mine heritage become like a hyena against me? Is not all mine heritage filled with wild beasts?" This is the translation of LXX. and of Bochart (*de Animal. Sacr. tom. i. lib. iii. cap. 11*), who justly observes, that the original will bear the sense of a striped wild beast, or fierce hyena. [The Heb. עֵיט (*oit*) may signify simply, "the rusher," or, who rushes forward fiercely; so may apply either to bird, or to wild beast: in confirmation of this rendering, it is remarked, that this agrees well with the foregoing verse, wherein the heritage is compared to a yelling lion; but may it not be said, that the prophet having taken one metaphor from wild beasts, now selects another from among birds? It is notorious, that an owl by day-light, is followed and provoked by numbers, even of the smaller birds. May then this expression signify a bird streaked, wounded, and sprinkled with its own blood, surrounded by enemies, who, themselves not being able completely to devour it, call on the beasts of the field to complete their purpose? *Vide* HYENA.

The Hebrew word צִפּוֹר *zippor*, translated generally *sparrow*, is likewise taken for a small bird, and sometimes for a pullet. The preacher, speaking of old men, says (Eccles. xii. 4), "They rise up at the voice of the bird," i. e. at the crowing of the cock, very early. The Greek, *ornis*, signifies a bird, a hen; and the translator of Origen has used pullet for bird.

BIRSHA, or *Bersa*, בִּרְשָׁע: *in evil*; from בֵּת *beth*, in, and רָשָׁע *rasha*, evil, malice.

BIRSHA, king of Gomorrah, at war with Chedorlaomer, Gen. xiv. 2.

[**BIRTH**, is taken for the natural descent of offspring from its parent: figuratively, **NEW-BIRTH** imports an entire change of principles, manners, and conduct. *Vide* **REGENERATION**.]

BIRTH-RIGHT. Among the Hebrews, the first-born male child was peculiarly the Lord's: he possessed a double share of his father's inheritance; succeeded to the kingdom or priesthood; and held dominion over his brethren and sisters, Exod. xxii. 29; Deut. xxi. 17; Gen. xlix. 8. *Vide* **FIRST-BORN**.

BIRZAVITH, בִּרְזִית: *son of the corner*; from בר, *a son*, and זֵיתֵי *zavah, a corner*; or rather, *son of the olive-tree*; from זֵיתֵי *zaith*.

BIRZAVITH, son of Malchiel, 1 Chron. vii. 31.

BISLAM, בִּשְׁלָם: *in peace, or in recompence*; from ב *beth, in*, and שָׁלוֹם *shalom, peace*, or *recompence*: otherwise, *their cookery*; from בָּשָׁל *bashal, to dress meat*, and אֲמָ *am, theirs*.

BISLAM, one of the king of Persia's officers on this side the Euphrates, who wrote to king Artaxerxes, desiring him to forbid the Jews from rebuilding the temple, Ezra iv. 7.

BISHOP, in *Greek*, ἐπισκόπος, in *Latin*, *episcopus, an overseer*, one who has the inspection and direction of any thing. Nehemiah speaks of the overseer of the Levites at Jerusalem (Neh. xi. 22): Uzzi had the inspection of the other Levites. The Hebrew, *pekid*, rendered *episcopus*, has the same signification. The Athenians gave this name to the person who presided in their courts of justice; and the Digest gives it to those magistrates who had the inspection of the bread-market, and other things of that nature: but the most common notion of the word bishop, is that which occurs Acts xx. 28, and in Paul's epistles (Philipp. i. 1, *et al.*), where it signifies the pastor of a church, with others under him. Peter calls Jesus Christ, "the shepherd and bishop of our souls," 1 Peter ii. 25. Paul describes the qualities requisite in a bishop, 1 Tim. iii. 2; Tit. i. 7, &c.

BITHIAH, בִּתְיָה, Παθούσια: *daughter of the Lord*; from בַּת *bath, a daughter*, and יָה *jah, the Lord*.

BITHIAH, daughter of Pharaoh, and wife of Mered, 1 Chron. iv. 18.

BITHRON, בִּתְרוֹן, Παρεϊφύσσα: *division*; from בִּתְרוֹן *bether: otherwise, in his examination*; from ב *beth, in*, and תֹּר *thur, search, examination*, and יָה *his: otherwise, daughter of the song*; from בַּת *bath, a daughter*, and רָנָה *ranah, a song*: or, *the habitation of the song, or of anger, or of good, or of liberty*.

[**BITHRON**, the great cleft (in the mountains); i. e. where the mountains are separated,

apparently by violence; and their sides are steep, as if they had been riven asunder, 2 Sam. ii. 29. Hence the hills **BETHER**—the *craggy, or parted hills*; the hills with many clefts in them, Cant. ii. 17. There is, however, a possibility, that this may refer to the **AUN**, or supreme power, of Beter, divisions: i. e. either he to whom sacrifices were made by *division*, part being appropriated to him, part to his worshippers; or, that power to whom reference was had when a solemn covenant was made, and the sacrifice being *divided* through the *craggy* vertebrae of the spine, the parties to the oath passed between the divisions of it. *Vide* Gen. xv. 10; Jer. xxxiv. 18, 19, and **FRAGMENTS**, No. cxxix. It might otherwise, perhaps, allude to the **Aun**, whose person had been divided, as that of Osiris was. *Vide* **BETH-JESMOTH**, **BETH-ARAM**, *et al.*]

BITHYNIA, Βιθυνία: *violent precipitation*; from βίη, *violent*, and the verb βύω, *to make haste*.

[**BITHYNIA** was a province of Asia Minor, in the northern part of that Peninsula; on the shore of the Euxine. It is famous as being one of the provinces to which the Apostle Peter addressed his first epistle; also, as having been under the government of Pliny, who describes the manners and characters of the Christians there, about A. D. 106; also, for the holding the most celebrated council of the Christian church, in the city of Nice, its metropolis, about A. D. 325. It should seem to be, with some justice, considered as a province taught by Peter; and we read, Acts xvi. 7, that when St. Paul attempted to go into Bithynia, the Spirit suffered him not. It is directly opposite to Constantinople.]

BITTER. **BITTERNESS**. "I will send the Chaldeans against you, that bitter nation," Hab. i. 6. "Take care, lest people who are bitter of soul (Judg. xviii. 25) *amari animo* (Vulgate, *animo concitati*) run upon thee." David, in his flight (2 Sam. xvii. 8), was accompanied with men bitter of soul, or chafed in their minds, as a bear bereaved. The energy of these expressions is sufficiently discernible; denoting vexation, anger, fury. Sometimes "bitterness of soul" signifies only grief. Thus, Hannah, the mother of Samuel, was in bitterness of soul, 1 Sam. i. 10. Elisha's landlady, whose son was dead, (2 Kings iv. 27).—"her soul was vexed, or bitter, within her."

The waters of jealousy, which women suspected of adultery were obliged to drink, are called *bitter waters*, Numb. v. 19. "*Bitter envying*" (James iii. 14), denotes mortal and permanent hatred. King Hezekiah, in his hymns, says (Isaiah xxxviii. 17), that, "in the midst of

his peace, he was attacked with great bitterness," a very dangerous disease.

[BITTER HERBS, כררים, *Exod. xii. 8*. The Israelites were to eat the Passover with bitter herbs; but what kind of herbs or salad is intended by the Hebrew word, which literally signifies *bitters*, is not well known. The Jews think cichory, wild lettuce, horehound, and the like, are intended. Whatever may be implied under the term, whether bitter herbs, or bitter ingredients in general, it was designed to remind them of their bitter and severe bondage in Egypt, from which God was now about to deliver them.]

[BITTERN, קפד, *kephud*, a bird mentioned in two or three places of the Old Testament. It must be confessed, however, that some interpreters, among whom are Bochart, Shaw, and bishop Lowth, render the Heb. קפד, *porcupine*. Isaiah, prophesying the destruction of Babylon, says it shall be made "a possession for the *bittern*, and pools of water" (*ch. xiv. 23*; *xxxiv. 11*); and Zephaniah, prophesying against Nineveh, says, "The cormorant and the *bittern* shall lodge in the upper lintels thereof; their voice shall sing in the windows," *ch. ii. 14*. All these places agree well with a bird, and we therefore see no necessity for departing from the common opinion. The Arabic version reads "Al-houbara," which bird is, according to Dr. Shaw, "of the bigness of a capon, but of a longer habit of body. It feeds on little shrubs and insects, like the Graab el Sahara, frequenting in like manner the confines of the desert."]

BITUMEN, a fat, combustible, oily matter, found in many places, particularly above Babylon, and in Judea, in the lake Asphaltites, or the Dead Sea, *vide ASPHALTITES*. Noah coated over the ark with bitumen (*Gen. vi. 14*); the builders of the tower of Babel used bitumen for a cement (*Gen. xi. 3*); the little vessel wherein Moses was exposed, near the banks of the river Nile, was daubed over with bitumen, *Exod. ii. 3*.

BIZTHA, בזתא, *contempt*; from בזה *bazah*: otherwise, *spoil*; from בזז *bazaz*: otherwise, *in the olive*; from ב *beth*, *in*, and זית *zaith*, *olive*, or *olive-tree*; a Persian word, which we take to be the same as Bagatha, or Bagoas. [The Arabic root seems to imply *loftiness*, or *pride*.]

BIZTHA, one of Ahasuerus's chamberlains, *Esth. i. 10*.

BLASPHEMY. A man is guilty of blasphemy, when he speaks of God, or his attributes, injuriously; when he ascribes such qualities to him, as do not belong to him, or robs him of those which do. The law sentences blasphemers to death, *Levit. xxiv. 12, 16*. Whosoever heard another blaspheming, and witnessed his offence, laid his hand on the criminal's head, to express

that he was to bear the whole blame and punishment of his crime. The guilty person was led out of the city, and stoned.

BLASTUS, Βλαστός: *one that sprouts and brings forth*.

BLASTUS, an officer of king Agrippa, who favoured the peace with Tyre and Sidon, *Acts xii. 20*.

[BLEMISHES were of various kinds on men, and also on animals. Blemishes, or personal deformities, excluded the priests from performing their sacred functions: blemishes on animals, excluded them from being offered on the altar, &c. *Vide Lev. xxii. 20, 21, &c.*; *xxi. 19, 20*; *Deut. xv. 21*.]

[BLESS, BLESSING: this action is referred 1. to God, and 2. to man. Without doubt, the inferior is blessed by the superior. When God blesses, he *bestows* that virtue, that efficacy, which renders his blessing effectual, and which his blessing expresses. His blessings are either temporal or spiritual; bodily or mental; but in every thing they are productive of that which they import: whereas, the blessings of men are only good wishes, personal, or official, and, as it were, a peculiar kind of prayer to the Author of all good, for the welfare of the object of them. God's blessings extend into the future life; but no gift of one man to another, even of a parent to his child, can exceed the limits of the present state.

BLESSING was an act of thanksgiving to God for his mercies; or rather, for that special mercy which at the time occasioned the act of blessing; as for food, for which thanks were rendered to God—or for any other good.

Those prophetic predictions of the ancient patriarchs, which we usually call blessings, are, much rather, hints, suggestions, as to what should be the character, disposition, or circumstances of those to whom they referred. They were, probably, grounded in some degree, on observations made respecting the temper and conduct of the party himself who immediately received them. So, if Benjamin, son of Jacob, were himself personally sharp, wolf-like, bold, predatory—his nature might be expected to descend in his posterity: and so of others. But often, the spirit of prophecy prompted the mind of the speaker (or writer, composer, perhaps) to utter sentiments, which in the event were to be fulfilled strictly, *literally*, or *verbally*; yet in a manner different from what was most prominent on the mind of the speaker. So, when Jacob says of Simeon and Levi, "I will disperse them in Jacob, and scatter them in Israel;" since he intended this *dispersion* by way of degradation and punishment, it is not likely that he foresaw, that one tribe should furnish men of letters—

writers, in the future kingdom of his descendants; that the other should be invested with the priesthood; and thereby both be *allotted* into various districts, and cities, throughout the land of Israel: yet the fact was so; and providence accomplished his prophecy, by dispersing and scattering these tribes after a manner which, perhaps, did not occur to the mind of the dying patriarch, at the instant when he delivered the prediction.

When Isaac foretold the different natures and properties of the countries which should be possessed by Jacob and by Esau, he did not confer on the persons of his sons any real possession; he merely, as it were, divided to them by prediction, the places of the future habitations of their posterity: and these places he described prophetically, and prophetically referred to the *nations*, rather than to the persons, of Jacob and Esau.

"Blessing" is sometimes put for salvation—for consecration—for a promise of future good—for the reception of a good—for a gift, or present—for praise—for alms—for adoration—for a man's blessing himself: in short, it implies a felicity, either expected, promised, or bestowed. The manner of blessing is appointed in the Mosaic ritual, by lifting up of hands. Our Lord lifted up his hands, and blessed his disciples. This action appears to have been constant on this subject. As the palm of the hand held upwards, was precatory, so the palm turned outwards, or downwards, was benedictory.]

BLIND. Blindness is sometimes taken for a real privation of sight, sometimes for dimness of sight; so the blindness of the man in the gospel, who was born blind, and that of Tobit were real: they had truly no sight. The men of Sodom, who endeavoured to find Lot's door, and could not (Gen. xix. 11), and Paul, during the first three days of his being at Damascus (Acts ix. 9), lost the use of their sight only for a time; the offices of their eyes were suspended. The LXX. well represents the situation of the inhabitants of Sodom, by saying they were struck, *avorasia*, q. d. *avidentia*, with an inability of seeing, sightless. *Vide* FRAGMENTS, No. clxxxix. cxc. &c.: also ELYMAS.

Moses says (Levit. xix. 14), "Thou shalt not put a stumbling-block before the blind," which may be understood literally, or figuratively; as if Moses recommended that charity and instruction should be shewn to them who want light and counsel, or to those who are in danger of going wrong; to instruct the ignorant, &c. Moses says, also (Deut. xxvii. 18), "Cursed be he who maketh the blind to wander out of his way:" which may also be taken in the same manner.

The Jebusites, to insult David, who besieged Jerusalem, mocked him, saying (2 Sam. v. 6.), "Thou shalt not come in hither, except thou take away the blind and the lame," who defend the place; as if, to make their insult greater, they had placed people of this condition on their walls: or as if they desired none but the blind and the lame to defend their city. Jerusalem, notwithstanding this, was taken, and David punished those blind and lame people who had insulted him: "He smote the lame and the blind that were haters of David's person." Job says (xxix. 16), he had been "eyes to the blind," had given good advice to those who needed it, had taken pains to set them right, who, through want of light and understanding, had gone astray. Our Saviour, almost in the same sense, says (Matt. xv. 14), "If the blind lead the blind, they will both fall into the ditch;" designing to describe the presumption of the Pharisees, who, blind as they were in the ways of God, yet pretended to lead others. He tells them (John ix. 40, 41) that he came into the world, that "they who see not might see, and that they who see might be made blind." The Pharisees, perceiving that this alluded to themselves, replied, "Are we blind also?" He answered them, "If ye were blind (naturally, or inevitably, or did you acknowledge your ignorance) ye should have no sin; but now ye say, we see, therefore your sin remaineth."

A principal character of the Messiah predicted in the prophets, is, that the blind should be enlightened by him, Isaiah xxix. 18; xxxv. 5; xlii. 16. This, therefore, Jesus Christ proposed to the observation of John's disciples, who came from their master, to inquire whether he were the person whom they expected? "Tell John," says he, "the blind see," &c. The evangelists have preserved the memory of several miraculous cures, wrought by our Saviour on the blind.

Blindness of heart in the obdurate Jews, is particularly noticed in the new Testament, Mark iv. 12. Isaiah foretold it (Isaiah vi. 9, 10): "See ye indeed; but perceive not. Make the heart of this people fat, and their ears heavy, and shut their eyes:" i. e. prophesying, tell them that they will be blind and obdurate, that they shall neither see, nor understand what is designed for their salvation. *Vide* FRAGMENTS, No. cxc.

BLOOD. God from the beginning forbade the eating of blood alone, or mixed with *flesh*, i. e. creatures suffocated, or killed without discharging their blood from them; because the life of the creature is in its blood (Lev. xvii. 11.); animal life does so depend on the blood, that no creature can live without it. According to

which notion is Virgil's expression, describing the death of Rhætus,

Purpuream vomit ille animam. *ÆNEID* ix.

From hence proceed several acceptations of the word blood :

1. For life. "God will require the blood of a man," he will punish *murder* in what manner soever committed. "His blood be upon us," let them impute his death to us. "The voice of Abel's blood crieth;" the *murder* committed on him crieth for vengeance. "The avenger of blood:" he who is to avenge the murder committed on his relation, Numb. xxxv. 24, 27. See FRAGMENTS, No. X.

2. BLOOD means relationship, or consanguinity. No one shall come near to a woman, who is near of kin to him, Lev. xviii. 6. "Haman was a stranger from the Persian blood" (Esth. xvi. 10 *apoc.*); he was of a foreign race.

3. BLOOD is taken for what commonly happens to women. Lev. xx. 18, *Qui coierit cum muliere in fluxu menstruo,—ipsaque aperuerit fontem sanguinis sui, interficientur ambo.* And, *Si coierit cum ea vir tempore sanguinis menstrualis, immundus erit septem diebus*, Lev. xv. 24. *Si pepererit masculum, triginta tribus diebus manebit in sanguine purificationis suæ*, Lev. xii. 4.

4. Flesh and blood are placed in opposition to superior nature: "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven," Matt. xvi. 17. "Flesh and blood cannot inherit the kingdom of God," Eph. vi. 12. "We wrestle not against flesh and blood," against visible enemies composed of flesh and blood, "but against principalities and powers," &c. 1 Cor. xv. 50.

5. Wine is called the pure blood of the grape: "Judah shall wash his garments in the blood of the the grape," Gen. xlix. 11; Deut. xxxii. 14.

6. The priests are established by God, to judge between leper and leper, between blood and blood; in criminal matters, and where the life of man is at stake; to determine whether the murder be casual, or voluntary; whether it deserve death, or admit of remission, &c.

7. David said, he would not drink the blood of his heroes, who had exposed their lives; to bring him water from the well of Bethlehem (1 Chron. xi. 19); that water, which had been so near costing them their lives.

8. God reserved to himself the blood of all sacrifices; he being absolute master of life and death. The blood of animals was poured upon his altar, or at the foot of his altar, according to the nature of the sacrifice; and if the temple were too remote, it was poured upon the ground, and covered with dust. This blood of the sacri-

fices in the Old Testament, was figurative of that blood which Jesus Christ poured forth for us, for the forgiveness of sins.

"A man of blood;" a husband of blood: a cruel and sanguinary man, a husband purchased with blood, or who is the occasion and cause of the effusion of his son's blood; thus, Zipporah called her husband Moses, when she had circumcised her son; others render it, "Thou art now a husband to me by blood," *i. e.* by the blood of the covenant; by circumcision. "To build one's house with blood" (Hab. ii. 12); with oppression, and the blood of the unhappy. "To wash one's feet in blood," to obtain a signal and bloody victory, Psal. lvi. 10. The Vulgate reads, to "wash his hands;" the Hebrew, "he shall wash his feet."

"I will visit the blood of Jezreel," I will avenge the blood which Jezabel hath shed there. Hos. i. 4. "The moon shall be changed into blood" (Joel ii. 31), shall appear red like blood, as it does, in some degree, during a total eclipse. I said unto thee, even when thou wast in thy blood, Live" (Ezek. xvi. 6.); I saw thee polluted with the blood of thy birth, and notwithstanding this impurity, I gave thee life. "His blood crieth from the ground: the land is drunken with blood:" blood is in any one's hands, upon any one's head, &c. These expressions are better understood by their own particular energy, than by all possible comments.

The blood of Jesus Christ is the price of our salvation; "his blood has purchased his church" Acts, xx. 28. "We are justified by his blood," Rom. v. 9. "We have redemption through his blood," Eph. i. 7; Colos. i. 14. "By his blood he hath pacified all things in heaven and earth," ver. 20. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us," Heb. ix. 12.

"The woman having an issue of blood" (Luke, viii. 43) is said to have had this indisposition twelve years, and to have spent her fortune on physicians without success. She came behind our Saviour, and touched the border of his garment, and immediately her issue of blood stanch'd, &c. St. Ambrose is of opinion, that this woman was Martha; but Eusebius assures us, that she was a gentlewoman of the city of Paneas, near the source of Jordan, who, in acknowledgment of this miracle, erected a statue to our Saviour, which Eusebius affirms he had seen with his own eyes. Sozomen and Philostorgius relate, that it was in being till the emperor Julian's time. *Vide CÆSAREA PHILIPPI, ad fin.*

BOANERGES, *Son of Thunder*; a name given by our Saviour to the sons of Zebedee, James and John (Mark iii. 17), on the occasion,

probably, of their request, that he would call fire from heaven, and destroy a certain village of the Samaritans, who had refused to entertain them, Luke ix. 53, 54. *Boanerges* is neither Hebrew nor Syriac. There is some reason to believe, that the Greek transcribers, instead of *Baneregem*, (בני רעם) *son of thunder*, or *Banereg-es*, (בני רעש) *son of tempest*, wrote *Boanerges*: or *Boanerges* may be an ill way used by the Galileans, of pronouncing *Bane-reges*.

BOAR. This beast was unclean. The prophet complains (Psalm lxxx. 13) that the wild boar of the forest had rooted up the Lord's vine: which is understood either of Seunacherib, or Nebuchadnezzar, or Antiochus Epiphanes, who ravaged Judæa. The Hebrew word *sis*, is taken generally for wild beasts, *vide* Psalm l. 11. The Syriac understands it in that place of the wild ass; the Chaldee of the wild cock.

BOAZ. See **BOOZ**.

BOCHERU, בכרר: *his first-born*.

BOCHERU, son of Azel, of Benjamin, 1 Chron. viii. 38.

BOCHIM, the place of mourners, or of mulberry-trees. [or of weepings: whether willows or wills?]

[**BOCHIM**, a place where the Israelites assembled sometime after the death of Joshua. It appears to have been near Shiloh, where they celebrated their solemn feasts. Here the angel of the covenant appeared to them, and denounced the sinfulness of their idolatry, which caused bitter weeping among the people, whence the place had its name, Judg. ii. 10.]

BODY, the animal frame of man, as distinguished from his spiritual nature. James says, (iii. 6) the tongue pollutes the whole body; the whole of our actions: or, it influences the other members of the body. Our Saviour says (Matt. vi. 22), "If thine eye be single, thy whole body shall be full of light"—if thy intentions be upright, thy general conduct will be agreeable to that character: or, "if thine eye be single," if thou art liberal and beneficent, all thy actions will be good; at least, thou wilt avoid many sins which attend avarice. Paul speaks of a spiritual body, in opposition to the animal, 1 Cor. xv. 44. The body which we animate, and which returns to the earth, is an animal body; but that which will rise hereafter, will be spiritual, neither gross, heavy, frail, &c. nor subject to the wants which oppress the present body.

BODY is opposed to a shadow, figure: "A shadow of things to come, but the body is of Christ," Colos. ii. 17. The ceremonies of the law, the sacred festivals, &c. of the Jews, are figures and shadows, realized in Christ, and the Christian religion: *e. gr.* the Jewish passover is

a figure of the Christian passover; the sacrifice of the paschal lamb, is a shadow of the sacrifice of Christ. The fulness of the godhead resides bodily in Jesus Christ (Colos. ii. 9); really, essentially; God dwells in the saints, as in his temple, by his Spirit, his light, his grace; but, in Jesus Christ, the fulness of the godhead dwelt not allegorically, figuratively, and cursorily, but really and essentially. The body of anything, in the style of the Hebrews, is the very reality of the thing. The "body of day," "the body of purity," "the body of death," "the body of sin," signify—broad day, innocence itself, &c. "The body of death," signifies—either our mortal body, or the body which violently engages us in sin by concupiscence, and which domineers in our members.

An assembly or community is called a body, 1 Cor. x. 17.

"Where the body is, there the eagles assemble," Matt. xxiv. 28. This is a sort of proverb used by our Saviour. In Job xxix. 30, it is said, that the eagle—viewing its prey from a distance—as soon as there is a dead body—it immediately resorts thither. Our Saviour compares the nation of the Jews to a body, by God in his wrath given up to birds and beasts of prey; wherever are Jews, there will be likewise enemies, to pillage them. *Corpus*, in good Latin authors, is sometimes used to signify, a carcase, or dead body. *Vide* **EAGLE**. [But, in this passage, it seems to be an allusion to the body of the Jews, preyed on by the Roman eagles: the eagle being the standard of that people.]

BOETHIUS, father of Simon; was high-priest of the Jews, from A.M. 3981, to 3999.

BOHAN, בון: *a stone*.

BOHAN, a Reubenite, who had a stone erected to his honour, on the frontier between Judah and Benjamin, to commemorate his exploits in the conquest of Canaan, Josh. xv. 6; xviii. 17.

[**BOND**, **BONDAGE**. *Vide* **SLAVES**, **SLAVERY**. Also the **PLATE** No. 144.]

BOOK, in Hebrew ספר *sepher*, in Greek, βιβλος, in Latin, *liber*. Several sorts of materials were anciently used in making books. Plates of lead or copper, barks of trees, bricks, stone, and wood, were originally employed to engrave such things and documents upon, as men desired to transmit to posterity. Josephus (*Antiq. lib. i. cap. 3.*) speaks of two columns, one of stone, the other of brick, on which the children of Seth wrote their inventions, and their astronomical discoveries. Porphyry mentions pillars preserved in Crete, on which were recorded the ceremonies practised by the Corybantes in their sacrifices. Hesiod's works were at first written on tablets of lead, in the temple

of the Muses in Bœotia. God's laws were written on stone; and Solon's laws on wooden planks. Tablets of wood, box, and ivory; were common among the ancients; when they were of wood only, they were oftentimes coated over with wax, which received the writing inscribed on them with the point of a style, or iron pen: what was written might be effaced by the broad end of a style. Afterwards, the leaves of the palm-tree were used instead of wooden planks; also, the finest and thinnest bark of trees, such as the lime, the ash, the maple, the elm: hence, the word *liber*, which signifies the inner bark of trees, signifies also a *book*. As these barks were rolled up, to be more readily carried about, the rolls were called *volumen*, a volume; a name given likewise to rolls of paper, or of parchment.

PAPER, *papyrus*, is a kind of reed which grows in the Nile. The trunk of this plant is composed of several coatings, lying one on the other, which are taken off with a needle: they are afterwards spread on a table, so much of which is moistened, as is equal to the size which it is intended the leaves of papyrus shall be of. This first bed of leaves is covered with a layer of fine paste, or with the muddy water of the Nile warmed: then a second bed of paper leaves is laid upon this paste, and the whole is left to dry in the sun. Such was the Egyptian papyrus, whence our paper takes its name, though its composition be so very different. Varro observes, and Pliny from him, that the use of the papyrus, for writing on, was first discovered in Egypt at the time of Alexander's building Alexandria. To this time, the following verses of Lucan refer:

Nondum flamineas Memphis contexere biblos
 Noverat, in faxis tantum volucresque feræque
 Sculptaque servabant magicas animalia linguas.
 LUCAN, *lib. iii.*

For the manner of preparing the papyrus for use, see Pliny, Nat. Hist. *lib. xiii. cap. 11, 12.* Gailandinus *de Papyro*, and Salmasius's Comment on the Life of Firmus, in Vopiscus, who was one of the writers of the *Historia Augusta*.

The kings of Egypt having collected a great library at Alexandria, the kings of Pergamus proposed to imitate their example; but the Egyptian monarchs, either from envy, or some other motive, prohibited the exportation of paper (papyrus) out of their dominions, which obliged the kings of Pergamus to invent [rather, to improve and augment the manufacture of] parchment, from thence called *pergamenum*, or *membrana*, because made of the skin with which beasts and their members are covered. Of these leaves of vellum or parchment, books of two descriptions were made; one in the form

of rolls composed of many leaves of vellum, sewed or glued together at the end. These were written on one side only, and required to be unrolled before they could be read. The other kind was like our present books, made of many leaves fastened to one another, and written on both sides. The Jews still use rolls in their synagogues. *Vide FRAGMENTS, No. lxxiii. with the PLATES.*

The ancients wrote likewise on linen. Pliny says (*lib. xiii. cap. 11.*), the Parthians, even in his time, wrote on their clothes; and Livy (*Decad. i. lib. iv. & x.*) speaks of certain books made of linen, *lintei libri*, on which the names of magistrates, with the history of the Roman commonwealth were written, which were preserved in the temple of the goddess Moneta.

The paper in present use is made of worn-out rags, reduced to a pulp; with the origin of it we are not acquainted. We see no book written on this paper, above five or six hundred years old; and, perhaps, the most ancient author who mentions it, is Peter the Venerable, who died A.D. 1157, who speaks of paper made of old rags, *ex rasuris veterum pannorum*. F. Bernard de Montfaucon has treated likewise of cotton paper, *charta bombycina*, which he shews to have been in use six or seven hundred years ago. The origin of this paper is not very well known; but it is certainly of cotton, and the use of it has been common since the tenth century.

Dr. Prideaux says, that this invention seems to have been brought into Europe from the East. For most of the old manuscripts in Arabic, and other Oriental languages, which we receive from thence, are written on this sort of paper, and some of them are certainly much more ancient than the times here mentioned, about this matter: but we often find them written on paper made from a paste of *silk* as well as of *linen*. It is most likely the Saracens of Spain first brought it out of the East into that country, of which Galicia, being a province, it might from thence, according to Mr. Ray, have been first brought into Germany. Connect. &c. P. i. b. vii.

[ADDITION.

As several discoveries have been made on this subject since the days of CALMET, it may not be amiss to notice some of them here.

The first is the considerable collection of MSS. written on papyrus, which have been discovered in the overwhelmed city of Herculaneum; and which, under the munificence of the Prince Regent, uncommon pains have lately been taken to restore. They are thus described by the Hon. Grey Bennet:

"The *papyri* are joined together, and form one roll, on each sheet of which the characters are printed, standing out in a species of bas relief, and singly to be read with the greatest ease. As there are no stops, a difficulty however is found in joining the letters, in making out the words, and in discovering the sense of the phrase. The MSS. were found in a chamber of an excavated house, in the ancient Herculaneum, to the number of about 1800, a considerable part of which are in a state to be unrolled. Herculaneum was buried for the most part under a shower of hot ashes. [August 24, A.D. 79. Senec. *Nat. Q.* vi.] The MSS. were, from the heat, reduced to a state of tinder, or, to speak more properly, resembling paper which had been burnt. Where the baking has not been complete, and where any part of the vegetable juice has remained, it is almost impossible to unroll them, the sheets towards the centre being so closely united. In the others, as you approach the centre, or conclusion, the MSS. become smoother, and the work proceeds with greater rapidity. At present there are about fifteen men at work, each occupied at a MS.

"The *papyri* are very rough on the outside. They are of different sizes, some containing only a few sheets, as a single play, others some hundreds, and a few perhaps two thousand," *Archæologia*, Vol. xv. Art. ix.

The papyrus reed is still known in Sicily; and a small manufacture of it is established in the neighbourhood of Syracuse, to gratify the curious. The papyrus has been also found in great plenty in Chaldea, in the fens, at the confluence of the Tigris and Euphrates. Is it unlikely that the ancient Chaldean literati availed themselves of this natural production of their country, in favour of literature?

Another quarter affording ancient papyri, is Egypt; scrolls of this substance, containing inscriptions, have been found by the French, during their invasion of that country; and Denon has given plates of more than one. He says,— "I was assured of the proof of my discovery, by the possession of a manuscript, which I found in the hand of a fine mummy, that was brought me: . . . I perceived in its right hand, and resting on the left arm, a roll of papyrus, on which was a manuscript, the oldest of all the books in the known world. . . . The papyrus on which it is written, is prepared in the same way as that of the Greeks and Romans; that is to say, of two layers of the medulla of this plant glued to each other, with the fibres made to cross, to give more consistence to the leaf. The writing goes from right to left, beginning at the top of the page. . . . Above the figures is an inscription composed of seven vertical, and four horizontal

lines: the writing is here different from the rest of the manuscript, of which this is a part; and the characters appear to be infinitely varied and numerous."

"Part of another Manuscript.—We may remark in this manuscript, the writing of which is large and carefully executed, that the characters of the inscription above the figures are different from those of the body of the manuscript itself. Various colours appear in the several parts of the original figure of this plate—red, blue, green, and black."]

Great objections are made to the time of Alexander the Great, as that of the first use of papyrus. Pliny hints at an assertion of Cassius Hemina, an ancient annalist, that paper books were found inclosed in the tomb of Numa, who lived above three hundred years before Alexander. It is thought, that the manufacture of papyrus ceased in Egypt about the fifth century; the more commodious cotton paper superseding it. There are ancient documents still extant, of about that date, written on papyrus. Cotton paper has been, in its turn, superseded by linen paper: and it deserves remark, that linen paper, though a feeble substance, and subject to various accidents, yet does not perish through mere age: it retains its qualities for centuries. Some of the copies of the most early printed books, and other documents, are as sound as ever.

BOOK is sometimes put for letters, memoirs, an edict, or contract; in short, the word book, in Hebrew *sepher*, is much more extensive than the Latin *liber*. The letters which Rabshakeh delivered from Sennacherib to Hezekiah, are called a book. The English, indeed, reads letter, but the LXX. reads βιβλίον, and the Hebrew text הספריים *hesepherim*, 2 Kings xix. 19. So is the contract which Jeremiah confirmed for the purchase of a field, Jer. xxxii. 10. Also Ahasuerus' edict in favour of the Jews, Esth. ix. 20. Job (xxxi. 35) wishes, that his judge, or his adversary would himself write his sentence, his book. The writing, likewise, which a man gave to his wife when he divorced her, was called "a book of divorce."

BOOK OF LIFE, or Book of the Living, or Book of the Lord, Psal. lxxix. 28. It is very probable, that these descriptive phrases, which are frequent in Scripture, are taken from the custom, observed generally in the courts of princes, of keeping a list of persons who are in their service, of the provinces which they govern, of the officers of their armies, of the number of their troops, and sometimes even of the names of their soldiers. Thus, when Moses desires God rather to blot him out of his book, than to reject Israel (Exod. xxxii. 32.), it is the same almost

as Paul's expression, in some sort, to be "accursed" (Rom. ix. 3), separated from the company of the saints, and struck out of the Book of the Lord, for the benefit of his people. *Vide* ANATHEMA. When it is said, that any one is written in the Book of Life, it means that he particularly belongs to God, is enrolled among the number of his friends and servants: to be "blotted out of the Book of Life," therefore signifies, erased from the list of God's friends and servants, as those who are guilty of treachery are struck off the roll of officers belonging to a prince.

[It is probable, also, that the primitive Christian churches kept lists of their members, in which those recently admitted were enrolled: these would take a title analogous to that of "the book of life," or "the Lamb's book of life:" as this term occurs chiefly in the Revelation, it seems likely to be derived from such a custom. Something of the same nature we have, Isaiah iv. 3, where the prophet alludes to such as were "written among the living in Jerusalem;" *i. e.* enrolled among the citizens of that city of God; to which the Christian church was afterwards compared.] In a more exalted sense, "the Book of Life," signifies the Book of predestination to Glory, Faith, and Grace: or the register of those who through grace have persevered to eternal life.

BOOK OF JUDGMENT. Daniel, speaking of God's judgment, says, "judgment was set, and the books were opened," vii. 10. This is an allusion to what is practised, when a prince calls his servants to account. The accounts are produced, and enquired into. It is possible he might allude also to a custom of the Persians, among whom it was a constant practice every day to write down what had happened, the services done for the king, and the rewards given to those who had performed them; as we see in the history of Ahasuerus and Mordecai. When, therefore, the king sits in judgment, the books are opened, he obliges all his servants to reckon with him; he punishes those who have been failing in their duty; he compels those to pay who are indebted to him, and rewards those who have done him services. There will be, in a manner, a similar proceeding at the day of God's final judgment. For an account of the book of Jasher,—the book of the wars of the Lord—the book of the Chronicles of the kings of Israel, &c. *vide* BIBLE, p. 281, 282, *supra*.

THE SEALED BOOK, mentioned Isai. xxix. 11, and the book sealed with seven seals, in the Revelation (chap. v. 1, 2, 3), are the prophecies of Isaiah and of John, which were written in a book, or roll, after the manner of the ancients, and were sealed; *i. e.* they were unknown,

enigmatical, obscure, mysterious; they had respect to times remote, and to future events, so that no knowledge could be derived from them, till after what was foretold should happen, and the seals were taken off. In old times, letters, and other writings that were to be sealed, were first wrapped round with thread or flax, and then wax and the seal were applied to them. To read them, it was necessary to cut the thread, or flax, and to break the seals. *Vide* FRAGMENTS, No. lxxiii. lxxiv.

THE BOOK, OR FLYING ROLL, spoken of in Zechariah (v. 1, 2), twenty cubits long, and ten wide, was one of those old rolls, composed of many skins, or parchments, glued or sewed together at the end. Though some of the (rolls) volumes were very long, yet none, probably, was ever made of such a size as this. This contained the curses and calamities which should befall the Jews. The extreme length and breadth of it, shews the excessive number and enormity of their sins, and the extent of their punishment.

We read, Gen. i. 1, the "book of the Generation of Adam," *i. e.* the history of his life; and elsewhere, "the book of the Generation of Noah," or of Jesus Christ, *i. e.* their history.

Isaiah, describing the effects of God's wrath, says, "The heavens shall be folded up like a book," [scroll,] Isa. xxxiv. 4. He alludes to the way among the ancients, of rolling up books, when they purposed to close them. A volume of several feet in length, was suddenly rolled up into a very small compass. Thus the heavens should shrink into themselves, and disappear, as it were, from the eyes of God, when his wrath should be kindled. These ways of speaking are figurative, and very energetic.

It is related in the books of the Maccabees, that the Jews, when suffering persecution from Antiochus Epiphanes, laid open the book of the law, wherein the Gentiles endeavoured to find delineated figures of idols, 1 Mac. iii. 48. Some believe, that the Jews laid open before the Lord the sacred books, wherein the Gentiles had in vain sought for something whereby to support their idolatry; others think, they laid open the sacred writings, wherein the Gentiles were desirous to paint figures of their idols:—otherwise, the Hebrews laid open their sacred books, wherein the Gentiles had sought diligently whether they could not find figures of some of the deities adored by the Jews; for the Gentiles were very uneasy on this subject; some believing that the Jews worshipped an ass, or a living man, or Babelus, or a something which they would not own. With some small variation in the Greek text, it might be translated thus: "They laid open the book of the law, at the same time that the Gentiles consulted the images

of their false gods." We read, Psalm xl. 7, "In the volume, or head of the book, it is written of me, I delight to do thy will, O my God." St. Paul applies this passage to the incarnation of Christ, Heb. x. 7. Some of the ancient Fathers explained this, "in the head of the book," of the book of Genesis, which imports, that in the beginning God created the heavens and the earth; *i. e.* God created the universe by his Son, his word, his wisdom, which, in this sense, is the beginning of all things. Others, as Chrysostom, explain it of St. John's gospel, which begins with, *in principio erat verbum*, in the beginning was the Word. The Hebrew reads, "In the volume of the book it is written of me;" *i. e.* in the body of the sacred writings in general. The Greek will bear the same sense: *kephalis*, which is rendered *caput*, or beginning, signifies likewise a roll, a volume. *Vide FRAGMENTS*, No. lxxiv.

[Books eaten. "Insomuch that the Turks said frequently and justly of them, that other nations had their learning in their books, but the Tartars HAD EATEN THEIR BOOKS, and had their wisdom in their breasts, from whence they could draw it out as they had occasion, as divine oracles." Busbequius, Trav. p. 245. Eng. Tr. This may lead us to the true idea of the prophets, when they mention the eating of books presented to them: *i. e.* that the knowledge they had received should be communicated to others, from time to time, as wanted: they were treasures (not for themselves, but for others) of wisdom and knowledge.]

BOOKS, sacred, or canonical, *vide* BIBLE, CANON, and the names of the several books.

[BOOTHs, slight constructions of huts. *Vide FRAGMENTS*, No. ccvi.]

BOOTY, spoil. Moses appoints in the law (Numb. xxxi. 27), that booty taken from the enemy, "should be divided equally between those who were in the battle, and the rest of the people;" *i. e.* into two parts, the first for those who had been in the action, the other for the people who continued in the camp. He adds, "Ye shall likewise separate the Lord's share, which ye shall take out of the whole booty belonging to the men of war; and of every five hundred men, oxen, asses, or sheep, ye shall take one, and give it to the high-priest, because these are the Lord's first-fruits. As to the other moiety which shall belong to the children of Israel, who did not fight; out of every fifty men, oxen, asses, or sheep, or other animals whatsoever, ye shall take one, and give it to the Levites, who have the charge of the tabernacle of the Lord." So that the share of Eleazar and of the priest, was much larger in proportion than that of any one of the twelve thousand soldiers

who had been in action, and than that of the Levites. And what was practised on this occasion became a law for ever after. An instance of this appears in what happened under David, after the defeat of the Amalekites, who had plundered Ziklag. [The captives given to the high-priest, no doubt, became slaves: were they slaves of the high-priest, personally, or of the temple?—If to the temple, were they not like the Gibeonites, the Nethinim, and others engaged in menial offices, as hewers of wood, and drawers of water? Did their descendants also occupy the same stations?]

The Rabbins pretend, [*vide* Selden, *de Jure Nat. et Gent. lib. vi. cap. 16.*] that under the kings of Israel, another rule was followed in distributing the spoil. First, every thing was given to the king, which had belonged to the conquered king; his tent, his slaves, his cattle, his spoils, his treasure. After this, the remainder of the booty, being divided into two equal parts, the king had one moiety, and the soldiers had the other. This last part was distributed equally between the soldiers who had been in the action, and those who continued behind to guard the camp. They assert, that these rules had been established ever since the time of Abraham. It is difficult, indeed, to prove this; but we know that Abraham offered to the Lord the tenth of what he had taken from the five kings, and this tithe he made a present to Melchizedek.

BOOZ, בִּעַז: *in strength*, or *in the goat*; from בֵּית, *in*, and עֶז, *strength*; or *a goat*.

I, BOOZ, one of our Saviour's ancestors according to the flesh, son of Salmon and Rahab, a Canaanitess of Jericho, whom Salmon, of the tribe of Judah, married. Some say, there were three of this name, the son, grandson, and great-grandson of Salmon; the last Booz was husband of Ruth, and father of Obed. They pretend that Scripture cannot be reconciled with itself any other way, since it reckons 366 years between Salmon's marriage, and the birth of David, and yet mentions only three persons between Salmon and David, viz. Booz, Obed, and Jesse. But though it be difficult to fill so great a space with four persons from father to son, succeeding one another, and though it be uncommon to see four persons in the same family successively, living very long, and having children when far advanced in age, yet there is nothing absolutely impossible in it: particularly at that time, when many persons lived above a hundred years. Suppose Salmon, at the age of a hundred and twenty, might beget Booz; Booz, at a hundred, might beget Obed, who, at something more or less, might have Jesse; and Jesse, when a hundred years old, might have David: this, indeed, is only supposition. However, it

is sufficient to shew, that there is no contradiction or impossibility in the Scripture account."

Some Rabbins maintain, that Ibzan, judge of Israel (Judges xii. 8), is the same as Booz. The foundation of this opinion is that Ibzan was of Bethlehem, and that there is some relation between the names: but Ibzan having governed Israel from A. M. 2823, to 2830, he cannot be the same as Booz, who could not be born later than A. M. 2620, his father Salmon having married Ruth in 2558. Now, supposing him to be born in 2620, he must have lived 210 years: which appears incredible.

[Though CALMET has stated a solution of the difficulty arising from the great age of Boaz, &c. yet, we prefer that of Dr. Allix: *vide* Whitby on Matt. i. 4.

The Targum on Ruth says, that Salmon is styled Salmon the Just: his works and the works of his children were very excellent: Boaz was a righteous person, by whose righteousness the people of Israel were delivered from the hands of their enemies, &c. There were but 366 years from the first of Joshua to the birth of David—for from the Exodus to the Temple were 480 years; add to 366 the forty years wandering in the wilderness, the life of David seventy years, and four years of Solomon—the total is 480 years. He therefore supposes that Salmon might beget Boaz when he was 96 years old; Boaz begat Obed when he was 90 years old; Obed at 90 begat Jesse; and Jesse at 85 begat David.

We know that long life often descends in a family; old Parr had a son who lived to be very old: and, what is no less remarkable, old men of such families have had children very late in life, as after the age of a hundred years; of which old Parr himself is one example.]

II. BOOZ, or rather BOAZ, the name of one of those brazen pillars which Solomon erected in the porch of the temple, 1 Kings vii. 21. The other, called Jachin, was on the right hand of the entrance, Booz was on the left. בועז Booz signifies *strength, firmness*. They were together thirty-five cubits high; as, in 2 Chron. iii. 15; i. e. each separately was seventeen cubits and a half: 1 Kings vii. 15, and Jeremiah. lii. 21, say eighteen cubits, in round numbers. The thickness of these columns was, says Jeremiah, four fingers, for they were hollow; the circumference of them was twelve cubits, or four cubits diameter: the chapter of each was in all five cubits high. These chapters, in different parts of Scripture, are said to be of different heights, of three, four, or five cubits; because they were composed of different ornaments or members, which were sometimes considered as omitted, sometimes as included. The body of the chapter

was of three cubits, the ornaments wherewith it was joined to the shaft of the pillar, were of one cubit: these make four cubits; the row which was at the top of the chapter was also of one cubit; in all five cubits.

BORITH, ברית, *ḥaḥa*: from ברר *barar*, to purge.

BORITH, or BERITH, rendered fuller's sope, Mal. iii. 2, is thought to be the herb kali. [But we should not forget, that the East produces a kind of fat earth, used in scowering cloth; like our fuller's-earth.]

BOSCATH, See BASCATH.

[BOSOM, the front of the upper part of the body—the breast. The Orientals generally wore long, wide, and loose garments; and when about to carry any thing away that their hands would not contain, they used for the purpose a fold in the bosom of their robe. To this custom our Lord alludes—"Good measure shall men give into your bosom," Luke vi. 38. To have one "in our bosom," implies kindness, secrecy, intimacy, Gen. xvi. 5; 2 Sam. xii. 8. Christ is in the bosom of the Father, that is, possesses the closest intimacy, and most perfect knowledge of the Father, John i. 18. Our Saviour is said to carry his lambs in his bosom, which beautifully represents his tender care and watchfulness over them, Isa. xl. 11.]

BOSPHORUS. The prophet Obadiah says, "And the captivity of this host of the children of Israel, shall possess that of the Canaanites even unto Zarephath, and the captivity of Jerusalem, which is in Sepharad, or Bosphorus, shall possess the cities of the south," ver. 20. There are three places of this name, whither the Hebrews might have been carried. 1. The Cimmerian Bosphorus, which joined the lake Mæotis to the Euxine Sea. 2. The Thracian Bosphorus, that of Constantinople, or the arm of the sea between Chalcedon and Constantinople. 3. The Bosphorus, or arm which separates Spain from Africa; now called the straits of Gibraltar; each of these straits is called in Greek, Bosphorus, or rather Bosporus, because an ox may swim over them.

Interpreters are much divided concerning the straits of which Obadiah speaks. The Jew whom Jerom consulted on such difficulties as occurred to him in the Hebrew, told him, that the Bosphorus mentioned by the prophet, was the Cimmerian Bosphorus, whither the emperor, Adrian, had banished many of those Jews, whom he had taken prisoners during the war in Palestine; which, notwithstanding, is a circumstance of which we have no account in history. Others believe, with more reason, that the captives taken notice of by Obadiah; were such as Nebuchadnezzar had sent away as far as the Palus

Mæotis, about which the country is generally thought to be one of the most frightful in the world; and hither the great persecutors of the Christians frequently sent the confessors of our religion. Lastly, others, and those in good number, understand the Hebrew as meaning Spain, and translate thus: "The captives of Jerusalem which are at Sepharad [that is to say, in Spain] shall possess the cities of the south." Profane historians, as Megasthenes and Strabo (*lib. xv.*), assert, that Nebuchadnezzar extended his conquests as far as Africa and Iberia, beyond the pillars:—which we apprehend to be those called Hercules' pillars. Now, in this expedition against Spain, some say that he transported many of the Jews thither. Thus they reconcile the version, which reads Bosphorus, with the opinion of the Jews, and of such authors as have followed them, in interpreting Sepharad to mean Spain. But we may question whether Sepharad signifies Spain. Some suppose France to be denoted by it. The old Greek interpreters have kept the Hebrew term, without changing it in their translation. In Jerom's time, the Hebrews explained it by Bosphorus. The Septuagint read Ephrata, instead of Sepharad. We believe some country beyond the Euphrates to be meant by Sepharad, such as that of the Sapires, or Saspies, towards Media, or the city of Hippara, in Mesopotamia. *Vide* OBADIAH, SPAIN, ZEPHARAD.

BOSRAH, *Vide* BEZER.

BOSSSES, the thickest and strongest parts of a buckler, Job. xv. 20.

BOTTLE. The bottles used in the East are kegs made of goats' skin, with the hair on the inside, well pitched and sewed together, wherein oil and other liquors are preserved. The mouth of such a bottle is through one of the animal's paws, or the neck. There is frequent mention of bottles in Scripture, and as they are very different from those with which we are acquainted, it may be profitable to offer a few remarks on them in this place.

When Abraham dismissed Hagar, he gave her and her son bread, and water in a bottle, for their journey. The Gibeonites, the more effectually to deceive Joshua and the elders of Israel, showed them their old bottles, telling them, that they had brought them new from home; thereby to convince them, that they came from a very remote country. Jael, the wife of Heber the Kenite, opened a bottle full of milk, and gave Sisera drink. The Psalmist, designing to exalt the power of God, says, that he holdeth the waters of the sea, shut up, as it were, in a bottle; and, speaking of the passage through the Red Sea, he says, in like manner, that he shut up the waters, as in a bottle. He locked

them up, drew them back, bound them up. In another place, he compares himself to a bottle exposed to the frost, or, to the smoke; *i. e.* a bottle dried, blackened, shrivelled. Our Saviour says, "men do not put new wine into old bottles, else the bottles break, and the wine runneth out." His apostles were, as it were, old bottles before the descent of the Holy Spirit upon them; they were not capable either of comprehending, or of practising, all that perfection which Jesus Christ came to teach mankind. *Vide* FRAGMENTS, No. lviii.

BOW, a kind of weapon well known. The Israelites had many very expert archers among their troops. When there is mention in Scripture of bending the bow, the verb tread under foot is generally used; because it was their custom to put their feet upon the bow, to bend it. David thanks God for giving him the strength of a brazen bow in his arms, Psal. xvii. 25. Their bows were commonly of wood. When they designed to say, God will destroy the power of such, or such a people, they expressed it, God will break their bow, Hosea i. 5. "They are like a deceitful bow," vii. 16. signifies one that is not well strung, which does not carry straight to the mark. God is represented in Scripture with his bow and arrows, as warriors and conquerors are described: "Thy bow was made quite naked, according to the oaths of the tribes," Hab. iii. 9. Thou wilt awaken thy bow, thou wilt bend it, and put it in a condition to be drawn, &c.—The Persians, in Scripture called Elamites, were the most expert archers in the world. *Vide* FRAGMENTS, No. ccxxi. and PLATE, No. 175.

BOWELS, the inward parts of a human body. The bowels are, according to the Jews, the seat of mercy, tenderness, and compassion. Joseph's bowels were moved at the sight of his brother Benjamin; he felt himself softened, and affected. The true mother of the child, which Solomon commanded to be divided, felt her bowels move, and consented that her son should be given to the woman who was not his real mother. The same affection is attributed to deity: "God, through the bowels of his mercy, hath visited us," by sending the Messiah to us, Luke i. 78.

Job, describing a merciless, hard-hearted, rich man, says, "his bowels are loaded with fat." Solomon says, "the bowels [Eng. tran. tender mercies] of the wicked are cruel," Prov. xii. 10. And St. Paul reproaches, as it were, the Corinthians in a friendly manner, saying, "Ye are not straitened in us, but ye are straitened in your own bowels," 2 Cor. vi. 12. The Hebrews sometimes place wisdom and understanding also in the bowels. "Who hath put wisdom in the

inner parts?" says Job, xxxviii. 36. The Psalmist says, "Renew a right spirit in my bowels"—within me, Psal. li. 10. And Isaiah (xix. 8), "The spirit of the Egyptians shall fail—shall be annihilated—[in the bowels, or] in the midst thereof, and I will destroy the counsel thereof." It shall fall into disorder, mistake, and uncertainty. Jeremiah also says, "I will engrave my law in their bowels," or inner parts. And Habakkuk (ii. 19), "There is no spirit in the entrails—in the midst of the idol," it has neither soul, spirit, nor understanding.

[BOX TREE, תאשור *tashur*; so called from its flourishing, or perpetual viridity—an evergreen. Isaiah says, "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together," ch. xli. 19. The nature of the box-tree might lead us to look for evergreens among the foregoing trees, and perhaps by tracing this idea we might attain to something like satisfaction respecting them, which at present we cannot. A plantation of evergreens in the wilderness is not unlikely to be the import of this passage. The contrast between a perpetual verdure, and sometimes universal brownness, not enlivened by variety of tints, must be very great: nevertheless, we must be careful not to group unnaturally associated vegetation.]

BOZEZ, or BOSES, בִּצֵץ: *mud-bog*; from בִּצֵץ *bitzatz*: otherwise, in *him the flower*; from ב *beth*, in, and צֵץ *tzitz*, a flower.

[The Arabic root imports *splendour*, *sparkling*, *extreme whiteness*; whence the name of this rock most probably signifies "the *glittering* rock:" a rock not only of splendid whiteness, but in which were mingled a number of shining particles.]

BOZEZ, the name of a rock which Jonathan climbed up to attack the Philistines, 1 Sam. xiv. 4.

BOZKATH, בִּצְקָת: *mass, paste, puffed-up*; from בָּצַק *batsek*: otherwise *in distress*; from ב *beth*, in, and צָק *tsuk*, to be pressed: otherwise, *in effusion*; from יָצַק *jatsak*.

BOZKATH, a city of Judah, Josh. xv. 39.

BOZRA, vide BEZER, [and BAZRAH, for allusion to certain Mosiac customs.]

[BRACELETS, ornamental chains, made of wire: or clasps, made of various metals, always meant to adorn the part on which they were worn. Vide PLATES, No. 60, 61. FRAGMENTS, No. lx. also PERISCELIDES, for a similar decoration to the legs.]

BRANCH. The prophets give this name to the Messiah: "Behold the man, whose name is the Branch," says Zechariah, chap. vi. 12. also chap. iii. 8, "Behold, I will bring forth my ser-

vant the Branch." The Vulgate translates *Oriens*. Jesus Christ is the Branch of the house of David: He is likewise *Oriens*, the Sun of Righteousness, which is risen in order to enlighten us, and to deliver us out of the shadow of death. The Messiah is likewise called by this name in Isaiah iv. 2; Jer. xxiii. 5; xxxiii. 15; as a kind of prophecy of his miraculous birth of a virgin. Vide ALMAH.

[BRASS is frequently mentioned in the English Bible, but there is little doubt that copper is intended; brass being a mixed metal, for the manufacture of which we are indebted to the Germans. The ancients knew nothing of the art. Vide COPPER.]

BREAD. In Scripture, bread is taken for food in general; "In the sweat of thy face shalt thou eat bread." "I will fetch a morsel of bread," says Abraham, Gen. xviii. 5. "If God give me bread to eat," says Jacob at Bethel, Gen. xxviii. 20. "Call him that he may eat bread," invite him to come and eat with us, &c. Exod. ii. 20. Manna is called bread from heaven, Exod. xvi. 15.

The ancient Hebrews had several ways of baking bread: they often baked it under the ashes. Abraham served the three angels, whom he received into his tent, with loaves baked upon the hearth (Gen. xviii. 6): Hebrew, *huggoth*, signifies loaves, or little cakes, much like our broad thin cakes, which are baked under the ashes, or upon round copper-plates, or in pans or stoves made on purpose. [Muffins or crumpets.]

The Hebrews, at their departure out of Egypt, made some of these unleavened loaves for their journey, Exod. xii. 39. Elijah, when fleeing from Jezebel, found at his head a cake, which had been baked on the coals, and a cruse of water, 1 Kings xix. 6. The same Elijah desired the widow of Sarepta to make a little bread (cake) for him, and to bake it under the ashes, 1 Kings xvii. 13. The Hebrew call this kind of cake *huggoth*: and Hosea (vii. 8.) compares Ephraim to one of these *huggoth*, which was not turned, but was baked on one side only. Busbequius (Constantinop. p. 36) says, that in Bulgaria this sort of loaves is still very common. They are there called *hugaces*. As soon as they see a guest coming, the women immediately prepare these unleavened loaves, which are baked under the ashes, and sold to strangers, there being no bakers in this country. Vide FRAGMENTS, No. cix.

The Arabians, says D'Arvieux (Contumes des Arabes, cap. xiv.), and other Eastern people, among whom wood is scarce, often bake their bread between two fires made of cow-dung, which burns slowly, and bakes the bread very

leisurely. The crumb of it is very good, if it be eat the same day; but the crust is black, and burnt, and retains a smell of the fuel used in baking it. This explains Ezek. iv. 9, 10, 12, 15, which is extremely shocking to the generality of readers. The Lord commands this prophet to make a paste composed of wheat, barley, beans, lentils, millet, and fitches, and of this to make a loaf, to bake it under the ashes, and to cover it with human excrements in the sight of all the people. The prophet expressing extreme reluctance to this, God permitted him to cover it with cow-dung, instead of human dung. We are not to imagine that it was God's design to make the prophet eat man's dung; he only enjoined him to bake his bread under such excrements; but, afterwards, he allowed him to bake it under cow-dung, as the Arabians do. *Vide FRAGMENTS*, No. cvi.

The Hebrews, and other Eastern people, have at this day a kind of oven, called *taanour*, which is like a large pitcher, of grey stone, open at top, in which they make a fire. When it is well heated, they mingle flour in water; this paste they apply to the outside of the pitcher; it is baked in an instant, and being dried, is taken off in thin fine pieces, like our wafers. The Orientals believe Eve's oven to have been of this kind; that it was left to Noah, and that the boiling water which ran over from it, occasioned the Deluge. Strange extravagancies! [metaphorical of the extensive spread and effects of her sin.]

A third sort of bread used among the people of the East, is baked in a great pitcher half full of certain little flints, which are white and glistering, on which they cast the paste in the form of little flat cakes. The bread is white, and smells well, but is good only for the day on which it is baked, unless there be leaven mingled with it to preserve it longer. This is the most common way in Palestine. *Vide the PLATE*, No. 33.

Moses enjoined the Israelites, on their arrival in the promised land, "to offer up a cake of the first of their dough, for a heave-offering in their generations," Numb. xv. 20. These first-fruits of bread, or dough, were given to the priest or Levite, who dwelt in the place where the bread was baked; and if no priest or Levite dwelt there; that part of the dough designed for the Lord, or his minister, was thrown into the fire, or the oven. The quantity of bread to be given for first-fruits was not settled by the law; but custom and tradition had determined it, says Jerom, to be between the fortieth part of the whole mass, at most, and the sixtieth part of the mass at least. Philo remarks, that something was set apart for the priest, whenever they kneaded,

but he does not say how much. *De præm. Sacerd.*

Leo of Modena (*Cerem. des Juifs*, Part ii. cap. 9.) tells us, that the modern custom of the Jews is, when the bread is kneaded, and a piece of dough made as big as forty eggs, to take a small part from it, and make a cake, which is instead of the first-fruits appointed by the law. It had been a custom to give this cake to the priest; but, at present, it is thrown into the fire, to be consumed. This is one of the three precepts which should be observed by the women, as they generally make the bread. The prayer to be recited by them, when they throw this little portion of dough into the oven, or the fire, is as follows: "Blessed art thou, O Lord our God, the King of the world, who hast sanctified us by thy precepts, and hast commanded us to separate a cake of our dough."

It appears, from several places of Scripture, that there stood constantly near the altar a basket full of bread to be offered with the ordinary sacrifices, Exod. xxix. 32; Numb. vi. 15.

Moses forbids the priests "to receive from the hands of strangers bread, or any thing else that they proposed to give; because all these gifts are corrupted," Lev. xxii. 25. There are different opinions concerning the meaning of this law. Some, as Tostatus, Cajetan, and others, pretend, that under the name of bread, we should understand all sorts of sacrifices and offerings, because the victims that were slain are in Scripture sometimes called the bread of God. Others imagine, that God forbids the receiving sacrifices of any kind, or any real offering immediately from the hands of infidel people; but he permits the reception of money wherewith to purchase offerings and victims. Lastly, others explain it literally, of offerings of flour, bread, or cakes; that none of these were to be received in the temple from the hands of idolaters, or infidels.

God threatens to break the staff of bread, i. e. to send famine among the Israelites, Ezek. iv. 16.

"Man doth not live by bread only, but by every [word] which proceedeth out of the mouth of God," Matt. iv. 4. God can sustain us, not only with bread, or ordinary food, but with any thing else, if he think fit to communicate a nourishing virtue to it. Thus he fed the Israelites in the wilderness with manna; and thus five thousand men were fed with five loaves, distributed by the hands of Jesus Christ and his apostles.

"Bread and water" are used for sustenance in general, Deut. ix. 9, 18. God complains of the Moabites and Ammonites, that they did not meet Israel with bread and water. Nabal, in answer to David's message, says, "Shall I

take my bread and my water, and give them to men whom I know not?" Obadiah, the governor of king Ahab's house, fed a hundred prophets of the Lord with bread and water, 1 Kings xviii. 13. "Bread of affliction, and water of affliction" (1 Kings xxii. 27), are the same as a little bread and a little water, or prison-bread and prison water. [Prison-allowance.]

As the Hebrews generally made their bread very thin, and in the form of little flat cakes, or wafers, they did not cut it with a knife, but brake it; which gave rise to that expression so usual in Scripture, of breaking bread, to signify eating, sitting down to table, making a meal. In the institution of the Eucharist, our Saviour brake the bread which he had consecrated; whence, to break bread, and breaking of bread, are used for celebrating the Eucharist.

The Psalmist speaks of "the bread of tears;" Psalm xlii. 3; lxxx. 5, and cxxvii. 2. Meaning continual sorrows and tears, instead of food; or which makes us loose the desire of eating and drinking. [Or, we mingle our food with tears.]

Bread of wickedness, bread of deceit, is bread acquired by criminal and fraudulent practices.

[BREAD, DAILY. To teach an entire dependence on the care of our heavenly Father, we are instructed to pray day by day for our daily bread, Matt. vi. 11. The Greek *ἐπιούσιον*; here rendered "daily," is translated by Jerom *supersubstantialium*, and by the elegant Castalio, *victum nostrum alimentarium*: but with more force and propriety by others, "both spiritual and corporeal food." The adjective is certainly "spiritual," and as applied to *ἀρὸν* means a grant or request of food, *equally for the mind as for the body*.]

[I. BREASTPLATE, a piece of defensive armour to protect the heart. The breastplate of God is righteousness, which renders his whole conduct unassailable by any accusation. Christians are exhorted to take to themselves "the breastplate of righteousness" (Eph. vi. 14), and "the breastplate of faith and love," 1 Thess. v. 8. Being clothed with these graces, they will be able to resist their enemies, and quench all thier fiery darts of the wicked one: a striking and beautiful simile.]

II. BREASTPLATE, a part of the vestments anciently worn by the Jewish high priest. The Hebrew Exod. xxv. 7; xxviii. 28. has *חֹשֶׁן* *Choshen*. LXX. *Δόρυον*, *the oracle*, or *λογεῖον*. Exod. xxviii. 15, 29, 30. *חֹשֶׁן דָּבָר* *Choshen davar*, *the oracle of judgment*. Sometimes the LXX. also translate *חֹשֶׁן* by *ποδήρης tunica, talaris*, and by *πεπρωμένον, pectorale*, and Jerom by *Rationale*, or *Rationale judicii*. The literal signification of *Choshen* is not well known. It is generally derived from the Arabic *Casan*, which signifies rough, rugged, thick, as this pec-

toral was, with the rows of stones, and embossed flowers, &c. which adorned it. It was a piece of embroidery about ten inches square, Exod. xxviii. 15, [*וַיִּרְרֵן is the half cubit*, Ezek. xliii. 13, 17.] of very rich work, set with four rows of precious stones, on each of which was engraven the name of a tribe of Israel. It was double, or made of two pieces, a front and a lining, forming a kind of purse, or bag, in which, according to the Rabbins, the Urim and Thummim were inclosed, and was fastened at the four corners; those on the top, to each shoulder, and a golden hook or ring, at the end of a wreathed chain: those below, to the girdle of the ephod, by two strings or ribbands, which had also two rings and hooks. This ornament was never to be severed from the priestly garments; and it was called "the memorial," being designed to remind the priest how dear those tribes should be to him, whose names he bore upon his heart. It was also named "the breastplate of judgment," probably, because by it was discovered the judgment and the will of God; or, because the high-priest who wore it was the fountain of justice, and put it on when he exercised his judicial capacity in matters of great consequence, which concerned the whole nation. *Vide* EPHOD, URIM and THUMMIM, and PLATE, No. 113.

[BRIDE, a newly married female. In the typical language of Scripture the love of the Redeemer to the church is energetically alluded to in the expressions "the Bride, the Lamb's wife," Rev. xxi. 9. *Vide* FRAGMENTS, No. cccxliv. &c.]

[BRIMSTONE, a well-known inflammable substance. God destroyed the cities of the plain by raining upon them fire and brimstone (Gen. xix. 24); and the impenitent are threatened with the same punishment, Ps. xl. 6; Rev. xxi. 8.]

BROOK, *Torrents*; in Greek *Χεῖμαρρος*; in Hebrew, *נַחַל nachal*. A brook is distinguished from a river, for a river flows at all times, but a brook at some times only; as, after great rains, or the melting of snows. As the Hebrew *nachal* signifies a *valley*, as well as a brook, one is often used for the other; as the Brook of Gerar, for the Valley of Gerar. But this ambiguity is of little consequence, since generally there are brooks in vallies; but it deserves notice, because sometimes that is attributed to the valley which belongs only to the brook; for example, to the Valley of Kedron, which should be understood of the Brook Kedron.

[It is somewhat unfortunate, that in the English language, the word *torrent*, should signify a powerful stream, rather than a current which runs only after rain, which kind of stream being very common in Arabia, and frequently alluded to in the book of Job, deprives our translation

not only of emphasis and of poetry, but of correctness, if not of meaning, in some places. *Vide* Job xx. 17.]

The distinction between a brook and a river is not always marked in Scripture, and one is often taken for the other, by giving great rivers, such as the Euphrates, the Nile, the Jordan, and others, which flow during the whole year (such as the Jabok and the Arnon), the name of brooks.

BROTHER. This word is taken in Scripture for any relation, a man of the same country, or of the same nation, for our neighbour, for a man in general.

[It is probable that James, Josés, and Judas (Matt. xxvii. 56.), though called *brethren* of Jesus, were not strictly his natural brothers; but (according to the usage of the Hebrews in extending names of affection from the proper kin to which they accurately applied, to more distant relatives) at the nearest cousins. James and Josés were sons of Mary (certainly not the Virgin, Matt. xxvii. 56). James and Judas were sons of Alpheus (Luke vi. 15, 16), and Alpheus is most probably Cleophas, husband of Mary, sister of the Virgin, John xix. 25.

Brother is one of the same nation (Rom. ix. 3, &c.);—one of the same faith (*vide* the First Epistle of St. John);—one of the same nature, Heb. ii. 17. Thus we see a regular gradation in the application of the word brother in Scripture, and we apprehend that most, perhaps all, languages employ some equivalent extension of it. We say in English, a brother of the same trade—a brother of the same colour—"brother black," &c. Of the same disposition—"brother miser." Of the same vice—"brother thief," &c. And to express many other ideas of similarity, we often attach meanings no less extensive to this word, than are denoted by it when it occurs in its loosest sense in holy writ.]

BROTHER is used sometimes for one who resembles another in any quality, either good or evil; "He who is slothful in his work, is brother to him who is a great waster." Job complains, "I am a brother to dragons [serpents], and a companion to ostriches." I imitate them in their doleful cries, and in their flying from mankind. Ecclesiasticus says, "He that sheddeth blood, and he who defraudeth the labourer of his hire, are brothers." The disposition that leads to these crimes, as well as the crimes themselves, have a strong connection and resemblance. Brother is likewise understood for friend, or husband; as sister is for wife, Cant. iv. 9; Job xvii. 14.

By the law, the brother of a man who died without children, was obliged to marry the widow of the deceased, to raise up children to him, that his name and memory might not be extinct. *Vide* LEVIT, WIDOW, and FRAGMENTS, No. ci.

BUBASTUS, or *Phibaste*, פִּיבַּסְטָה, Βουβαστος: *the mouth of confusion*.

BUBASTUS, a famous city of Egypt. Ezekiel (xxx. 17.) calls it Pibezeth. [Mouth, or oracle, of Beseth, or Baal.] It stood on the eastern shore of the eastern arm of the Nile.

[**BUCKLER**, *vide* ARMS, used by the Hebrews. It was a defensive piece of armour, of the nature of a shield. It is spoken figuratively of God, 2 Sam. xxii. 31; Psalm xviii. 2, 30; Prov. ii. 7; and of the truth of God, Psalm xci. 4.]

To BUILD. Besides the proper and literal signification of this word, it is used with reference to children and a numerous posterity. Sarah desires Abraham to take Hagar to wife, that by her she may be builded up, i. e. have children to support her family, Gen. xvi. 2. The midwives who refused obedience to Pharaoh's orders, when he commanded them to put to death all the male children of the Hebrews, were rewarded for it; God built them houses—gave them a numerous posterity. [If that be the true rendering of the place; but some think it signifies that the houses of the Israelites were established by the numbers of children which the midwives saved. The LXX. read, "they (the midwives) made themselves houses," more extensive than mere families; and Josephus says, they were Egyptian women: if so, the phrase expresses the accumulation of wealth, or great fortunes, Exod. i. 21.

The prophet Nathan promises David, from God, to build his house for him, i. e. to give him children and successors, 2 Sam. vii. 27. Scripture, speaking of the formation of the first woman, says, God built her with the rib of Adam, Gen. ii. 22.

BUKKI, or *Bocci*, בִּקִּי: *empty, or dissipation*; from בָּקַק *bakak*.

I. **BUKKI**, son of Jogti, of Dan, Numbers xxxiv. 22.

II. **BUKKI**, high-priest of the Jews, son of Abishua, and father of Uzzi, 1 Chron. vi. 5.

BUKKIAH, בִּקְיָהוּ, Βουκκίας: *dissipation of the Lord*; from בָּקַי *bukki*, as above, and יָה *jah*, the Lord.

BUKKIAH, a Levite, who played on music before the ark, 1 Chron. xxv. 4.

BUL, בֹּרֵל, βουλ: *old age, perishing*; from בָּלָה *balah*.

BUL, the eighth month in the Hebrew calendar, afterwards called Marchesvan; answering to our October, O. S. It is the second month of the civil year, and the eighth month of the ecclesiastical year. It has twenty-nine days. *Vide* Jewish Calendar, Diet. vol. ii. *ad fin*. We only find the name Bul in 1 Kings vi. 38, under the reign of Solomon.

BULL, BULLOCK. This animal was reputed clean, and was generally used in sacrifice. The

Septuagint and Vulgate often use the word *ox*; comprehending under the word rather the species, than the sex or quality of the animal. The ancient Hebrews, in general, never mutilated any creature; and where in the text we read *ox*, we are to understand a bull, Lev. xxii. 24.

The beauty of Joseph is compared to that of a bullock. The Egyptians had particular veneration for this animal; they paid divine honours to it; and the Jews are thought to have imitated them in their worship of the golden calves. Jacob reproaches his sons, Simeon and Levi, for having dug down the wall of the Sichemites; but the LXX. translate the Hebrew, "for hamstringing a bull." Many of the ancient fathers explained this passage of Jesus Christ, and referred it to his being put to death by the Jews. The Hebrew signifies either a wall or a bull.

Bull, in a figurative and allegorical sense, is taken for powerful, fierce, insolent enemies. "Fat bulls (bulls of Bashan) surrounded me on every side," says the psalmist, Psalm xxii. 12; and lxviii. 30. "Rebuke the beast of the reeds, the multitude of the bulls;" Lord, smite in thy wrath these animals which feed in large pastures, these herds of bulls. And Isaiah says (chap. xxxiv. 7.), "The Lord shall cause his victims to be slain in the land of Edom, a terrible slaughter will he make, he will kill the unicorns, and the bulls," meaning those proud and cruel princes who oppressed the weak.

BUNAH, בונה, *Bouva*: one that builds, or that understands, or that adopts; from בנה *banah*, or בן *ban*.

BUNAH, son of Jerahmeel, 1 Chron. ii. 25.

BURIAL. The Hebrews were, at all times, very careful in the burial of their dead; to be deprived of burial, was thought one of the greatest dishonours, or unhappinesses, that could befall any man; being denied to none, not even to enemies; but it was withheld from self-murderers, till after sunset; and the souls of such persons were believed to be plunged into hell. This concern for burial proceeded from a persuasion of the soul's immortality. Scripture threatens the wicked with being deprived of burial, as if this were among the greatest calamities that could happen. "If a man beget a hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial, I say, that an untimely birth is better than he," Eccles. vi. 3. Jeremiah (viii. 2.) threatens the kings, priests, and false prophets, who had adored idols, that their bones should be cast out of their graves, and be thrown like dung upon the earth. The same prophet foretold that Jehoiakim, king of Judah, who built his house by unrighteousness, and who abandoned himself to avarice, violence, and all manner of vice, among other se-

vere punishments, should be buried with "the burial of an ass;" that he should be cast out of the gates of Jerusalem into the common sewer, ch. xxii. 18, 19. It is observed (2 Macc. v. 10.), that Jason, who had denied the rites of burial to many Jews, was himself treated in the same manner; that he died in a foreign land, and was thrown like carrion upon the earth, not being laid even in a stranger's grave. Good men made it part of their devotion to inter the dead, as we see by the instance of Tobit.

There was nothing determined particularly in the law as to the place of burying the dead. There were graves in town and country, by the highways, in gardens, on mountains: those belonging to the kings of Judah were in Jerusalem, and the king's gardens. Ezekiel intimates that they were dug under the mountain upon which the temple stood; since God says, that in future his holy mountain should not be polluted with the dead bodies of their kings. The sepulchre which Joseph of Arimathea had provided for himself, and wherein he placed our Saviour's body, was in his garden; that of Rachel was adjacent to the highway from Jerusalem to Bethlehem. That of the Maccabees was at Modin, upon an eminence, whence it was visible at a great distance both by sea and land. The kings of Israel had their burying-places in Samaria. Samuel was interred in his own house; Moses, Aaron, Eleazar, and Joshua, were buried in mountains; Saul, and Deborah, Rebekah's nurse, were buried under the shade of trees. It is affirmed, that the sepulchres of the inhabitants of Jerusalem were in the valley of Kedron. Here likewise was the burying-place for foreigners.

The Jews call what we term a church-yard or cemetery, "the house of the living," to shew their belief of the immortality of the soul, and of the resurrection of the body; and when they come thither bearing a corpse, they address themselves to those who lie there, as if they were still alive, saying, "Blessed be the Lord who hath created you, fed you, brought you up, and at last, in his justice, taken you out of the world. He knows the number of you all, and will in time revive you. Blessed be the Lord who causeth death, and restoreth life." Buxtorf. Synag. Jud. cap. xxxv. Their respect for sepulchres is so great, that they build synagogues and oratories near those of great men and prophets: they go and pray near them. The Rabbins teach, that it is not lawful to demolish tombs, or to disturb the repose of the dead, by burying another corpse in the same grave, even after a long time; nor to carry an aqueduct across the common place of burial; or a highway; nor to go and gather wood there, nor to suffer cattle to feed there.

When the Jews come with a funeral to a

burying-place, they repeat the blessing directed to the dead, as above-mentioned; the body is put down upon the ground, and if it be a person of consideration, a kind of funeral oration and encomium is made over him; then they walk round the grave, reciting a pretty long prayer, which they call "the righteousness of judgment;" because therein they return thanks to God for having pronounced an equitable judgment concerning the life and person of the deceased. It begins with those words (Deut. xxii. 4.): "He is the rock, his work is perfect," &c. then a little sack full of earth is put under the dead person's head, and the coffin is nailed down and closed. If it be a man, ten persons take ten turns about him, and say a prayer for his soul; the nearest relation tears a corner of his clothes, the dead body is let down into the grave, with his face towards heaven: and they cry to him, "Go in peace," or rather, according to the Talmudists, "Go to peace." The nearest relations first throw earth on the body; after that, all present do the same, with their hands or with shovels. This done, they retire, walking backwards; and before they leave the burying-ground, they pluck bits of grass three times, and cast them behind their backs, saying, "They shall flourish like grass of the earth," Psalm lxxii. 16.

We do not observe, in all antiquity, any instance of an epitaph inscribed on the tomb of a Hebrew; for that which is reported of Adoniram's found in Spain, and some others of like authority, do not deserve notice. If a monument were erected in memory of a king, a hero, a prophet, or a warrior, the tomb itself spoke sufficiently, and the memory of the person was perpetuated, together with his history, &c. among the people. King Josiah, when destroying the tombs of the false prophets of Baal, and of the priests who had belonged to the golden calf, took notice of a sepulchral stone among them, which was known to be the tomb erected for the man of God, who had declared to Jeroboam, that a king, by name Josiah, should burn the bones of the false prophets upon the altar at Bethel. There was, therefore, no epitaph upon it. The tombs belonging to the kings which were in caves dug in a rock, were certainly not adorned with epitaphs. [Nevertheless, they might have inscriptions, distinguishing the party they contained: and if the hieroglyphics on the tombs mentioned in FRAGMENT, No. ccxi. be so ancient as we have hinted, they may be regarded as proofs that monumental inscriptions were not unusual in (perhaps Jewish) antiquity.] See also FRAGMENTS, No. cccxcviii. cccxcix.

The form of epitaphs used by the Jews is as follows: "This stone is placed at the head of

N. the son of N. who was buried on such a day, in the year N. May he rest in the garden of Eden, with all the righteous who have been there from the beginning. Amen, amen, selah." Or, "Let his soul be buried in the garden of Eden, Amen, amen, amen, selah." Or, "This monument, or this pillar, is erected near the head of the most illustrious, most holy, and most pure virgin Rebekah, daughter of Samuel the Levite, who died in good reputation, such a day of the month N. in the year N. May her soul be buried in the garden of Eden. Amen, amen, amen, selah." But these forms are neither ancient nor uniform. Benjamin of Tudela says, that when he travelled through Palestine he observed this inscription on Abraham's tomb, "Here is the sepulchre of Abraham, our blessed father." But this had been but lately made.

BURNING-BUSH, wherein the Lord appeared to Moses, at the foot of mount Horeb, &c. *Vide* MOSES.

As to the person who appeared in the bush, Scripture, in several places, calls him by the name of God, Exod. iii. 2, 6, 13, 14, &c. He calls himself the Lord God, the God of Abraham, Isaac, and Jacob; the God who was to deliver his people from their bondage in Egypt; moreover, Moses, blessing Joseph, says, "Let the blessing of him who dwelt in the bush come on the head of Joseph." Dent. xxxiii. 16. But, in the places of Exodus, which we are examining, instead of "the Lord appeared to him," the Hebrew and the Septuagint import, "the angel of the Lord appeared to him." Stephen, in the Acts (vii. 30.), reads it in the same manner; Jerom, Austin, and Gregory the Great, teach the same thing. It was an angel, agent, messenger, who, representing the Lord, spoke in his name. The ancients generally held the Son of God to be the person who appeared in the bush.

BUSHEL, a Jewish measure, containing about a pint less than a peck, Matt. v. 15.

BUTTER, is taken in Scripture, as it is generally in the East, for cream, or liquid butter. Children were fed with butter and honey (Isaiah vii. 15, 22.); with milk-diet, with cream and with honey, which was very common in Palestine. *Vide* FRAGMENTS, No. clxxxiii. Some think, by the name *butyrum*, in Scripture, we are to understand *cheese*: but the Hebrew has a particular name to signify cheese; and butter, or thick cream, is a much more natural and likely production from milk than cheese is.

BUZ, בוז, בזל: *despised*, or *plundered*.

I. BUZ, son of Nahor and Milcah, and brother of Huz, Gen. xxii. 21. Elihu, one of Job's friends, was descended from Buz, son of Nahor. Scripture calls him an Aramean, or Syrian; Job xxxii. 2: "Elihu the Busite, of the kindred of

Ram." Ram is put for *Aram*. Jeremiah (chap. xxv. 23.) threatens the Buzites with God's wrath. They dwelt in Arabia Deserta.

II. BUZ, son of Abdiel, and father of Jahdo, of Judah, 1 Chron. v. 14.

BUZI, בוזי, Βουζι: *my contempt*.

BUZI, a priest, father of the prophet Ezekiel, Ezek. i. 3.

BYBLOS, a city of Phœnicia, between Sidon and Orthosia, famous for its worship of Adonis, who was believed to have been wounded by a boar in Mount Libanus, above Byblos. The river Adonis passes by Byblos; its waters are at some seasons as red as blood. At such a time the inhabitants of Byblos lamented Adonis, pretending their river was then coloured with his blood. Lucian de Dea Syria. *Vide* ADONIS.

Some are of opinion, that the Giblyi, whose dexterity in cutting wood and building vessels is commended (Ezek. xxvii. 9), were the inhabitants of Byblos, in Hebrew called Gebal. It was seated at the foot of Libanus, on the Mediterranean, almost opposite to where some cedars are still remaining. *Vide* FRAGMENTS, Nos. ccxvii. ccxvi.

BYSSUS. By this word we generally understand that fine Egyptian linen, of which the

priests' tunics were made. But we must distinguish carefully three kinds of commodities, which are generally confounded, and comprehended under the name of linen. 1. The Hebrew בדר *bad*, which signifies linen. 2. שש *Shesh*, which signifies cotton. 3. בוצ *butz*, which is commonly called bussus, and is the silk growing from a certain shell-fish, called *pinna*.

We do not find the name *butz* in the text of Moses, though the Greek and Latin use the word *byssus*, to signify the fine linen of certain habits belonging to the priests. The word *butz* occurs only in 1 Chron. xv. 27; Ezek. xxvii. 16; Esth. i. 6. In the Chronicles, we see David dressed in a mantle of *butz*, with the singers and Levites. Solomon used *butz* in the veils of the temple, and sanctuary. Ahasuerus's tents were upheld by cords of *butz*, and Mordecai was clothed with a mantle of purple and *butz*, when king Ahasuerus honoured him with the first employment in his kingdom. Lastly, it is observed, that there was a manufacture of *butz* in the city of Beersheba, in Palestine. This *butz* must have been different from common linen, since in the same place where it is said, David wore a mantle of *byssus*, we read likewise, that he had on a linen ephod. *Vide* COTTON.

C

CAB, a Hebrew measure, the sixth part of a seah, or satum; and the eighteenth part of an ephah. A cab contained three pints 1-3d of our wine-measure; or two pints 5-6ths of our corn-measure—ARBUTHNOT'S Tables of Ancient Coins, Weights, and Measures.

CABBALA, קבלה signifies TRADITION. The Cabbalist Rabbins study principally the combinations of particular words, letters, and numbers; pretending to discover by this means what is to come, and to see clearly the sense of certain difficult passages in Scripture. They have many names, which they call sacred; these they use in invoking spirits, from whom they imagine they receive great information: they tell us, that the secrets of the Cabbala were discovered to Moses on mount Sinai, and have been delivered down from father to son without interruption, and without the use of letters; for to write them is not lawful. *Vide* Basnage's Cont. of Josephus, tom. vi. lib. ix. cap. 7. and TRADITION in the Dictionary. The artificial Cabbala consists in searching for abstruse and mysterious significations of a word, or words, in Scripture, from whence are borrowed, or rather *forced*, explanations, by combining the letters which compose it. This Cabbala is of three kinds: the *Gemetry*, the *Notaricon*, and the *Themurah*, or change.

CABNALA GEMATRY, consists in taking the letters of a Hebrew word for arithmetical numbers, and explaining every word by the arithmetical value of the letters which compose it—*e. gr.* the Hebrew letters of יבא שילח *Jabo-Shiloh* (Gen. xlix. 10.), *Shiloh shall come*, when reckoned arithmetically, make up the same number as those of the word משיח *Messiah*; whence they infer, that *Shiloh* signifies the Messiah.

CABBALA NOTARICON, consists in taking each letter of a word for an entire diction: *e. gr.* *Bereshith*, the first word of Genesis, composed of B.R.A.Sh.I.T. of this they make *Bara-Rakia-Arez-Shamaim-Iam-Tehomoth*. "He created the firmament, the earth, the heavens, the sea, and the deep." This Cabbala is varied by taking, on the contrary, the first letters of a sentence to form one diction:—as, *Atah-Gibbor-Leholam-Adonai*. "Thou art strong for ever, O Lord." They unite the first letters of this sentence, A.G.L.A. and make *AGLA*, which may signify "I will reveal," or "a drop of dew."

CABBALA THEMURAH, or change, consists in transpositions of letters, placing one for another, or one before another, much after the manner of anagrams.

CABBALISTS. This name is given to the Rabbinical doctors among the Jews: they re-

ceive not only the text of Scripture, but also the explanations of the Talmud, and the Jewish traditions; they study, also, to discover mysterious and concealed meanings in the words, the letters, and their arrangements, in Scripture; for, they hold the opinion, that every word, letter, or accent in the law, includes some mystery.

CABBON, כַּבּוֹן: *which extinguishes, or which is extinguished*; from כָּבַה *cabah*: otherwise, *as intelligent*; from the adverb כַּ *as*, and בָּן *ban*, *intelligent*: or *as building*; from בָּנָה *banah*, *to build*. [A chain, say some, *i. e.* to its inhabitants: as the Talmud uses the word, *to bind, to attach*; Syriac, *to surround*. This city is thought to be also called Macbena, 1 Chron. ii. 49. Possibly, this name Cabbon, might be understood of the deceased, extinguished, or extinct *Aun*, or generative power: *i. e.* of that power suspended for a time; but to be afterwards revived with increased sprightliness and vigour; implying a person now dead, but whose revival was expected. Vide ADONIS, TAMMUZ, &c.]

CABBON, a city in Judah, Josh. xv. 40.

[CABUL, כַּבּוּל *trodden down, or as if building*: otherwise, *as if flowing, or as if growing old*. Vide CHABALON.

As the Arabic root, and the Syriac, implies *to bind*, and the Hebrew *chabul*, likewise imports "*to accept as a gift*," the probability is, that this name should be favourably interpreted; "*taken as a kindness*," accepted as a present; and the understood office of a present in the East is, *to bind* the party who receives it, in favour of him who has offered it: so that it partly answers in its nature to what we understand by a *retaining fee*.

I. CABUL, a city of Asher, Josh. xix. 27.

II. CABUL, a district of Galilee, given to Hiram by Solomon, 1 Kings ix. 13. Vide CHABALON.

Speaking of this region in Galilee, Josephus says (Ant. lib. viii. cap. 5.), that in the Phœnician tongue, the name signifies *displeasing*: others say, *clogging, binding*, or *adhesive*, from the plenty of potter's clay of which earthen ware was made, and which this country yielded. "The Clays."

III. CABUL, in Cabulistan. "KABUL," says Ibn Haukul, "is a town with a very strong castle, accessible only by one road: this is in the hands of the Mussulmans; but the town belongs to the infidel Indians. They say a king is not properly qualified to govern, until he has been inaugurated at Kabul, however distant he may have been from it. It is a pass into Hindostan; situated in a warm climate, but does not produce date trees."

[This particular of inauguration, seems to con-

fer an importance and antiquity on this town, which is favourable to some parts of the Braminical character of it.]

CAD, or Cadus, in Hebrew, signifies a pitcher; but in Luke, a particular measure: "How much owest thou to my lord?—a hundred measures of oil." The Greek reads a hundred baths. The bath or ephah, contained full ten gallons.

CADUMIM, קְדֻמִּים: *the ancients, the first, or Orientals, or waters of the East*: or, from Cademoth, or Kademoth, and מִיִּם *mim*, *the Eastern waters*.

CADUMIM. A brook of this name is mentioned, Judges v. 21. Many think it ran east, from the foot of mount Tabor, into the sea of Tiberias: but we have no evidence of any such brook in that place. Others think it to be the brook Kishon. We know there was a city in these parts, called Cadmon, mentioned, Judith vii. 3, in Syriac, whence the brook Cadumim, or the Kishon, might be named.

CÆSAR, Καῖσαρ: a Latin word; from *cædo*, *I cut*, because the subject of it was cut out of his mother's womb at the time of her delivery; or, from *caesaries*, *a head of hair*: otherwise, *one that has blue eyes*; which in Latin are called *cæsius*, or *glaucoſ oculos*.

CÆSAR. This name was assumed by, or conferred upon, all the Roman emperors after Julius Cæsar. In the New Testament, the reigning emperor is generally called Cæsar, omitting any other name which might belong to him. Jesus Christ calls the emperor Tiberius, simply Cæsar, Matt. xxii. 21. And Paul thus mentions Nero; "I appeal to Cæsar;" *i. e.* to Nero, the emperor then reigning.

[Probably this title rather denoted the political power than the person of the emperor: Festus, being a Roman officer, seems to use a different phraseology, Acts xxv. 25.]

I. CÆSAREA, in Palestine, formerly called Strato's Tower, was built by Herod the Great, in honour of Augustus. It was situated on the eastern coast of the Mediterranean, and had a fine harbour: it is reckoned to be 36 miles south of Acre; 30 north of Jaffa; and 62 north west of Jerusalem. Vespasian, after the Jewish war, settled here a Roman colony: its inhabitants were partly Jews, and partly Greeks, *i. e.* idolaters. Hence arose very frequent contentions between them. Cæsarea is often mentioned in the New Testament. Here king Agrippa was smitten by the Lord, for neglecting to give God the glory, when flattered by the people. Cornelius the Centurion, who was baptized by Peter, resided here, Acts x. 1. Also Philip the Deacon, with his four maiden daughters, Acts viii. 40. At Cæsarea, the prophet Agabus foretold to the apostle Paul, that he would be bound at Jerusalem, Acts xxi. 10, 11. Paul continued two

years prisoner at Cæsarea, till he could be conveniently conducted to Rome, because he had appealed to Nero. Whenever Cæsarea is named, as a city of Palestine, without the addition of Philippi, we suppose this Cæsarea to be meant, *Vide PLATE, No. 40.*

II. CÆSAREA PHILIPPI, (before called Paneas) was situated at the foot of mount Paneus, near the springs of Jordan. It has been supposed, that its ancient name was Dan, or Laish; and that it was called Paneas, by the Phœnicians only: nevertheless, Eusebius distinguishes Dan from Paneas, as if they were near to each other, but yet different places. Cæsarea was a day's journey from Sidon; a day and a half from Damascus. Philip the Tetrarch built it, or, at least, embellished and enlarged it, and named it Cæsarea, in honour of the emperor Tiberius; but afterwards, in compliment to Nero, it was called Neronias. The woman who had been troubled with an issue of blood, and was healed by our Saviour (Matt. ix. 20; Luke vii. 43), is said to have been of Cæsarea Philippi, and to have returned thither after her cure. Report also said, she erected there a statue to her benefactor, [probably a small one, and of brass.] Julian, the Apostate, displaced this figure, and set up his own instead: but the Christian inhabitants placed it honourably in their church. That of Julian was consumed by lightning. [This town is now called Baniyas: it is small, and according to Buckhardt, contains about 150 houses, inhabited mostly by Turks.] *Vide PLATE, No. 40.*

CAIAPHAS, Καϊαφας: *he that seeks with diligence*; from *שׁוֹפֵט* *chaphas*: otherwise, *vomit*; from *קָוָה* *koa*, *to vomit*; and from *פֶּה* *phe*, *a mouth*: or rather, from *cephas*, *a rock*.

CAIAPHAS, high-priest of the Jews, succeeded Simon, son of Camith; and after possessing this dignity nine years, from A.M. 4029 to 4038, he was succeeded by Jonathan, son of Ananas, or Annas. Caiaphas was high-priest, A. M. 4037, which was the year of Jesus Christ's death. He married a daughter of Annas, who also is called high-priest in the gospel, because he had long enjoyed that dignity.

When the priests deliberated on the seizure and death of Jesus Christ, Caiaphas told them, there was no room for debate on that matter, "that it was expedient for one man to die, instead of all the people,—that the whole nation might not perish," John xi. 49, 50. This sentiment was a kind of prophecy, which God suffered to proceed from the mouth of the high-priest on this occasion, importing, though not by his intension, that the death of Jesus would be the salvation of the world.

When Judas had betrayed Jesus, he was first taken before Annas, who sent him to his son-in-

law, Caiaphas, who possibly lived in the same house, John xviii. 24. The priests and doctors of the law there assembled to judge Jesus, and to condemn him. [*Vide FRAGMENTS, No. cxxxvii.*] The depositions of certain false witnesses being insufficient to justify a sentence of death against him, and Jesus continuing silent, Caiaphas, as high-priest, said to him, "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God!" To this adjuration, so solemnly made by the superior judge, Jesus answered, "Thou hast said; nevertheless I say unto you, hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven." On hearing these words, Caiaphas rent his clothes, saying, "What farther need we witnesses? Behold now you have heard his blasphemy. What think ye?" They answered, "He is worthy of death." And, as the power of life and death was not at this time in their hands, but was reserved by the Romans, they conducted him to Pilate, that he might confirm their sentence, and order his execution; which he ultimately did.

Two years after (*i. e.* A.D. 38), Vitellus, governor of Syria, coming to Jerusalem at the passover, was received very magnificently by the people. As an acknowledgment for this honour, he restored the custody of the high-priest's ornaments to the priests, he remitted certain duties raised on the fruits of the earth, and deposed the high-priest Caiaphas. Josephus seems to include this deposition among the favours done by Vitellus. What was the end of Caiaphas, and when he died, we cannot tell. His house is still shewn in Jerusalem!

CAIN, קַיִן: *possession, or possessed*; from קָנָה *kanah*, *to enjoy, to possess*.

CAIN, the eldest son of Adam and Eve; born towards the end of the first year of the world. Some believe that Eve at the same time gave birth to a daughter; it might be so: but Scripture says nothing of it. His brother Abel was born about a year after him. Cain applied to agriculture, and his brother Abel to feeding of flocks, Gen. iv. 2, &c. Cain offered the first-fruits of his grounds to the Lord, but Abel offered the fat of his flock; God shewed that Abel's offerings were agreeable to him; not so Cain's; which so enraged him, that his countenance was entirely changed; whereupon the Lord said unto him, "Why is thy countenance so dejected? If thou doest well, shalt thou not be accepted?" *Vide ABEL.*

But Cain, unrestrained by this admonition, and suffering evil passions to mislead him, killed his brother Abel: the Lord inquired into this murder, and for it punished Cain:—who became an exile, and a vagabond. Nevertheless, he re-

ceived an assurance, that he himself should not be murdered; of which God gave to Cain a token; for so may the words be taken, though commonly they are considered as expressing a token of guilt, strongly marked on his person.

Cain quitted the presence of the Lord, and retired to the land of Nod, east of Eden, where he had a son, whom he named Enoch, and in memory of whom he built a city of the same name.

Several questions are proposed relating to Cain—as, What was his pretence or motive for killing his brother Abel? What instrument he used? Whose resentment and revenge he apprehended? To what country he retired? What was the mark which God fixed upon him, or appointed to him? and what death he died?

[There has also been much controversy on the proper rendering of the sentence, Gen. iv. 7: If thou doest not well—"sin"—a sin-offering "lieth"—croucheth—"at the door."—Perhaps the true import of it is to this effect: "If thou hast done well, thou shalt have praise—if not—lay a sin-offering at the door," by way of sacrifice: at the door—either of the garden of Paradise, (*vide* chap. iii. 24) or—at the door of a place for worship. The word signifies crouching as a beast—*q. d.* "imitate the offering of Abel;—make an atonement by blood." This rendering takes the word—lay, crouch—actively instead of passively: literally, "at the opening, the sin-offering crouching"—shall be your atonement. The offering of fruits, &c. made by Cain, had no blood, which was necessary to a sin-offering; he is, therefore, directed to lay an offering that had blood: moreover, a collection of vegetables offered nothing on which the fire could feed; whereas, by means of the fat of an animal-offering, the altar was partaker with the offerer: the fire fed on the sacrifice. See Lev. iii. 16; iv. 26, *et al.*]

Josephus says, that Cain having settled at Nod, instead of being reformed by his punishment and exile, became more wicked and violent, and headed a band of thieves, whom he taught to enrich themselves at the expence of others. He quite changed the simplicity and honesty of the world into fraud and deceit; inventing weights and measures. He was the first who set bounds to fields, and who built and fortified a city.

CAINS, or CAINITES, heretics, of the second century, who believed Cain to have been produced by some greater power than Abel; for which reason Cain prevailed over Abel. On the same principle they honoured those persons who are recorded in Scripture as the worst of mankind: such as, the inhabitants of Sodom; Korah, Dathan, and Abiram; and particularly the traitor Judas; who, said they, knowing that

the salvation of men was to be procured by the death of Jesus Christ, delivered him to his enemies to be executed, notwithstanding the resistance of certain powers, who, being ill-wishers to our happiness, would have prevented him. The Cainites adopted whatever was most impure and ignominious among the Gnostics, and other heretics. *Vide* Epiphanius, Heresy 38; Tertul. de Præscrip. cap. 47, &c.

CAINAN, קַיִן: *possessor, or purchaser*; from קָנָה *kanah*: otherwise, *one that laments*; from קֵן *kun*: or the nest, from קֵן *kinen*.

I. CAINAN, son of Enos, born A.M. 325, when Enos was ninety years of age, Gen. v. 9. At the age of seventy, Cainan begat Mahalaleel: he died, aged 910, A.M. 1235, *ante* A.D. 2769.

II. CAINAN, son of Arphaxad, and father of Salah. This person is neither in the Hebrew nor in the Vulgate of Gen. xi. 12, 13, 14: but is named, Luke iii. 36, between Salah and Arphaxad—"Who was the son of Salah, the son of Cainan, the son of Arphaxad."

The LXX. in Gen. x. 24, xi. 12, admit him. Some have suggested, that the Jews suppressed the name Cainan out of their copies, designing to render the LXX. and Luke suspected. Others, that Moses omitted Cainan, being desirous to reckon ten generations only from Adam to Noah, and from Noah to Abraham. Others, that Arphaxad was father of both Cainan and Salah; of Salah naturally, of Cainan legally. Others, that Cainan and Salah were the same person, under two names; this they allege in support of that opinion which maintains Cainan to be really son of Arphaxad, and father of Salah.

They who assert, that Cainan was surreptitiously inserted into the LXX. and from thence was taken by Luke, observe, that the authority of the Hebrew, Vulgate, Chaldee, and Syriac, is superior to that of the LXX.; that Luke having only copied the LXX. his text in this place rests on their authority; that the changes which appear in their years of the patriarchs, destroy their authority, wherever they contradict the Hebrew; and that the editions of the LXX. do not agree with each other: but some affirm, that the name Cainan is an insertion into the text of the LXX.; and that the most ancient Fathers did not read it there: and, indeed, neither Josephus nor Philo knew any thing of a Cainan, son of Arphaxad; and the early Fathers generally reckon only ten generations from Noah to Abraham: whereas there would be eleven, if they had included Cainan. Many learned men believe, that this name was not originally in the text of Luke, but is an addition by inadvertent transcribers, who remarking it in some copies of the LXX. added it from thence.

CAIPHA, or Caiapha, or Hepha, **מֵתְיָהוּ הֵיפְחָא**, a town situated at the foot of mount Carmel, north, on the Gulf of Ptolemais; its ancient name was Syeaminos, or Porphyreon. *Syeaminos* was derived probably from the *sycamore* trees which grew here, as *Porphyreon* might be from catching here the fish used in dyeing purple. Perhaps *Cepha*, or *Caipha*, was derived from its rocks; in Syriac, *Cepha*; but the Hebrews write *Hepha*, not *Kepha*. This city was separated from Acco, or Ptolemais, by a large and beautiful harbour. From this town to Cepha, by sea direct, is not more than fifteen miles; but by land the distance is double.

CAIUS, or Gaius, **Γαῖος**: according to the ancient Latin, this word signified *lord*, as *caia* signified *lady*; for *g* is often used for *c*.

CAIUS CALIGULA, emperor of Rome, succeeded Tiberius, A. D. 37: he reigned three years, nine months, and twenty-eight days. It does not appear that he molested the Christians. He procured himself to be adored among the Heathen: but, having commanded Petronius, governor of Syria, to place his statue in the temple at Jerusalem, for the purpose of adoration, the Jews so vigorously opposed it, that, fearing a sedition, the governor suspended his orders, and wrote an account of the matter to Caius. Agrippa coming at this time to Rome, prevented, by his interest with Caius, any serious consequences; and obtained that this statue should not be set up. *Vide* AGRIPPA.

Determined, however, to carry his purpose into effect, Caius had another statue made at Rome, designing to have it carried privately to Egypt, when he went thither, in the beginning of the year following; and so to have it placed without noise in the temple at Jerusalem, before the Jews were aware of it.

The Jews of Alexandria, at this time, suffered much persecution from the Heathen of that city, who were supported by Flaccus, the governor. Philo, the Jew, being sent, with other deputies, to the emperor, to demand justice against them, presented a memorial to him, containing a short account of their sufferings. Caius at first received them very civilly, and it was believed they would gain their cause: but Philo, whom age and experience had rendered more diffident, was apprehensive that this prince was already engaged by the Alexandrians.

Some time after, Caius dismissed them, saying, "These people do not seem to me to be so wicked, as they are foolish and unfortunate, in not believing me to be a god." We learn from Philo and Josephus, that, in his reign, the Jews of Alexandria were continually oppressed. He was killed by Chereas, one of his guards, while coming out of the theatre, A. D. 41, in the fourth

year of his reign; and was succeeded by Claudius. *Vide* AGRIPPA, HEROD, and HERODIAS.

CAKES. The Hebrews had several sorts of these, which they offered in the temple, made of meal, of wheat, or of barley; kneaded sometimes with oil, sometimes with honey; sometimes only rubbed over with oil when baked, or fried with oil in a frying-pan. At Aaron's consecration, "they offered unleavened bread, and cakes unleavened, tempered with oil; and wafers unleavened, anointed with oil; the whole made of fine wheaten flour." *Exod. xxix. 1, 2.*

The Hebrew calls **מִנְחָה** *mincha*, all offerings made of grain, flour, paste, bread, or cakes. These offerings were made either alone, or with other things. Sometimes fine flower was offered, as *Lev. ii. 1*; or, cakes, or other things baked, as verse 4; or, cakes baked in a frying-pan, as verse 5; or, in a frying-pan with holes, or on a gridiron, as verse 7. Ears of corn were sometimes offered, in order to be roasted, and the corn to be got out from them.

These offerings were instituted principally in favour of the poor. This, however, is understood of voluntary offerings, not appointed by the law; for, as to certain sacrifices, the law, instead of two lambs and an ewe, permits the poor to offer only one lamb, and two young pigeons.

For offering, these cakes were salted, but unleavened; for nothing not salted, or having leaven in it, might be offered to God; but leavened or common loaves might be given to the priests, as presents, for food. If, therefore, the cakes which were offered, were baked in an oven, and sprinkled or kneaded with oil, the whole was presented to the priest, who waved the offering before the Lord, then took so much of it as was to be burned on the altar, threw that into the fire, and kept the rest himself, *Lev. ii. 4*. If the offering were a cake kneaded with oil, and dressed in a frying-pan, it was broken, and oil was poured on it; then it was presented to the priest, who took a handful of it, which he threw on the altar-fire, and the rest was his own. [It should be observed, that oil in the East answers the purpose of butter among us in Europe.]

Cakes or loaves, offered with sacrifices of beasts, as was customary (for the great sacrifices were always accompanied by offerings of cakes, and libations of wine and oil), were kneaded with oil. The wine and oil were not poured on the head of the animal about to be sacrificed (as among the Greeks and Romans), but on the fire wherein the victim was consumed, *Numb. xviii. 1, 2, 3, &c.* The law regulated the quantity of meal, wine, and oil, for each kind of victim. To the sacrifice of a bullock were added three assa-
rions of flour, kneaded with half a hin of oil, and

as much wine : to a ram were appointed two asarons, or two-tenths of an ephah of flour, with one-third of a hin of oil, and as much wine : to a goat or ewe, a lamb or a kid, one-tenth deal of flour kneaded with one-fourth part of a hin of oil, and another of wine.

CALAH, or Cale, כַּלָּח, Καλάχ : *favourable, opportunity* : otherwise, *as the verdure, or green fruit* ; from לַח *lach*, and the adverb כִּי *ci*, *as* : otherwise, *humidity* ; from לַח *lach*, or חֶלֶח *lachach* : otherwise, *a table, a floor* ; from חֶלֶח *luach*.

[CALAH, כַּלָּח, *old*. Thought by some to have been built in the old age of its founder : others say, it really was an old city. The Arabic root signifies *austere, harsh* ; and, with a small transposition, *penurious, sterile, dry* ; which has induced others to think it stood in a dry, unfertile district, and might properly be translated *Aridity*.]

CALAH, a city of Assyria, built by Asher, or by Nimrod ; for some suppose the phrase (Gen. x. 11, 12.), wherein the founding of this city is mentioned, to be ambiguous : but whoever founded it, it was distant from Nineveh ; and the city Resen lay between Cale and Nineveh. Chale is, perhaps, the capital of the Chalacene province, near the springs of the river Lycus ; or Chala, the capital of the Chalenitis, separated by mount Zagrus from Media.

[Bochart thinks this is the same city as is called *Halah*, 2 Kings xvii. 6.

Cellarius understands *Holwan*, a famous town in the ages of the Caliphs, in the Syriac spoken dialect called *Hhulon*, but in the Syriac documents written *Hhalach* ; as Asseman says, (Bib. Or. tom. iii. P. ii. p. 418.) ; but the different initial letter in the Hebrew militates against this mutation ; since *c* is too strong a sound to be easily changed.

Ephraim the Syrian, understands *Hatra*, a city in the region of the Zab, which falls into the Tigris : or perhaps he intends the city called *Chatracharta* by Ptolemy, which imports, "*Chatra*, the city : " but then, this city was east of the springs of the Lycus, or Zab. Such are the remarks of Michaelis. If the reader will turn to FRAGMENTS, No. DXXVIII. he will there find this city called by the Arab geographer, *Aklah*, which certainly differs somewhat from the Hebrew *Calach*, and from the Syriac *Hhalach* : yet this last word not only approaches it, as it stands, but, by transposition of the syllables, forms the name *Ach-lah*. The appellation is evidently varied according to the pronunciation of the speaker, or perhaps, to that of different ages. Holwan would suit the geographical intention of the text completely, in reference to its connection with the other cities mentioned in the

same passage ; and this also is the opinion of Cellarius.]

CALAMUS, in Hebrew קָנָה *kana*, a measuring reed, or cane. Ezekiel (xl. 3.), and John (Rev. xi. 1.), speak of this reed. Ezekiel says, it was in length six cubits, and a hand-breadth ; or rather, six cubits and six hand-breadths ; that is, six Hebrew cubits, each larger by a hand-breadth than the Babylonish cubit. *Vide CUBIT*.

CALAMUS AROMATICUS, or Odoratus (Eng. Tr. Sweet Calamus), an aromatic reed. It is mentioned among the drugs of which the sacred perfumes were compounded, Exod. xxx. 23. It is a knotty root, of a reddish colour, and containing a soft white pith. The true odoriferous calamus comes from India. The prophets speak of it as a foreign commodity, of great value, Isa. xliii. 24. Theophrastus and Pliny mention a sweet calamus, which grows in Syria, beyond Libanus, in a lake : probably the lake Semechon. These reeds have no smell while green, but when dry only. [But this was too near Judea, to enhance its value as a foreign commodity. It is better supposed that it came from Saba, where it grew, as it is reported by Strabo (lib. xvi.), and by Dioscorus Siculus (lib. iii. Edit. Rhodoman.). Pliny also (Nat. Hist. lib. xii. 48.) speaks of it as being a native of Arabia ; and it is enumerated among the fragrant productions of that country by Dionysius, in his Periegesis. Saba was far to the south, in the Arabian peninsula.]

CALAMUS SCRIPTORIUS, a reed answering the purpose of a pen to write with. The ancients used styles, to write on tablets covered with wax ; but reeds to write on parchment, or papyrus. The Psalmist says (xlv. 1.) "My tongue is the pen of a ready writer." The Hebrew signifies rather a style. The third book of Maccabees says, that the writers employed in making a list of the Jews in Egypt, produced their reeds quite worn out. Baruch wrote his prophecies with ink (Jer. xxxvi. 4.) ; and, consequently, with reeds ; for it does not appear that quills were then used to write with. In 3 John 13, the apostle says, he did not design to write with pen (reed) and ink. This usage was common among the ancients.

The Arabians, Persians, Turks, Greeks, and Armenians, to this day, write with reeds, or rushes. *Vide* FRAGMENTS, No. LXXIV. 8, 9.

CALCOL, כַּלְכַּל : *who nourishes, consumes, and sustains the whole* ; from כָּלָל *calal*, and כָּל *cal*, the whole.

I. CALCOL, fourth son of Mahol, famous for his wisdom, 1 Kings iv. 31.

II. CALCOL, son of Zerah, 1 Chron. ii. 6.

CALEB, or Kaleb, כִּלְב : *a dog, or a crow, or a basket* : otherwise, *as the heart* :

from the adverb *כִּי* *ci*, *as*, and *לֵבָבִי* *lebab*, the heart.

I. CALEB, son of Jephunneh, of Judah, was sent with Joshua, and others of Israel, to view the land of Canaan, Numb. xiii. They brought back some of its finest fruits as specimens of its productions; but some of the spies discouraged the people, who openly declared against the expedition. Joshua and Caleb encouraged them: but the people would have stoned them, had not the glory of the Lord appeared; and sentenced the whole multitude to die in the desert, except Joshua and Caleb, xiv. 1—10.

When Joshua had invaded and conquered great part of Canaan, Caleb with his tribe came to Gilgal, and asked for a particular possession. Joshua bestowed many blessings on him, and granted his request, Josh. xiv. 6—15.

Caleb, therefore, with his tribe, marched against Kirjath-arba (afterwards Hebron), took it, and killed three giants of the race of Anak; from thence he went to Debir, otherwise Kirjath-sepher. This place being extremely strong, Caleb promised to whoever took it his daughter Achsah to wife: it was taken by Othniel, son of Kenaz, Josh. xv. 13—19. Caleb is thought to have survived Joshua.

[II. CALEB, son of Hur. His sons were Shobal, Salma, and Hephre. His posterity peopled the whole country about Bethlehem, Kirjath-jearim, Beth Gader, &c. 1 Chron. ii. 50—55.]

III. CALEB, the name of a district in Judah, wherein were the cities of Kirjath-sepher and Hebron, belonging to the family of Caleb, 1 Sam. xxx. 14.

IV. CALEB, or Chelubi, son of Hesron, married first Azuba, and afterwards Ephrath, 1 Chron. ii. 9, 18, 24.

CALENDS, *vide* KALENDS.

[I. CALF, the young of a cow, of which there is frequent mention in Scripture, because calves were commonly used for sacrifices. A "calf of the herd" is probably so distinguished from a sucking calf. The fatted calf was a calf fatted particularly for some feast, Luke xv. 23.]

In Hos. xiv. 2, the expression, "we will render the calves of our lips," signifies sacrifices of praise, prayer, &c. The LXX. read "the fruit of our lips," instead of "the bulls of our lips;" as does the Syriac; and the apostle, Heb. xiii. 15.]

II. CALF, Golden, which the Israelites worshipped at the foot of mount Sinai, Exod. xxxii. 4. [Vide Addition to the article AARON.]

When the people saw that Moses delayed to come down from the mount, they assembled around Aaron, and said to him, "Up, make us gods which shall go before us." Aaron demanded their ear-rings; which were melted,

and cast into the figure of a calf. When this was about to be consecrated, Moses, being divinely informed of it, came down from the mount, and calling on all who detested this sin, the sons of Levi armed themselves, and slew of the people, who were utterly unprovided to resist an enemy, about *twenty-three thousand men*: but the Hebrew, Samaritan, Chaldee, LXX. and the greater part of the old Greek and Latin Fathers, instead of 23,000, read 8000.

[There are some hints in the account of the golden calf, which are usually overlooked: as, 1. Aaron calls the calf in the plural, "gods" — "These are thy gods—they who brought thee out of Egypt." So the people say, "Make us gods," yet only one image was made.]

2. Observe, the second commandment forbids the making "TO THYSELF" any graven image; yet, in the instances of the cherubim, graven images were made; though not "to thyself" i. e. to any private individual, nor for the purpose of visible worship, but for interior emblems, in the most holy place, never seen by the people.

3. Observe, Aaron did not make this calf with his own hands, most probably; but committed it to some sculptor, who wrought not openly in the midst of the camp, but in his workshop. The Jews report, that the image was made into the form of a calf by some evil spirits who accompanied the Israelites from Egypt; and if they mean evil human spirits, they are right enough.] The sacred writers in succeeding ages plainly speak of the golden calf as a very great sin; *vide* Psalm cvi. 19, 20; Acts vii. 41; Deut ix. 16—21.

[4. Aaron, though greatly misled, must have meant by this worship, something more than the mere worship of the Egyptian calf, Apis; for in what sense had Apis "brought Israel out of the land of Egypt?" He would rather have kept them there, than have liberated them from thence. Jeroboam uses the very same language, 1 Kings xii. 28. It is strange, that so long after the Exodus, he should so strongly allude to that event, if Apis, an Egyptian deity, had been the object of his calves. Were his idols exposed to public view, so that whereas the cherubim at Jerusalem were unseen by worshippers, those at Dan, or at Bethel, were open to the inspection of all comers?]—Nevertheless, it is usually thought, that the Hebrews, on this occasion, imitated the worship of the god Apis, whom they had seen adored in Egypt, under the figure of a living bull; or of a bull made by art; or of a man with a bull's head; for several of the Fathers, speaking of the golden calf, express themselves as if this figure had only the head of a calf, or bull. *Aureum caput bovis*, says Lactantius; *bibulum caput*, says Tertullian; X x 2

and, *conflatum est bibulum caput*. Vide APIS, and FRAGMENTS, No. CVIII; also PLATE xlv. Nos. 8; 14; and 87.

The LXX. say, in Exod. xxxii. 4, that Aaron described the calf with a graving tool, but that the PEOPLE MADE AND CAST IT. Some Jews are of opinion, that a wooden calf was formed, which was covered with golden plates.

The Chaldee paraphrast says, "Aaron received the ear-rings, tied them up in purses, and made the golden calf of them." Bochart maintains, that this is the best translation, and that the Hebrew *charet* signifies a *purse*, and not a graving-tool. Vide AARON, and FRAGMENTS, No. I. with the hints on the CHERUB, *passim*.

Monceau, in his *Aaron purgatus*, has endeavoured to shew, that the golden calf made by Aaron resembled the cherubim, on which, as he supposes, the Lord sat when he appeared to Moses, on mount Sinai. These cherubim, by his account, were *winged oxen*, such as Moses afterwards made to the mercy-seat. He adds, that Aaron's sin consisted not so much in making the golden calf, as in giving the people an opportunity of a superstitious and idolatrous worship, and of transferring to a figure the worship due to God alone. He is of opinion, also, that the *golden calves* made by Jeroboam, after the separation of the ten tribes, were cherubim, and that neither Jeroboam nor the ten tribes forsook the worship of the Lord, but only made a schism, by separating from their brethren, who at Jerusalem worshipped the same God seated on the cherubim, whom the other tribes adored as seated on the golden calves, at Dan and Bethel.

CALVES, Golden, of Jeroboam, son of Nebat. This prince having been acknowledged king by Israel, to separate the ten tribes the more effectually from the house of David, he provided for them new gods, which they might worship in their own country, without going to the temple at Jerusalem, 1 Kings xii. 26, 27, 28. "He made two calves of gold, and said, Behold thy gods, O Israel, which brought thee up out of the land of Egypt! And he set the one in Bethel, and the other put he in Dan, at the two extremities of his kingdom. And this thing became a sin; for the people went to worship before these calves to Dan and to Bethel."

We have observed, that Monceau thought these golden calves of Jeroboam were imitations of the cherubim, and that they occasioned rather a schismatic than an idolatrous worship; and it is admitted that all Israel did not renounce the worship of the Lord, by adopting that of the golden calves, and by ceasing to go up to Jerusalem. God did not altogether abandon Israel; but sent them prophets, and preserved a great

number of faithful worshippers. Elijah complains bitterly to God, that "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets," 1 Kings xix. 10. The God of Israel, therefore, had his prophets, his altars, and his worshippers, in Ahab's kingdom. Elijah, having assembled the people on mount Carmel, bids them choose the Lord or Baal: "If the Lord be God, follow him; but if Baal, then follow him," 1 Kings xviii. 21.

It is certain Jeroboam's golden calves were not images of Baal (see 1 Kings xvi. 31, 32; 2 Kings x. 28, 31.); neither does Elijah say, "Choose between these calves (as emblems of Apis), and *Jehevah*." Nevertheless, most commentators think Jeroboam designed, by his golden calves, to imitate the worship of Apis, which he had seen in Egypt, 1 Kings xi. 40. Scripture reproaches him frequently with having made Israel to sin; and when describing a bad prince, it says, he imitated the sin of Jeroboam. "Jeroboam drew Israel from following the Lord, and made them sin a great sin," 2 Kings xvii. 21. The prophet Ahijah tells this prince's wife, "Thou hast gone and made thee other gods and molten images, to provoke me to anger, and hast cast me behind thy back," 1 Kings xiv. 9. The prophets often exclaimed bitterly against the worship of these golden calves!

[We confess there were saints and prophets in Israel; but they did not worship the golden calves; either they went privately to the temple of Jerusalem, as Tobit tells us he did (chap. i. 5.); or they worshipped God in their own houses, probably under the direction of some prophet, as the woman of Shunam (2 Kings iv. 23.), who also seems to have attended on public prophetic exhortations, &c. on various occasions.]

The LXX. and the Greek Fathers, generally read (feminine) golden cows, instead of golden calves.

Josephus speaks of the temple of the golden calf as still in being in his time, somewhere towards Dan (not Daphne, as the printed copies read). He has omitted the history of the sin.

The glory of Israel was their God, their law, and their ark; but the adorers of the golden calves considered those idols as their glory: "The priests thereof rejoiced on it, for the glory thereof," Hosea x. 5. The prophets say to them in railery, "Ye who worship calves, come and sacrifice men," Hosea xiii. 2. Can there be any greater madness?—Ye adore calves, and sacrifice men to Moloch and Saturn. The LXX. give this passage another meaning, "They say, we want calves, sacrifice men." We have no

more calves to sacrifice, let them bring men for that purpose: but the Hebrew may be interpreted, "Let them who would sacrifice, come and kiss, or adore, the calves," as the English translation.

Hosea foretold the destruction and captivity of the calves of Samaria: "Thy calf, O Samaria, hath cast thee off, mine anger is kindled against them. The calf of Samaria shall become as contemptible as spiders' webs, Hosea viii. 5, 6. The Assyrians, having taken Samaria, carried off the golden calves, with their worshippers. The Hebrew word, translated *spiders' webs*, is difficult. The LXX. translate, *is deceitful*, or *misatien*; Symmachus, *is inconstant*, or *gone astray*; the Rabbins, *is as it were dust*, sawdust; the generality of interpreters, *is broken to pieces*. Jerom was informed, by his Hebrew master, that it signified spiders' webs [gossamer], which float in the air, and are soon dispersed.

CALL, *To*, frequently signifies to be; but, perhaps, includes the idea of admitted to be, acknowledged to be, well known to be, the thing called; since men do not usually call a thing otherwise than what they conclude it is. "He shall be *called* Wonderful, Counsellor, the Mighty God, the everlasting Father," &c. He shall possess all these qualities; he shall be truly the Wonderful, the Mighty God, &c. Isaiah ix. 6. "He shall be *called* the son of the Most High," Luke i. 35. He shall be truly so. So of John the Baptist, "Thou shalt be *called* the prophet of the Highest:"—Thou shalt be acknowledged under that character.

To CALL, in the sense of a vocation, to an employment; to the Christian religion. Paul says, he was called to the apostleship, Rom. i. 1. Jesus Christ says, "Many are called, but few are chosen, Matt. xx. 16.—We are exhorted "to live in a manner worthy of the vocation wherewith we are called." "Let every man abide in the calling wherewith he is called," Eph. iv. 1.

To CALL any thing by its name; to affix a name to it, is an act of authority: the father names his son; the master names his servant; "God calleth the stars by their names," Psalm cxlvii. 4.

To CALL on the name of God; to call him to our assistance, to entreat him in our necessities. "Enos began to call on the name of the Lord," Gen. iv. 26. Others translate, "The name of God was profaned," i. e. by giving it to idols. *Vide* ENOS. **To CALL** on God, sometimes signifies all the acts of religion, the whole public worship of God. "Whosoever shall call on the name of the Lord"—whosoever shall believe, trust, love, pray, &c. as he ought to do,—shall

be saved," Rom. x. 13. God, in some sort, receives it as an honour that we should call on him; he is, in some sort, jealous of our adorations; he requires that we should call on no other God beside himself. "Call on me in the day of trouble; I will deliver thee; and thou shalt glorify me," Psalm l. 15.

CALLISTHENES, Καλλισθένης: *handsome; strength*; from καλός, *handsome*, or *great*, and σθένος, *strength*, *power*.

CALLISTHENES, an officer of the king of Syria, who set fire to the temple-gates: he was put to death at the festival celebrated at Jerusalem, for the victories obtained over Antiochus's generals, by Judas Maccabeus, 2 Macc. viii. 38.

CALNEH, or Chalanne, כַּלְנֶה: *our consumption*, or *all we*; from כָּלָל *calal*, and the pronoun נֶחְ נוּ, *ours*: or, *as murmuring*; from לָן *lun*, *to murmur*, and the adverb כִּי *ci*, *as*: otherwise, *he that abides*, or *sojourns*.

CALNEH, a city in the land of Shinaar, built by Nimrod, and formerly the seat of his empire, Gen. x. 10. We believe it to be the Calno of Isaiah x. 9; and the Canneh of Ezek. xxvii. 23. It must have been situated in Mesopotamia, since these prophets join it with Haran, Eden, Assyria, and Chilmad, which traded with Tyre.

[*The closed habitation*, i. e. a town well secured on all sides.

The Greek and Vulgate read *Chalanne*. In Isa. x. 9, Jerom says, the Hebrew had *Chalanno*. It is written *Calneh*, Amos vi. 2. It is thought to be Ctesiphon, a noble city on the Tigris, in a district called Chalontitis, which agrees with the name Calneh. This is the opinion of the Jerusalem Targum, and of Jonathan; of Jerom, and of Eusebius; of Ephraim the Syrian, also; and of Abulpharagius. The Greek translators have added in Isaiah x. 9, "Chalene, where the tower was built." *Vide* the following article.]

CALNO, כַּלְנוּ: *our consummation*, from כָּלָה *calah*, or כָּלָל *calal*, *whole*, and נוּ *no*, *ours*.

[*His consummation*, or *fulness*: or *his whole self*.

CALNO, a city of Babylonia, Isaiah x. 9. Called also Calano.

Probably, the same as Calneh (Gen. x. 10.), built by Nimrod; and the Calneh of Amos vi. 2. called Canne, Ezek. xxvii. 23. It may imply, "the finished city," or city well closed, and secured with walls and other protections and necessities; *well kept*, as the Arabic root implies. But, we suspect, as it stands the *last* city in order of those built by Nimrod, that this circumstance is denoted in its name, *Calah*, "the completion," נֶחְ נוּ "of settled habitations;" as if it were, "last built town." Or it might be

the town at the extremity, last district, of his dominions: "Border-town."]

CALPHI, קלפֿי: *voice of the mouth*; from קול *kol*, a voice, and פֿה *pe*, a mouth. Josephus calls him *Casphe*, which may be derived from the Hebrew כֶּסֶף *casaph*, silver.

CALPHI, father of Judas. This last commanded part of the troops of Jonathan Maccabæus: and kept his ground, with three others, in a battle which Jonathan fought against the Syrians, in the plain of Nasor, near the lake of Genesareth, 1 Macc. xi. 70. ante A. D. 183.

CALVARY, or Golgotha, i. e. *The place of a Skull*. A little hill north of mount Sion, so called, probably, by reason of its similitude to the figure of a skull. Many of the ancients were of opinion, that this mountain was called *Calvary*, because the head of the first man (Adam) was buried there; and that our Saviour was crucified in the same place, that his blood running down on this first of mankind, he might thereby be restored to life, and receive the favour of a resurrection [as they supposed, among those raised at the death of Jesus].

Mount Calvary was near Jerusalem [*vide* the MAP OF JERUSALEM, PLATES, No. 90.], and was the place, in all probability, where criminals were commonly executed. When Barchochebas revolted against the Romans, Adrian, having taken Jerusalem, entirely destroyed that city, and settled a Roman colony there, calling it *Ælia Capitolina*. This new city was not built exactly on the ruins of the old, but to the north; so that mount Calvary, which before had been out of the city of Jerusalem, became almost the centre of the city of *Ælia*. Mount Sion, where the temple had stood, was either cultivated as a field, or covered with brambles and ruins.

Adrian profaned mount Calvary, and particularly the place where Jesus had been crucified, and his body buried: but the empress Helena, mother to Constantine the Great, erected there a stately church (which is still in being); so that the sepulchre of Christ, and Calvary, are more honoured by Christians, than Jerusalem had ever been by the sons of the synagogue. *Vide* FRAGMENTS, No. CXXXVIII. *et al*.

CAMBYSES, son of Cyrus, succeeded his father, A. M. 3475, ante A. D. 529. He was violent, passionate, and cruel. When he came to the crown, the Samaritans, who in the reign of Cyrus had ventured to attack the Jews only indirectly, now opposed them openly, and wrote to Cambyses, whom they call Ahasuerus (Ezra iv. 6.), to solicit orders, prohibiting the Jews from proceeding in rebuilding their temple. What motives they urged, we cannot tell; but it is certain that Cambyses suspended the works, during the remaining seven years and five months of his life.

342

In the second year of his reign, he prepared to make war against Egypt. After five years' continuance in that country, he was obliged to leave it, in order to return to Babylon, where the Magus, Pathizites, had placed his own brother Smerdis on the throne, pretending he was Smerdis the brother of Cambyses. Cambyses was at Ecbatane in Palestine, at the foot of mount Carmel, when this news was brought him. In transports of rage, he mounted his horse with precipitation; and his sword, accidentally falling out of its scabbard, wounded him in the thigh. Twenty days after this accident, when near the point of death, he called the principal men of Persia about him, and told them, he had formerly put to death his brother Smerdis, and that he who now reigned under that name was an impostor. He died at Ecbatane, as an oracle had foretold; not at Ecbatane in Media, as he had imagined, but at Ecbatane in Syria.

[What Ezekiel says (chap. xxxviii. xxxix.), of the wars of Gog and Magog against Israel, and the judgments of God against the enemies of his people, CALMET thinks may be referred to the time of Cambyses. Also, what the prophets say of the misfortunes of the Israelites, after their return from captivity. See Joel ii. 30, 31; iii. 2, 3, 4, 5, 15, 16; Isa. xli. 15, 16; Micah iv. 11, 12, 13. Some authors refer the history of Judith to the time of Cambyses.]

CAMEL, an animal common in the East, in Arabia, Judea, &c. Called גמל *gamal* in Scripture. Moses ranks it among unclean creatures, Deut. xiv. 7. We may distinguish three sorts of camels. Some are large and full of flesh, fit only to carry burdens (it is said 1000 pounds weight). Others, which have two hunches on the back like a natural saddle, are fit either to carry burdens, or to be ridden. A third kind, leaner and smaller, are called dromedaries, because of their swiftness: these are generally used by men of quality to ride on.

The Arabians, Persians, and others, eat the flesh of camels, and it is served up at the best tables of the country. These animals keep water long in their stomach, for their refreshment: nature having given them a very large ventricle, round about which are many bags inclosed within the coats, wherein, it is very probable, these animals keep water in reserve. It is confidently said, they will continue ten or twelve days without eating or drinking. [But what is said of these bags in the stomach of camels, and their reserving water in them, has been contradicted by some anatomists, who, perhaps, dissecting subjects long used to the constant supply of water which they had enjoyed in England, might find some diminution in the powers

of the ventricles, or the structure of the stomach.]

When a camel is born, the breeders tie his four feet under his belly, and a carpet over his back. Thus they teach him the habit of bending his knees to rest himself; or when being loaded, or unloaded. The camel has a large solid foot, but not a hard one. In the spring of the year all his hair falls off in less than three days' time, and his skin remains quite naked. At this time the flies are extremely troublesome to him. He is dressed with a switch, instead of a curry-comb; and beat as one would beat a carpet, to clear it of dust. On a journey, his master goes before him piping, singing, and whistling; and the louder he sings, the better the camel follows. *Vide* FRAGMENTS, No. CXXII. Also the NAT. HIST. and PLATE, No. vi.

[Our Lord's words (Matt. xix. 24.), "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven," have given rise to much discussion. Theophylact, with many ancient, and some modern commentators, read κάμιλον, or at least interpret κάμηλον, a cable, as does Whitby. But Euthymius, and some ancient versions, with Grotius, Erasmus, Drusius, Lightfoot, Michaëlis, Rosenmüller, and Kuinoel, contend that the κάμηλον is to be retained. Campbell has well defended the common reading; and the Rabbinical citations adduced by Lightfoot, Schoetgen, and others, prove that there was a similar proverb in use among the Jews: "Perhaps thou art one of the Pampeditians, who can make an elephant pass through the eye of a needle;" that is, says the Aruch, who speak things impossible. But the very proverb itself is found in the Koran: "The impious shall find the gates of heaven shut; nor shall he enter there, till a camel shall pass through the eye of a needle." The design of our Lord was evidently to hint to the rich their danger, in order that they may exert themselves to surmount the peculiar temptations by which they are assailed; and learn not to trust in uncertain riches, but in the living God.

In Matt. xxiii. 24, is another proverbial expression, which also has been much misunderstood: "Ye strain at a gnat, and swallow a camel." Dr. A. Clarke has shewn, that here is an error of the press in the English translation, in which *at* has been substituted for *out*. The expression alludes to the Jewish custom of filtering wine, for fear of swallowing any insect forbidden by the law as unclean; and is applied to those who are superstitiously anxious in avoiding smaller faults, yet do not scruple to commit the greater sins. To make the antithesis as strong as may be, two things are selected as opposite

as possible; the smallest insect, and the largest animal.]

CAMEL'S HAIR. *Vide* III. HAIR.

CAMELO-PARDUS, or Camelo-Pardalus, an animal like a camel in some respects, *i. e.* in form; and like a panther in other respects, *i. e.* in colours, or spots. The Hebrews were allowed it as food by Moses, Deut. xiv. 5, 6.

The Camelo-Pardalus is the giraffe, an animal found in the East Indies, beyond the Ganges; also in Africa, though rarely in the north of that continent. Bochart is of opinion that Moses did not intend the Giraffe, or camelo-pardus, because the residence of these animals is in countries too remote. Moreover, the camel being unclean, it is not likely the giraffe should be allowed. He thinks the Hebrew *zamor*, signifies a wild goat. Others translate it an elk. *Vide* CHAMOIS, and FRAGMENTS, No. CCLXXXVIII.

CAMON, קמון: *his resurrection*; from קם *kum*, *resurrection*, and the pronoun ך *an*, *his*.

[The name denotes *strong consistence*; or, a place which is firm and stable. Perhaps, it implies what we call a *strong soil*, if taken from the nature of the country: but if it commemorates a person, it may denote the "*firm aun*," or "*resurrection of aun*:" *i. e.* of the generator.]

I. CAMON, a city on this side Jordan, in the great plain, six miles from Legio, inclining north. Perhaps Cadmon.

II. CAMON, a city beyond Jordan, in the country of Gilead. Probably the Camon mentioned by Polybius, taken by king Antiochus. Jair, judge of Israel, was buried in Camon, belonging to Manasseh, on the other side Jordan, Judg. x. 5.

CAMPFIRE. *Vide* FRAGMENTS, No. CCCCXLV.

CANA, קנה: *zeal*, or *jealousy*; from קנא *kinna*: otherwise, *possession*; from קנה: otherwise, *lamentation*; from קן *kun*: otherwise, *the nest*; from קנן *kinen*: otherwise, *cane*, or *staff*.

[1. Cana, the greater, in Asher, Josh. xiv. 14. xix. 28.

2. Cana, the lesser, in Zebulun, John ii. 1, 11; iv. 46. Cana of Galilee; see below.

3. Cana, a brook in the confines of Ephraim and Manasseh, Josh. xvi. 8; xvii. 9.

It is very probable that this name describes the nature of the place to which it is applied; "Reed-town"—"Reed-brook:" especially, as it is said actually to abound in reeds, at present; as Groebenius, a noble Prussian, has observed of the second Cana (Itinerar. cap. 33.); and says, he was eye-witness of this particular. *q.* Whether these were of the species of reed used for writing with, which abounded in some of the marshes of Syria?]

CANA, in Galilee, a little town, where Jesus is, by some, thought to have performed his first miracle, John ii. 12, &c. It is said to lie between Sephoris and Nazareth, six miles west from Sephoris. In the same district we meet with Sepher-Cana, four miles from Nazareth, northward. Josephus mentions a town called Cana, but we should take this to be Kenath.

[CANA (in Galilee), says D'Arvieux, was formerly a city, but is now a village almost deserted. Here is a church built by Helena, in the place where the marriage feast (John ii. 1.) was held. It is a building of wrought stones, now very old, and is divided by a great court. That to the right was the church, forty paces long, and twenty wide: the roof supported by a row of columns. This is still entire, but used as a mosque, when the village was fully inhabited. To the left, apparently, was the residence of the ecclesiastics, &c. On the door of the court are sculptured vases, like those of antiquity, alluding to those which held the water changed into wine.]

CANAAN, כַּנְעַן *merchant, trader*: otherwise, *he that humbles and subdues*, from כָּנַע *cana*; otherwise, *he that answers thus*, or, *that afflicts*; from כָּאֵן *cen*, thus, and אָנָה *ana*, to answer, or to afflict.

[Some think it denotes "a deep humiliation;" that is, either of his mother while pregnant, or of the enemy, or of strangers. That the Canaanites were dealers and traffickers is certain; but other nations were no less so: and as this word seems to imply, to lay low, to lay on the ground (as traffickers who remove from place to place deposit their wares to display them), we rather think Canaan, at his birth, was, by some incident, himself "laid on the ground," and derived his name from such an occurrence. This might easily happen, either in a tent, while such was the residence of his mother; or on a journey, if he were born while she was travelling. Comp. Gen. xxv. 16. In this acceptance, his name would import "the groundling." Otherwise, this name must have been given to him after his mode of trafficking had been remarked, and had become descriptive of his person and character. "Groundling," as a name of character, would be derogatory in our acceptance: but there is no need for supposing this intention in the eastern acceptance: more probably, the direct contrary.]

I. CANAAN, son of Ham. The Hebrews believe that Canaan having first discovered Noah's nakedness, told his father Ham: and that Noah, when he awoke, having understood what had passed, cursed Canaan, the first reporter of his exposure. Others are of opinion, that Noah, knowing nothing more displeasing to Ham,

than cursing of Canaan, resolved to punish him in his son, Gen. ix. 25. Some, instead of "cursed be Canaan," read, "cursed be Ham;" and others, "cursed be the father of Canaan." Vide FRAGMENTS, No. XIX.

The posterity of Canaan was numerous. His eldest son Sidon founded the city of Sidon, and was father of the Sidonians and Phœnicians. Canaan had ten other sons, fathers of as many tribes, dwelling in Palestine and Syria, viz. the Hittites, Jebusites, Amorites, Girgasites, Hivites, Arkites, Simites, Arvadites, Zemarites, Hamathites. It is believed that Canaan lived and died in Palestine, which from him was called the land of Canaan. His tomb, twenty-five feet in length, was shewn in a cave on the mountain of Leopards, not far from Jerusalem.

[II. CANAAN, land of. This country has, at different times, been called by various names; derived either from its inhabitants, or from the extraordinary circumstances attached to it. (1.) *The land of Canaan*, from Canaan, son of Ham, who settled here after the confusion of Babel, and divided the country among his eleven children, each of whom became the head of a numerous tribe, and ultimately became a distinct nation, Gen. x. 15. &c. (2.) *The land of Promise* (Heb. xi. 9.), from the promise given to Abraham that his posterity should possess it (Gen. xii. 7; xiii. 15.); who being termed Hebrews, this region was thence called the land of the Hebrews, Gen. xl. 15. (3.) *The land of Israel*, from the Israelites, or posterity of Jacob, having settled themselves there. This name is of frequent occurrence in the Old Testament. In its larger acceptance, it comprehended all that tract of ground on each side of the Jordan, which God gave for an inheritance to the children of Israel. (4.) *The land of Judah*. Under this appellation was at first comprised only that part of the region which was allotted to the tribe of Judah; but in subsequent times, when this tribe excelled the others in dignity, it was applied to the whole land. After the separation of the ten tribes, that portion of the land which belonged to Judah and Benjamin, who formed a separate kingdom, was distinguished by the appellation of "the land of Judah," or of Judea; which latter name the whole country retained during the existence of the second temple, and under the dominion of the Romans. (5.) *The Holy Land*. This name does not appear to have been used by the Hebrews themselves, till after the Babylonish captivity, when it is applied to the land by the prophet Zechariah (ii. 12.).

The land of Canaan was supposed by the Jews to be peculiarly holy, inasmuch as it furnished holy offerings for the temple: but not all parts of it indiscriminately. They supposed

also, that neither the Shechinah, nor the sacred spirit, dwelt on any person, even a prophet, out of this land. In Canaan, say the Rabbins (Sheviith, cap. ix. hal. 2.) are three countries, Judea, the region beyond Jordan, and Galilee. This division designedly excludes Samaria, which, as a country, was considered as unclean by reason of its inhabitants. Its land, waters, dwellings, and paths, were clean. Hieros. Avod. Zara, fol. 44. 4. (6.) *Palestine*, by which name the whole land appears to have been called in the time of Moses (Exod. xv. 14.), is derived from the Philistines, a people who migrated from Egypt, and having expelled the aboriginal inhabitants, settled on the borders of the Mediterranean, where they became so considerable, as to give their name to the whole country, though they in fact possessed only a small part of it. By heathen writers, the Holy land has been variously termed, Syrian Palestine, Syria, and Phœnicia. *Vide* Reland. Palest. cap. i.

The boundaries of this country are, the Mediterranean sea on the west; Lebanon and Syria on the north; Arabia Deserta, and the land of the Ammonites, Moabites, and Midianites, on the east; the river of Egypt, or of the Wilderness, the Desert of Zin, the southern shore of the Dead Sea, and the river Arnon on the south; and Egypt on the south-west. Near mount Lebanon stood the city of Dan, and near the southern extremity of the land, Beersheba; hence the expression "from Dan to Beersheba," to denote the whole length of the land of Canaan. Its extreme length was about 170 miles, and its width about 80. By the Abrahamic covenant, recorded in Gen. xv. 18, the original grant of land to the Israelites, was "from the river of Egypt to the Euphrates." The boundaries of it are most accurately described by Moses in Numb. xxxiv. 1—16.

The land of Canaan has been variously divided. Under Joshua it was apportioned out to the twelve tribes; under Solomon it was divided into twelve provinces (1 Kings iv. 7—19.); and upon the accession of Rehoboam to the throne, it was divided into the two kingdoms of Israel and Judah. After this period, the land fell into the hands of the Babylonians, the Greeks, the Syrians, and the Romans. During the time of our Saviour it was under the dominion of the last-mentioned people, and was divided into five provinces, viz. Galilee, Samaria, Judæa, Peræa, and Idumæa, for a description of which see their respective articles. Peræa was again divided into seven cantons, viz. Abilene, Trachonitis, Ituræa, Gaulonitis, Batanæa, Peræa, and Decapolis, which see.

The Israelites do not appear to have restricted themselves to this country: and in the time of
PART VIII.

the kings, their power extended over distant districts. On their return from Babylon, they did not regain the whole land; not even the whole of what was marked by the boundary line of Moses: the district south of Gaza, and of a line drawn from Gaza to Kadesh-Barnea, was excluded from the national territory.

The Idumeans, also, during the Babylonish captivity, had encroached, and settled themselves in many towns on the south of Judah; so that Idumæa was considered as divided into the greater and the lesser; or the upper and the lower: but, these being subdued by Hyrcanus, (Joseph. Ant. lib. xiii. cap. 17.), the inhabitants embraced Judaism, and were afterwards reckoned as Jews. Palestine, says Pomponius Mela, was divided into five countries: Idumæa, Judea, Samaria, Galilee, and beyond Jordan.

Moses draws a line from Sidon to Lasha, and from Sidon to Gaza: in like manner, the Rabbins draw a line "from the mountains of Amara, to the river of Egypt; whatever is within that line belongs to the land of Israel; but, whatever is without that line, is without the land;" their meaning is, that the islands in the Mediterranean, as Arvad, Tyre, &c. never were occupied by the Hebrew nation. These appear to have been strongly fortified, and not only inhabited by a hardy race of people, but capable of being supplied *by sea*, with reinforcements, and necessities of all kinds, so that they resisted the power of the Israelites: and the conquest of them is particularly boasted of by a subsequent invader. *Vide* 2 Kings xviii. 34; xix. 18; and FRAGMENTS, No. DXXXVIII.

The surface of the land of Canaan is beautifully diversified with mountains and plains, rivers and vallies, and must have presented a delightful appearance when the Jewish nation was in its prosperity, and the whole land under the special providence of God. The principal mountains are, Lebanon, Carmel, Tabor, the mountains of Israel, Gilead, and Hermon; the mount of Olives, Calvary, Sion, and Moriah. Of the valleys, those of Hinnom, Jehoshaphat, Siddim, Rephaim, and of Mamre, are the most considerable. The plain of the Mediterranean, of Esdraelon, and the region round about Jordan, are celebrated as the scenes of many important events. The chief rivers, &c. of Canaan are the Jordan, the Arnon, the Sihor, the Jabbok, the Bezor or river of Egypt, the Kishon, the Kedron, the lake Asphaltites or the Dead Sea, and the lake of Tiberias or the sea of Galilee. For a description of these, see their respective articles.

The land of Canaan is situated in the fifth climate, between the 31st and 34th degrees of north latitude: hence it will naturally be ex

pected, that the heat during the summer should be intense. The surface of the land, however, being so greatly diversified with mountains and plains, renders the climate unequal and variable. On the south, it is sheltered by lofty mountains, which separate it from the sandy deserts of Arabia. Breezes from the Mediterranean cool it on the west side. Mount Lebanon keeps off the north wind, while mount Hermon intercepts the north-east. During the summer season, in the interior of the country, particularly in the plains of Esdraelon and Jericho, the heat is intense. Generally speaking, however, the atmosphere is mild; the summers are commonly dry, the days extremely hot, but the nights sometimes intensely cold.

The soil of Canaan was of the richest description; a fine mould, without stones, and almost without a pebble. Dr. Shaw informs us, that it rarely requires more than one pair of beeves to plough it.

Moses speaks of Canaan as of the finest country in the world—a land flowing with milk and honey. Profane authors also speak of it much in the same manner. Hecateus (apud Joseph. contr. Ap. p. 1049.) who had been brought up with Alexander the Great, and who wrote in the time of Ptolemy I. mentions this country as very fruitful and well-peopled, an excellent province, that bore all kinds of good fruit. Pliny gives a similar description of it; and says Jerusalem was not only the most famous city of Judea, but of the whole east. He describes the course of the Jordan, as of a delicious river; he speaks advantageously of the lake of Gennesareth, of the balm of Judea, its palm-trees, &c. Tacitus (Hist. lib. xv. cap. 6.), Ammianus Marcellinus, and most of the ancients, who have mentioned Canaan, have spoken of it with equal commendations. The Mahometans speak of it extravagantly. They tell us, that besides the two principal cities of the country, Jerusalem and Jericho, this province had a thousand villages, each of which had many fine gardens. That the grapes were so large, that five men could hardly carry a cluster of them, and that five men might hide themselves in the shell of one pomegranate! That this country was anciently inhabited by giants of the race of Amalek.

Notwithstanding these testimonies of the ancients, we find people very incredulous as to the fruitfulness of the Holy Land. Travellers who now visit it, generally speak little to its advantage. The country, they say, appears to be dry and barren, ill watered, and has but few cultivated plains. Strabo (lib. xvi.) among the ancients, speaks of it with contempt. He says, that this province is so barren, that it moves no

body's envy, that there is no need of fighting for it, in order to obtain it, and that Jerusalem stands on a dry and barren spot. Jerom was an eye-witness of it, and very well acquainted with those qualities which Scripture ascribes to it. He says that Canaan is full of mountains, that dryness and drought are very common, that they had only rain-water, which they caught, and preserved in cisterns, which supplied the absence of fountains. Yet Jerom, speaking of the fertility of Canaan, says no country could dispute with it in fruitfulness. Modern travellers who notice the present sterility, do not deny that it still preserves traces of its ancient fecundity in some places, which produce all sorts of fruits almost without culture. In other places the herbs grow with great profusion, and to an extraordinary height. If some mountains, and some plains, are barren, it is because they are but little cultivated, for want of inhabitants. How many other countries, heretofore renowned for fertility, are now reduced to barren and dreadful wildernesses! For an account of the seasons and productions of Canaan, *vide* FRAGMENTS, Nos. CCCCLIV.—CCCCLXVIII.]

CANAANITES, people descended from Canaan. Their first habitation was in the land of Canaan, where they multiplied extremely. Trade and war were their principal occupations; by these they gained great riches, and settled colonies over almost all the islands and coasts of the Mediterranean. When the measure of their idolatries and abominations was completed, God delivered their country into the hands of the Israelites, who conquered it under Joshua. He destroyed great numbers, and obliged the rest to fly, some into Africa, others into Greece.

Procopius says, they first retreated into Egypt; but gradually advanced into Africa, where they built many cities, and spread themselves over those vast regions, which reach to the Straits, preserving their old language, with little alteration. This author adds, that in the ancient city of Tingis (Tangiers), founded by them, were two great pillars of white stone, near a large fountain, inscribed in Phœnician characters, "We are people preserved by flight from that robber Jesus (Joshua), the son of Nave, who pursued us." In Athanasius's time, the Africans continued to say, they were descended from the Canaanites; and when asked their origin, they answered *Canani*. It is agreed, that the Punic tongue was nearly the same as the Canaanitish and Hebrew. [And this seems to be confirmed beyond question, by several ancient inscriptions found at Malta, which are in Phœnician characters; but may be read by means of the Hebrew.]

The colonies which Cadmus carried to Thebes,

in Boeotia, and his brother Cilex into Cilicia, were from the stock of Canaan. Sicily, Sardinia, Malta, Cyprus, Corfu, Majorca and Minorca, Gades and Ebusus, are thought to have been peopled by Canaanites. Bochart, in his *Canaan*, has set this matter in a good light.

[Not only the Hebrews gave this name to the Canaanites, but the Canaanites themselves adopted it: as appears from inscriptions on Phœnician coins, in Phœnician letters (first read by Dr. Swinton of Oxford), on one of which, in *Gent. Mag.* Dec. 1760, we have "Laodicea, mother in Canaan;" wherein we also remark, that this city claims the dignity of (AM) metropolis, or *mother*, like certain others which we read of in Scripture. This removes an error of Bochart, who imagined that the Canaanites were ashamed of the name of their ancestor, by reason of his unfilial conduct (*Gen.* ix. 22, 25.); but, the latter verse certainly was not originally intended to punish particularly the conduct of Canaan, but that of his father Ham; accordingly some copies of LXX. read, "cursed be Ham;" and the Arabic reads, "cursed be the father of Canaan."

We read in the life of Abraham (*Gen.* xii. 6; xiii. 7.), that the Canaanites were *then* in the land, which is explained in *FRAGMENTS*, No. DCLIII. It appears also, that Esau took to wife two Canaanitish women (*Gen.* xxxvi. 2.); which implies that the parents and relations of these women were Canaanites, as Anah and Zibeon (verses 24, 25.), though of Hittite, or Hivite families. We must, therefore, make a distinction between the ancient Canaanites, who first inhabited this country, and those Canaanites who were destroyed, or expelled, by Joshua; the latter, being in fact, recent interlopers, and of the same eastern origin as the Egyptian kings, of that newly introduced race which "knew not Joseph." It is probable, that there was a considerable indisposition in the minds of the descendants of the old Canaanites towards their recent masters, which was no disadvantage to the arms of Joshua. Rahab, most likely, was not the only one of the old race who was desirous of seeing the country revert to those to whom it had been originally allotted.]

CANDACE, *Κανδάκη*: *who possesses contrition*; from קָנָה *kanah*, to possess, to enjoy, and דָּכָא *dacah*, to crush: according to the Syriac and Hebrew, *pure possession*; [this word being foreign, its etymology should not be sought in the Hebrew.]

CANDACE, an Ethiopian queen, whose eunuch, having been at Jerusalem to worship, was met, and being converted, was baptized, by Philip the Deacon, near Bethsufa, as he was returning to his own country. *Acts* viii. 27.

Vide PHILIP. It is said queen Candace was converted by her eunuch. [It is thought that Candace, or Chendaqui, was the general name for the queens of Ethiopia; as Pharaoh was of the kings of Egypt; or Cæsar of those of Rome.]

"There is a tradition at Chendi, that a woman whose name was Hendaqué, once governed all that country; whence we might imagine that this was part of the kingdom of Candace; for writing this name in Greek letters, it will come to no other than Hendaqué, the native or mistress of Chendi, or Chandi. However this may be, Chendi was once a town of great resort. The caravans of Sennaar, Egypt, Suakem, and Kordofan, all were in use to rendezvous here, especially since the Arabs have cut off the road by Dongola, and the desert of Bahiouda, Bruce's *Travels*, vol. iv. p. 529.]

CANDLESTICK of gold, with seven branches. (*Vide* TEMPLE, and FRAGMENTS, No. CXXXIII.)

CANE. *Vide* CALAMUS AROMATICUS.

[CANKER-WORM. Our translators have rendered the Hebrew יֵלֶק *ilek*, *canker-worm*, in *Joel* i. 4; ii. 25; *Nah.* iii. 15; and *caterpillar*, in *Psalms* cv. 34; *Jer.* li. 27. Being frequently mentioned with the locust, it is thought by some to be a species of that insect. In *Nahum* it is said to have wings, and to fly; to encamp in the hedges by day, and commit its depredations by night. The LXX. interpret it, the *bruchus*, or hedge-chaffer.]

CANNEH, כֶּנֶף, *Xavaán*: *a base*; from כָּן *cen*: otherwise, *rectitude*; from כָּן *con*, or כָּן *cen*.

CANNEH, *Ezck.* xxvii. 23, probably Calneh (*Gen.* x. 10.), which see.

CANON. This Greek term signifies the *rule*. It is used in ecclesiastical language, to signify a rule concerning faith, discipline, or manners; also to distinguish those books of Scripture which are received as inspired, and indisputable, from profane, apocryphal, or disputed books. *Vide* BIBLE.

The Hebrews admit twenty-two books into their canon, or, at most, twenty-four, supposing Ruth to be separated from the Judges, and the Lamentations from Jeremiah. They believe generally, that the canon of Scripture was not closed, nor the number of inspired books fixed, till Ezra, with the consent of the general council of the nation, collected all the books which were acknowledged as sacred and inspired, composed one body of them, and regulated what we call the second canon of Scripture; since which time the Jews have not admitted any book as canonical; this we learn from Josephus. Dr. Prideaux, with great appearance of reason, says, it is more likely that the two books of Chro-

nicles, Ezra, Nehemiah, and Esther, as well as Malachi, were afterwards added, in the time of Simon the Just, and that it was not till then that the Jewish canon of the holy Scriptures was fully completed. *Vide* CONNECT. Part i. Book 5.

Genebrard and Serranus are of opinion, that, after Ezra, the Jews of the great synagogue admitted into their canon books which were composed after this time, such as Wisdom, Ecclesiasticus, Tobit, Judith, and Maccabees; nevertheless, they did not obtain authority equal to that of the old ones. But this is not without difficulty; for first, the books of Tobit and Judith might be written before the captivity; secondly, if the Jews thought them inspired, why did they not receive them into the canon as of equal authority with the rest?

It may be, perhaps, suspected, that the Jews, who retained the Hebrew tongue, might exclude these books from the canon, because they were not written [extant] in Hebrew, the sacred language: but they received Daniel and Ezra, wherein are large passages written in Chaldee: now Ecclesiasticus, Tobit, Judith, and at least the first book of Maccabees, were originally written in this language, yet they do not appear to have been received into the canon.

If particular churches have sometimes deliberated whether they should admit certain writings among the sacred books; if some doctors and councils have not included them in their catalogues of the Scriptures; and if others have rejected them; such conduct is proof of the great circumspection which was used in receiving into its canon only what really was deemed to be authentic and inspired. This very hesitation should convince us, that if at last those books were received, that determination was founded on good reasons. Time was necessary to examine, to be well assured, and to fix the doubts of particular churches.

CANTHARA, Simon, son of Simon Boethus, was advanced to the dignity of high priest, by favour of Agrippa the Great. He succeeded Theophilus, son of Jonathan; and enjoyed this dignity about two years, at two several times. After the death of Agrippa, Herod, king of Chalcis, deprived him of his office, to confer it on Joseph, son of Camith.

I. CANTICLES, or Songs. The Hebrews frequently composed songs on important occasions; Moses composed one after the passage of the Red Sea, in honour of that miracle, Exod. xv. David composed a mournful song on the death of Saul and Jonathan (2 Sam. i. 17.); another on the death of Abner, iii. 33. Jeremiah wrote his Lamentations, a song, or series of songs, wherein he deplores the ruin of Jerusa-

lem: he wrote others on the death of Josiah, king of Judah, 2 Chron. xxxv. 25. Deborah and Barak made a triumphant hymn after the defeat of Sisera (Judg. v.); and Judith after the defeat of Holofernes, Judith xvi.

Hannah, the mother of Samuel, also king Hezekiah, returned thanks to God in solemn hymns, and spiritual songs, 1 Sam. ii.; Isa. xxxviii. 9. The Canticles, composed by the Virgin Mary, by Zachariah, and by old Simeon, are of the same nature. In 1 Kings iv. 32, we read that Solomon composed 1005 songs; but we have only remaining, his Song of Songs. [Josephus construes it five thousand odes: but the generality of interpreters explain it by five thousand pieces in verse; or, by five thousand verses.]

II. CANTICLES, the Book of, in Hebrew, שִׁיר הַשִּׁירִים *shir hashirim*, the song of songs. It is believed, that Solomon composed it on occasion of his marriage with the king of Egypt's daughter; but according to most commentators, it is a continued allegory, wherein a divine and spiritual marriage between the Redeemer and his church is expressed.

Seven nights and seven days are distinctly marked in this song (because weddings among the Hebrews were celebrated seven days); and it relates poetically the transactions of these seven days. The Hebrews, apprehending it might be understood grossly, forbade the reading it by any person before the age of thirty.

The church, as well as the synagogue, received this book generally as canonical. If it be objected, that neither Christ nor his apostles have cited it, and that the name of God is not found in it, we answer, that there are several other sacred books which our Saviour has not quoted; and that in an allegory, wherein the Son of God is concealed under the figure of a husband, it is not necessary that he should be expressed by his proper name: it would then cease to be an allegory. *Vide* in the FRAGMENTS, Nos. cccxlv. ccccliii. an attempt to establish a new arrangement of the Canticles.

CAPERNAUM, Καπερναούμ: *field of repentance*, or *city of comfort*; from כפר *cepher*, a village, or city; and נחם *nacham*, repentance: otherwise, *propitiation of the penitent*, from the same: otherwise, *town of pleasure*, handsome city; from נעוּם *naum*, handsome, and כפר *cepher*, a field.

[Rather, the village of Naum: or, taking the word Naum as descriptive, "the pleasant village." Josephus (de Bello, lib. iii. cap. 35.) relates, that an excellent spring, which watered the country of Gennesar, was called Capernaum, by the people around it. It is probable, that this was a pleasant spot, and that from the same

character, the town Capernaum also derived its appellation. William of Tyre (lib. x. cap. 26.), mentions another Capernaum, on the coast of the Mediterranean sea, not very far from Dor.]

CAPERNAUM, a city celebrated in the gospels, where our Saviour principally abode, during the three years of his preaching. It lay west on the borders of the lake of Genesareth, Matt. iv. 13; Mark ii. 1; John vi. 17. We do not exactly know its situation: but it appears to have been not far from Bethsaida. It existed in the seventh and eighth centuries, as appears by the travels of Adamnanus, and St. Willibaldus. Our Saviour preached frequently, and wrought many miracles here; but the inhabitants were little the better; wherewith he reproaches them, Matt. xi. 23. At Capernaum, Jesus Christ called Matthew, Matt. ix. 9.

CAPHAR, כַּפָּר, in Hebrew, signifies a *field*, or *village*; for which reason we often find it in composition with other words, as a proper name, and sometimes annexed to the name of a city; because what had been a village, when augmented, becomes a city.

CAPHAR-SALAMA, or Caphar-Sarama; the same, perhaps, as Caphar-Scmelia: not far from Jerusalem, 1 Macc. vii. 31. Afterwards called Antipatris.

[Probably "village of tranquillity," *i. e.* of peaceful, or safe retirement.]

CAPHAR-SOREK. In Jerom's time there was a town of this name, north of Eleutheropolis, near Saraa. It is thought to have been named from the brook, or valley of Sorek, where Delilah lived, Judg. xvi. 4.

CAPHTOR, or Caphtorim, כַּפְתֹּרִים: *spheres*, *buckles*, *hands*, *palms*, *doves*, or *those that seek and enquire*; from כָּף *caph*, a *sphere*, &c. and תֹּר *thur*, to *enquire*, or a *turtle-dove*.

CAPHTOR, whence came the Caphtorim (Deut. ii. 23.): otherwise called Cretim, Cherethim, or Philistines. The generality of interpreters believe, that Caphtoris signifies Cappadocia; and that the Philistines and Cherethim came from thence: but others think they were originally from the isle of Crete. The reasons for which are these: the Philistines were strangers in Palestine; this the Scripture observes expressly: and the LXX. always translate this name ἀλλοφύλοι, *strangers*. Their proper name is Cherethim, as appears, Ezek. xxv. 16, "I will stretch out mine hand upon the Philistines, and I will cut off the Cherethim:" also Zeph. ii. 5, "Wo unto the inhabitants of the sea coast, the Cherethites:" and 1 Sam. xxx. 14, 15, "The Amalekites made an irruption into the country of the Cherethites;" that is, of the Philistines, as the sequel proves. Afterwards, the kings of Judah

had foreign guards, called Cherethites and Pelethites, who were Philistines.

The LXX. by the name of Cherethites, understood the Cretans, and by Chereth, Crete. Scripture says, the Philistines came from the isle of Caphtor. Now, we see no island in the Mediterranean, to which the marks whereby the Scripture describes Caphtor and the Cherethim, agree better than to the isle of Crete. The name Cherethim, is the same with Cretenses. We know a river there called *Kairat*; we know of the goddess Ceres; of the *Curetes*, who brought up Jupiter on mount Ida; and of *Curetis*, the name of the island. The Cretans are among the most ancient and celebrated people, which inhabited the islands of the Mediterranean. They pretended to have been produced originally out of their own soil: this island was well peopled in the time of the Trojan war; Homer calls it the "island with a hundred cities." The city of Gaza, in Palestine, went by the name of Minoa, because Minos, king of Crete, coming into that country, had called this city by his own name.

Herodotus acknowledges, that the Cretans were originally barbarians, and not derived from Greece. Homer says, that a different language was spoken in Crete: that there were Greeks there, true Cretans, or ancient Cretans, Pelasgians, &c. The ancient Cretans are the Cherethites, the Pelasgians are the Philistines, or Pelethites of Scripture. Their language was that of the Canaanites, or Phœnicians; that is, Hebrew: they were descended from Ham, by Mizraim, Gen. x. 6. 13, 14.

The manners, arms, religion, and gods, of the Cretans and Philistines were nearly the same. The arms of both were bows and arrows: Dagon, the god of the Philistines, was the Dictinnus of the Cretans. Stephen, the geographer, says, that Marnas of Gaza, is the Jupiter of the Cretans. The god Belzebub, or, the god *fly*, was, in all probability, honoured in memory of the bees which fed Jupiter on mount Ida.

It may be objected against this opinion, that in Abraham's time, the Philistines were settled in Palestine, and that the isle of Crete could not then be well peopled, much less could it send colonies into Palestine. We answer, that Abraham's time (A. M. 2090, or thereabouts) was 434 years after the deluge, and about 320 from the dispersion at Babel. Mizraim, grandfather of the Philistines and Caphtorim, had a numerous family: he was a son of Ham, and peopled Egypt betimes; and the passage from Egypt to Crete is neither long nor difficult. Aptera, a city of Crete, has a sensible relation to *Caphtor*; this name was given it by king Apterus. *Vide* PHILISTINES.

ADDITION.

[There is great difficulty in properly analysing this appellation; some think it imports, "islands, every way surrounded by water." Henius (Ob. S. lib. ii. cap. 6.) refers it to one of the islands in the Nile. Vitringa thinks it denotes the pomegranate, quince, or other round fruit; and that the congenial name *Carpatus*, given to an island, expresses its form. Accordingly, Abel (in *Histor. Monarch.* lib. i. cap. 4.) thinks it is the same as *Ril*, or *Rihib*, the *Pear*, which was the Delta of Egypt. Hiller, in his *Onomast.* thinks it is compounded of *Cap* and *Taur*, "the side of the Bull." Under these uncertainties, we have thought it might be derived from *Tur*, the turtle-dove; and that it denoted the Hindoo nations, which worshipped *CAPOTISWARA* and *CAPOTISI*, the dove, male and female: but if it be referred to the *side* or *wing* of the *Dove*, the allusion is to the same effect. *Capot* כַּפּוֹת is the Hindoo name for a dove, and *Tur* תֹּר is the Hebrew name for a dove: possibly, these two names eventually became united.

That the dove was a standard, the insignia of a nation, perhaps derived from the Hindoos, mentioned above, *vide* FRAGMENTS, No. CCLXIX.

Rambam says, "*Caphtor* is what is called by the Arabians *Damiata*." The Targums of Jerusalem and Jonathan, on Gen. x. 14. for *Caphtorim* read *Cappadokia*: the Arabic reads *Damiatenos*. Also, the LXX. Deut. ii. 23. for *Caphtorim* read *Cappadokia*. *Damiata* is said to be the ancient *Pelusium*; which word signifies *Muddy*: so *Sin* (Ezek. xxx. 15, 16.) is thought to mean "*Muddy*;" also *Tanis* which in Chaldee, is *Mud*. Pithom and Raamses (Exod. i. 11.), in the Targums of Jerusalem and Jonathan, are *Tanis* and *Pelusium*.

We read, Gen. x. 14, that "the Philistines came out of Casluhim:" but we shall see reason to think from the effect of the following remarks, that they came out of Caphtorim; for so the prophets quoted expressly affirm. It is probable, that the Philistines had several transmigrations; first from their own country, the original Caphtor, and secondly from Egypt: where they had settled before they were established in Canaan. We learn from Deut. i. 23. that "the Caphtorim came forth out of Caphtor:" and this *coming forth out of*—appears to imply, emigration from a considerable distance: it is, however, decisive, for the existence of a country called Caphtor: and this we must endeavour to ascertain. In Amos ix. 7. we find the Lord instancing his power over the nations, saying (1.) *Have I not brought up Israel out of the land of Egypt?* this distance we know very well. (2.) *Have I not brought the Philistines from Caphtor?* now this should hardly be the same place as the

Egypt just mentioned, or at no greater distance than that is. (3.) *Have I not brought the Syrians from Kir?* Kir, we know, was the northern extremity of the Assyrian empire: by parity of reason, therefore, Caphtor should be at a like distance, though not in the same direction. In Jer. xlvii. 4, the Philistines are described as "the remnant of the country of Caphtor;" meaning the descendants of an ancient emigration from Caphtor. These passages, then, imply a distant situation from the original country, Caphtor.

There is no variation in the copies; nor in the versions, to assist us; but in the Pentateuch, the name is written defectively: whereas it is fully written in Jeremiah and Amos, *Captur*. This may lead us to a country which will assist in determining this question. Observe, that the *Pethor*, from whence Balaam is said to have been brought (Deut. xxiii. 4.), is spelled in the original *Patur*; which differs from *Ca-patur*, *Captur*, only by the first letter. It appears, also, that Balaam was originally of Mesopotamia, Aram Naharaim (or of the rivers), and this Mesopotamia we have found occasion to refer to the rivers of Paradise, and the country of Kedem.

We must therefore inspect this Eastern region in search of *Patura* and *Ca-patura*: and we have a district whose name much resembles the latter in the *Caspaturus* of the Greeks, which is placed in Major Rennel's Map of the Satrapies of Darius Hystaspes, immediately east of the Indus, extending into Cashmere: where we find it spelt *Cas-patyrus*. It is marked in our own Map of Asia (outlined), somewhat further N. E. In short, it seems probable, that the Caphtorim emigrated from India, where a primary nation of the Philistines settled on the Red Sea, and in Egypt; a colony from whence occupied the southern coast of Judea, the islands of Crete, Cyprus, and others in the Mediterranean sea.

Michaelis is for transposing the parenthesis, Gen. x. 14. "the Caphtorim, out of whom came Philistim;" which certainly harmonizes well with the places quoted above. There is a possibility, however, that the Philistines came, at several times, from all the three places mentioned in this verse (1.) from *Paturusim*—the people, or places named *Paturas*; from which origin perhaps was, in other countries, adopted the name *Patara*, a city in Lycia, where Apollo was worshipped, and his Raven, and where that deity had an oracle: the same, we suppose, in respect to *Patra*, a town in Achaia. (2.) From Casluhim; and (3.) from *Caphtor*. It is, no doubt, credible, that this people might have towns, or districts, thus named, in that part of Egypt adjoining the Nile eastward: but, we strongly doubt, whether these were their *original*

and primary stations. *Vide* CAPPADOCIA, CAS-LUHIM, and CHERETHIM.]

CAPITATION of the Jews. Moses ordained, (Exod. xxx. 18.) that every Israelite should pay half a shekel for his soul, or person, as a redemption, "that there might be no plague among the people, when they were numbered." Many interpreters are of opinion, that this payment was designed to take place as often as the people were numbered; and that this payment of the half shekel per head being evaded when David numbered his subjects, God punished the neglect with a pestilence, 2 Sam. xxiv. 1. But the generality maintain, that Moses laid this tax on all the people, payable yearly, for the maintenance of the tabernacle, for the sacrifices, wood, oil, wine, flour, habits, and subsistence of the priests and Levites. In our Saviour's time, this tribute was punctually paid. *Vide* DIDRACHMA.

The Israelites, when lately returned from Babylon, paid one third part of a shekel to the temple; in all probability, being disabled at that time, by poverty, from doing more, Nehem. x. 32.

The elders levied it in all provinces where any Jews were settled; and had procurators who carried it to Jerusalem. Cicero [pro Flacc.] remarks, that Flaccus would not suffer that contribution to be conveyed thither, which had been collected among the Jews in Italy; and Titus, speaking to the Jews, reproaches them with ingratitude, for employing this tax against their benefactors, and in carrying on war against the Romans, which the emperors of Rome had, by a particular indulgence, permitted them to levy among themselves, and in their own manner.

After the destruction of the temple by the Romans, the Jews were compelled to pay to the temple of Jupiter Capitolinus the half-shekel, which had been before paid to the temple of Jerusalem.

The Rabbins observe, that the Jews in general, and even the priests, except women, children under thirteen years of age, and slaves, were liable to pay the half-shekel. The collectors demanded it in the beginning of Nisan, but used no compulsion till the passover: at that period, they either constrained those to pay who had not paid, or took security from them. The half-shekel was in value about eighteen pence.

CAPITOLINA, the name of Jerusalem after Adrian rebuilt it. *Vide* ADRIAN, and the PLATES, No. xcii.

CAPPADOCIANS, Καππαδόκες: in Hebrew *Caphthorim*: this name is not originally either Greek or Hebrew. *Vide* CAPHTOR.

[CAPPADOCIA, a region of Asia, adjoining Pontus, Armenia, &c. Acts ii. 9; 1. Peter i. 1. It is situate between the Halys, the Euphrates, and the Euxine.

Ptolemy (lib. v. cap. 6.) mentions this people, and derives their name from a river, *Cappadox*. They were formerly called *Leuco Syri*, or, "White Syrians:" not that they had been inhabitants of Palestine Syria. They probably were the same as the "White Indians:" or emigrants from the banks of the Indus; and this appellation adds a presumptive proof that there was a Syria not less easterly than that river. Pliny mentions Cappadocia (lib. vi. cap. 3.), as do Strabo (lib. xii.) Pomponius Mela (lib. i.). This province was divided into two parts; the greater, next to the Pontic sea; the lesser, next to Lycaonia. Justinian divided it into three parts. In the time of Strabo it was divided into ten prefectures. In the *Notitia Imperii Orientalis*, it is divided into the first and second Cappadocia.

This country was placed first in the proverb which cautioned against the three K's: *Kappadocia*, *Kilicia*, and *Krete*. To this alludes an old epigram mentioned by Constantinus Porphyrogenitus: intended to describe rather the inhabitants, than the reptiles of this country.

The wretch, ill-fated, starts in wild affright:—

"I feel the Cappadocian Viper's fangs," he cried,

"In human gore, accustomed to delight,

"Shoot Venom through my heart!" He said, and died.

We suspect, that the Cappadocians did not all speak pure Greek, but a mixed dialect, in which they agreed with their neighbours, the Lycaonians. Yet it should be observed that this country has produced excellent and learned men, as Strabo the geographer, Gregory Thaumaturgus, Basil the Great, and Gregory Nazianzen.]

CAPTIVITY. God generally punished the sins and infidelities of the Jews by captivities or servitudes. The first captivity is that of Egypt, from which Moses delivered them; and should be considered rather as a permission of providence, than as a punishment for sin.

Six captivities are reckoned during the government by Judges: (1) under Chushan-Rishathaim, king of Mesopotamia, which continued about eight years; (2) under Eglon, king of Moab, from which they were delivered by Ehud; (3) under the Philistines, out of which they were rescued by Shamgar; (4) under Jabin, king of Hazor, from which they were delivered by Deborah and Barak; (5) under the Midianites, from which Gideon freed them; (6) under the Ammonites and Philistines, during the judicatures of Jephthah, Ibzan, Elon, Abdon, Eli, Samson, and Samuel.

But the greatest and most remarkable captivities of the Hebrews, were those of Israel and Judah, under their regal government.

CAPTIVITIES OF ISRAEL.

(1.) Tiglath-Pilezer took several cities, and carried away captives, principally from the tribes of Reuben, Gad, and the half-tribe of Manasseh, A. M. 3264. (2.) Salmaneser took and destroyed Samaria, after a siege of three years, A. M. 3283; he transplanted the tribes which had been spared by Tiglath-pilezer, to provinces beyond the Euphrates: it is usually believed, that there was no general return of the ten tribes from this captivity.

Nevertheless, when we examine carefully the writings of the prophets, we find the return of, at least a great part of Israel from the captivity, pointed out clearly. So Hosea xi. 11, "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria, and I will place them in their houses, saith the Lord," &c. and Amos ix. 14, "*I will bring again my people Israel from their captivity.*" Obadiah 18, 20, "*The captivity of this host of the children of Israel shall possess that of the Canaanites,*" &c. To the same purpose other prophets: Isaiah xi. 12, "The Lord shall assemble the outcasts of Israel, and gather together the dispersed of Judah." Ezekiel received an order from God, to take two pieces of wood, and write on one, "for Judah and for Israel:" on the other, "for Joseph and for Israel;" and to join these two pieces of wood, that they might become one, to symbolize the re-union of Judah and Israel, Ezek. xxxvii. 16. Jeremiah is equally express, "Judah shall walk with Israel, and they shall come together out of the North, to the land which I have given for an inheritance to their fathers," Jer. xxxi. 7, 8, 9, 16, 17, 20; xlix. 2, &c.; Micah ii. 12; Zech. ix. 13; x. 6, 10.

In the historical books of Scripture, we see Israelites of the *ten tribes*, as well as of Judah and Benjamin, return from the captivity. Tobit assures his son, that his brethren of the ten tribes, dispersed from the land of Israel, *should return thither*, Tobit xiii. 12, 17; xiv. 6. Among those who returned with Zerubbabel, are reckoned some of Ephraim and Manasseh, who settled at Jerusalem, among the tribe of Judah. When Ezra numbered those returned from the captivity, he only enquired whether they were of the race of Israel: and at the first passover, then celebrated in the temple, was a sacrifice of "twelve he-goats for the whole house of Israel, according to the number of the tribes," Ezra vi. 16, 17; viii. 35. Under the Maccabees, and in our Saviour's time, we see Palestine peopled

by Israelites of all the tribes indifferently. The Samaritan chronicle asserts, that in the 35th year of the pontificate of Abdelus, 3000 Israelites, by permission of king Sauredius, returned from captivity, under the conduct of Adus, son of Simeon.

CAPTIVITIES OF JUDAH.

These are generally reckoned four: (1) A. M. 3398, under king Jehoiakim, when Daniel and others, were carried to Babylon; (2) A. M. 3401, in the seventh year of Jehoiakim, when Nebuchadnezzar carried 3023 Jews to Babylon; (3) A. M. 3406, under Jehoiachin, when this prince, with part of his people, was sent to Babylon; (4) A. M. 3416, under Zedekiah. From this period begins the seventy years of captivity foretold by the prophet Jeremiah.

The Jews were removed to Babylon by Nebuchadnezzar, who, designing to make that city the capital of the East, transplanted thither very great numbers of people subdued by him in different countries. The Jews had judges and elders there, who governed them, and decided matters in dispute juridically according to their laws. Of this we see a proof in the story of Susanna, in Babylon, who was condemned by elders of her own nation.

Cyrus, in the first year of his reign at Babylon, A. M. 3457, permitted the Jews to return to their own country, Ezra i. 1; but they did not obtain leave to rebuild the temple; and the completion of those prophecies, which foretold the termination of their captivity after seventy years, was not till A. M. 3486, when Darius Hystaspes, by an edict, allowed them to rebuild the temple. A. M. 3537, Artaxerxes Longimanus sent Nehemiah to Jerusalem. The Jews assert, that only the bran, the refuse of their nation, returned from the captivity; the principal of them continued where they had been settled, in and near Babylon, where indeed they became very numerous.

[It may, however, be doubted, whether the bran, the refuse of Judah, ever was really carried away to Babylon: it is most probable, the policy of Nebuchadnezzar would carry away only those whom he could usefully employ; and that the refuse of the people would not have been worth the removal. It seems also to be probable, that the same inferior classes were left in Israel; and these were under the influence, if not under the direct authority, of king Josiah, and other kings of Judah; so that both countries were on an equality in this respect.]

Since the destruction of the temple by the Romans, the Hebrews affirm, they have always

had their heads, or princes, both in the east and west, under the name of

PRINCES OF THE CAPTIVITY. The prince of the captivity of the East, say they, governed the Jews of Babylon, Chaldaea, Assyria, and Persia. The prince of the captivity of the west, governed those of Judaea, Egypt, Italy, and the Roman empire. The Jews make a great difference between the patriarchs of Judaea, and the princes of the captivity at Babylon. The first they call *Rabban*, the other *Rabbana*; these, say they, are descended from David in a direct line by the males, whereas the patriarchs descended from him by the females. They say, moreover, that the house of David continues in vigour, because there are illustrious persons of this family at Bagdad, among whom the princes of the Jewish nation are now chosen, as they have been from time immemorial.

As to the princes of the captivity of Babylon, or the East, we know neither their origin, nor their succession; it appears only, that they arose about the end of the second century. While the temple subsisted, the eastern Jews, as well as the western, continued subject to the high-priest at Jerusalem. No historian has mentioned these supposed princes of the captivity, before the destruction of the temple. The first of those princes was Huna, at the close of the second century; and from Huna to the completion of the Talmud, that is, 800 years, they scarcely produce three. The Jews affirm, that among these princes of the captivity of Babylon, who were all of the tribe of Judah, and race of David, was the sceptre of Judah, foretold by the patriarch Jacob; and that in Judaea, among the patriarchs spoken of above, was the lawgiver, Gen. xlix. 10.

CARAITES, קראים: *readers*; from קרא *kara*, to read. [*q. Literals, LITERATI?*]

CARAITES, a sect of the Jews, given to the study of Scripture, and adhering closely to the letter of it. This distinguishes the Caraites from the Rabbins, who admit traditions.

The Caraites are said to glory in a descent from Ezra, and to prove the succession of their doctrine by a catalogue of all who have either taught, or opposed Caraim. Some boast of still greater antiquity; as the Jews in Poland, and Lithuania, who pretend to be descended from the ten tribes led captive by Salmaneser. It is believed, that the Caraites appeared about the eighth century, or, at least, that their sect was then restored by Ananus, at the time when the Talmudists endeavoured to equal their traditions with the most sacred truths of religion; this, many Jews, zealous for the law, opposed; and were therefore called Caraites, as adhering only to the text of Scripture.

The Rabbinites charge the Caraites with most of the errors of the Sadducees; but the Caraites repel these accusations; and maintain the purity of their faith, and their particular sense of these articles. Some good Caraites may be consulted with advantage, by enquirers into Scripture; but few are printed; the most part are in MS. and concealed in great libraries. They expect the Messiah, whom, with the rest of the Jews, they consider as a temporal king; they forbid all computation of the time of his appearance: they reject all books, not in the old canon of the Jews; and they require an implicit faith in holy Scripture, without examination whether any article of the law be true or false: they have neither phylacteries nor parchments on the doors of their houses, nor frontlets on their foreheads. They call the Jews *bridled asses*, when they see them in their synagogues with parchments on their foreheads: the passages wherein these phylacteries are mentioned, and which are understood literally by Rabbinical Jews, they explain figuratively. There are Caraites at Constantinople, in Syria, Palestine, and beyond the Euphrates. For the history and opinions of the Caraites, *vide* a very copious and entertaining account in Basnage, Hist. des Juifs. lib. ii. cap. 16, 17.

We have another history of their origin from Dr. Prideaux. The compilation of the Talmud appearing in the beginning of the sixth century, people of sense were so shocked with the trifles, the ridiculous and incredible fables which filled it, and to see at the same time men daring to assert all this as coming from God, that many resolved to establish their faith only on the word of God, the Scriptures. This refusal to admit the Talmud as a rule of faith, did not, however, for a long time, produce any schism. But, about A. D. 750, Ananus, a Babylonish Jew of the race of David, and his son Saul, declared openly for the written word of God alone, exclusive of traditions. Their declaration produced a schism: those who supported the Talmud and traditions being almost all Rabbins, or their disciples, were called Rabbinites: the others were called Caraites, or Scripturists. from *Cara*, which, in the Babylonish language, signifies scripture.

The Caraites pass for the most learned of the Jewish doctors: there are few in the west; the greater part are in Poland, Muscovy, and the east. About the middle of the seventeenth century, an account was taken of their number: there were 2000 in Poland; at Caffa, in Crim Tartary, 1200; at Cairo, 300; at Damascus, 200; at Jerusalem, 30; in Babylon, 100; in Persia, 600; in all 4430: a very small number, compared with the mass of the nation, which is Rabbinist.

The Rabbinites have so great an aversion for the Caraites, that they will form no alliances, nor even hold conversation with them; they treat them as *mamzerim*, or *bastards*, because they observe none of the constitutions of the Rabbins in their marriages, divorces, and purifications of their wives: even if a Caraites would turn Rabbinit, the Rabbinit Jews would not receive him.

CARBUNCLE, in Latin, *carbunculus*; in Greek, ἀνθράξ; in Hebrew, נֶפֶךְ *nophec*: is a precious stone, like a large ruby, or garnet, of a dark deep red colour, something like bull's blood; said to glitter even in the night, and to sparkle much more than the ruby: but Braunius observes, after Boëtius de Boot, that the *anthrax* was the *ruby*.

CARCAS, כֶּרֶס, Καρχαῖς: *covering of a lamb*: from כֶּסֶה *casah*, to cover: or, the *lamb of the throne*: from כֶּר *car*, a *lamb*, and כֶּסֶה *ciesa*, a *throne*; this word is Persian, and its etymology is not in the Hebrew.

CARCAS, an eunuch belonging to Ahasuerus, *Eth.* i. 10.

CARCHEMISH, כֶּרְמִישׁ, Καρχαμῖς: a *lamb*, as taken away, withdrawn, or carried off, from כֶּר *car*, a *lamb*, the adverb כֵּן *ce*, as, and מִשׁ *mosh*: it is said, this name in Chaldee signifies *lead*.

[A *lamb* which bleats, or palpitates: from the Hebrew and Syriac, the *city of bleating*.

Simon thinks "the distant fortress," from the Chaldee. This name, though varied, yet is thought to retain its old import: it is now called *Circus*, or *Circusium*, understanding, *fortress*: and we see no reason why it should not take name from a *lamb*, as we have "*Lamb-town*," *Lambton*, among ourselves: "*LAMB-FORT*." It was, says Ammianus Marcellinus, a fortress extremely secure: Ibn Haukal only says, "*Karkisa* is on the banks of the river Khabour: it abounds in fine prospects, cultivated lands and gardens."

CARCHEMISH, a town on the Euphrates, belonging to Assyria. Necho, king of Egypt, took it, and placed a garrison in it, which was taken and put to the sword by Nebuchadnezzar, king of Babylon; in the fourth year of Jehoia-chin, king of Judah, 2 Chron. xxxv. 20; 2 Kings xxiii. 29. Isaiah speaks of Carchemish, and seems to say that Tiglath-pilezer conquered it; perhaps, from the Egyptians. Profane authors say nothing of this town, or of these wars. Probably, Carchemish is *Circusium*, or *Circesium*, situated in the angle formed by the conjunction of the Chaboras, or Chebar, and the Euphrates.

CAREAH, קָרַח *karach*: *bald, frozen*; from קָרַח *karach*.

CAREAH, father of Johanan, 2 Kings xxv. 23.

CARIA, Καρία, *kapla*: *capital*; from *καπε* the *head*.

[**CARIA**, a country of Asia Minor, to which the Romans wrote in favour of the Jews, 1 Mac. xv. 23. It was called Phœnicia, because a Phœnician colony settled there. It afterwards received the name of Caria from Car, a king, who first invented the auguries of birds. Its chief town was Halicarnassus.]

CARMEL, כֶּרְמֶל: a *circumcised lamb*; from כֶּר *car*, a *lamb*, and מִלּוּל *mul*, *circumcision*: otherwise, *scarlet*, from the Hebrew word of four radicals, כֶּרְמֶל *carmel*: otherwise, *harvest*, *full ears of corn*, *vineyard of God*, *excellent vineyard*.

["The green fields," or verdant pastures, says Simon; and Parkhurst to the same effect.]

I. **CARMEL**, a city of Judah, on a mountain of the same name, in the south of Palestine. Here Nabal the Carmelite, Abigail's husband, dwelt. Jerom says, that in his time the Romans had a garrison at Carmel. On this mountain, Saul, returning from his expedition against Amalek, erected a trophy, 1 Sam. xv. 12.

[Called *Carmel* from the green meadows near it: rather, from green plantations, shrubberies, of a more bushy nature and appearance, in its neighbourhood, Josh. xv. 55; 1 Sam. xxv. 2.]

II. **CARMEL**, a mountain about 10 miles south of Ptolemais, on the shore of the Mediterranean. It is a range of mountains running north-west, and ending in the promontory or cape, which forms the bay of Accho. At the foot of this mountain, north, runs the brook Kishon, and a little farther north, the river Belus. Josephus makes Carmel a part of Galilee; but it rather belonged to Manasseh, and to the south of Asher. *Carmel* signifies the *vineyard*; and Jerom informs us, that this mountain had good pastures: here an ancient deity was worshipped, called likewise Carmel; but Tacitus says, there was neither statue nor temple belonging to it [Hist. ii.]; only an altar, and religious worship. Jamblichus tells us, that Pythagoras went often to this mountain, and remained alone in the temple (or sacred precinct). Toward the sea, is a cave, where some suppose the prophet Elijah desired Ahab to bring Baal's false prophets, and where fire from heaven descended on his burnt sacrifice, 1 Kings xviii. 21—40.

[It is the character of this mountain, which, principally, inclines us to think, that shrubs and trees are the verdure to which its name alludes, rather than meadows. *Vide infra*.

Pliny (lib. v. cap. 19.) mentions "the promontory Carmel, and on this mountain a town of

the same name, formerly called Ecbatana. [Vide CAMBYSES.] The river Pagida, or Belus, mingling glassy sand with its small shore, flows from the lake Cendevia, at the foot of Carmel." Strabo says (lib. xvi.) that "there was a wood adjacent to Carmel, which, as well as Carmel itself, was a receptacle for robbers." It is probable that this "wood" was really on the sides of Carmel itself; which would agree with our derivation of this name, as proposed above.

Mount Carmel, says D'Arvieux, is on the borders of the Mediterranean sea, one of its principal points advances considerably into the sea, and forms a cape or promontory, the most elevated of any on the coast. The lesser mountains of this groupe are cultivable lands, of a good soil, deep, and extraordinarily fertile, capable of producing in a very uncommon degree. There were formerly many more vineyards than at present. The Christians who inhabit part of these villages, only cultivate as many vines as may furnish what wine and dried grapes they want, for their own consumption. They neglect the cultivation of fruit trees, which here would reach great excellence, as may easily be inferred from those here gathered, though chiefly from wild stocks. They have delicious melons, and water-melons. Those mounts which appear most dry and arid are covered with oaks and other trees. We find also olives, but under no management. The air of these mountains is very good, and how sultry soever it may be on the border of the sea, these regions are refreshed every morning by a cool sea breeze. On the mountains feed an infinity of beeves, sheep, goats, hares, rabbits, partridges, antelopes, and other species of animals; all excellent in their kinds, because they here find excellent pasture and corn. Tom. ii. p. 286.

Mount Carmel, says Volney (Trav. vol. ii. p. 228.), is a flattened cone, and very rocky; it is about two thousand feet high. We still find among brambles, wild vines and olive-trees, which prove that industry has formerly been employed even on this ungrateful soil; on the summit is a chapel dedicated to the prophet Elias, which affords an extensive prospect over the sea and land. To the south, the country presents a chain of rugged hills, on the tops of which are a great number of oak and fir-trees, the retreat of wild boars and lynxes. As we turn towards the east, at six leagues distance, we perceive Nasra, or Nasareth, so celebrated in the gospels.]

III. CARMEL. This name is sometimes given in a looser sense to places planted with vines and fruit-trees, and remarkable for fertility. It is said likewise, that purple has this name, because, at the foot of mount Carmel north, a

shell-fish was caught, which was used in dyeing purple. [But purple, scarlet, or deep crimson, is rather CARMIL, than Carmel.]

CARMI, כרמי, my vineyard; from כרם *kerem*, and the affix י, my; otherwise, the knowledge of the waters; from נכר *niccar*, to know; otherwise, the lamb of the waters; from כר *car*, a lamb, and מים *majim*, waters.

I. CARMI, fourth son of Reuben, head of the family of the Carmites, Numb. xxvi. 6.

II. CARMI, father of Achan, Josh. vii. 1, 18.

III. CARMI, surnamed Othniel, Judith vi. 10.

CARNAIM, קרנים: this word is joined to *Astaroth*; horns, from כרן *keren*, a horn.

CARNAIM, or Astaroth-Carnaim (Gen. xiv. 5), i. e. the *Horned Astaroth*, a city beyond Jordan, in Gilead: called Carnion, 2 Macc. xii. 21. Vide ASTAROTH-CARNAIM, and FRAGMENTS, No. CCXIII. CCLXVIII. &c. "Of ASHTAROTH." Also the PLATES, No. cxli.

[The word rendered horns, also signifies splendour, rays of light, or glory; and it is very likely that this image of Ashtaroth was surmounted by horns of rays, whether on, or over its head. Various divinities of the heathen had horns; as Jupiter Ammon, the Moon (i. e. her cusps), and even Bacchus: but some of these were locks of hair to which the form of horns was purposely and artificially given; hence we read of Bacchus's "hiding his horns, and shewing a virgin's face."

Further, on this subject, Pausanias tells us (Eliacs, xxiv.) that "the Eleans had a temple, in which were marble statues of the sun and moon. That of the moon had horns on its head; but the head of the sun was surrounded by rays." Mr. Taylor's note on this passage is (vol. iii. p. 329.), "These horns were doubtless those of a bull. For the moon, in the Orphic hymn to her, is called *bull-horned*; and Porphyry (de Anuro Nymph.) informs us, that the ancient priests of Ceres called the moon, who is the queen of generation, a bull." The coincidence of these sentiments with some already stated, cannot escape the reader's notice. The rays on the sun's head, as well as the horns on the moon's head, are not only of the same import, but are derived from the same Hebrew word *keren*.] Vide the PLATES, No. xix.

[CARNAL, *fleshly, sensual*. Wicked or unconverted men are in Scripture represented as being under the domination of a "carnal mind, which is enmity against God," and which must issue in death, Rom. viii. 6, 7. Worldly enjoyments are said to be carnal, because they only minister to the wants and desires of the animal part of man, Rom. xv. 27; 1 Cor. ix. 11. The

ceremonial parts of the Mosaic dispensation were carnal; they related immediately to the bodies of men, and to those of beasts, Heb. vii. 16; ix. 10. The weapons of a Christian's warfare are not carnal; they are not of human invention; nor are they directed by human wisdom, 2 Cor. x. 4.]

[**CARNION**, *the horn*, from the Hebrew *karn*, or *kern*, a *horn*. The name of a fortress, 2 Macc. xii. 21. It appears, that a temple of Atargatis (i. e. Derceto), was near this fortress, and that the fortress itself stood on a hill of difficult ascent. Some suppose this to be the same as **CARNAIM**, and its temple to be of Ashtaroth Carnaim.]

CARPUS, Καρπός, *fruit*, or *fruitful*.

CARPUS, a disciple of St. Paul, who dwelt at Troas. The apostle, A. D. 65, landing at Troas, lodged with Carpus, and left a cloke at his house (2 Tim. xiv. 18); or, as others explain it, a bag to put books in, or other writings; and parchments, or books written on vellum; supposed to have been copies of the Scriptures. The Greeks tell us, Carpus was one of the seventy disciples: that he propagated the truth in several places; wrought many miracles; was Paul's assistant and employed by him in carrying his letters; was bishop of Beroëa, and died in peace. The Latins commemorate him October 19, the Greeks May 26.

CARSHENA, כרשנא: a *lamb of a year*: from כר *car*, a *lamb*, and שנא *shena*, a *year*; otherwise, a *lamb that sleeps*; from ישן *jashan*, to *sleep*: otherwise, a *lamb that changes*; from שנה *shanah*, to *change*. 'This is a Persian name, and its etymology is not in the Hebrew.

CARSHENA, a principal officer of Ahasuerus, Esth. i. 14.

CART, for threshing corn, a machine still used in the East, Amos ii. 18. *marg. Vide FRAGMENTS*, No. XLVIII.

CARTHAGE, or Carthaginians: in Hebrew, תרשיש *Tarshish*. A word, whose true signification is unknown. *Carthage*, or *Cartada*, may be derived from קרתה *cartha*, a *city*, and דרתה *chadeta*, *new*. *Vide* Bochart.

CARTHAGE, a celebrated city on the coast of Africa, a colony from Tyre. Ezekiel says, the Carthaginians traded to Tyre: but the Hebrew reads Tarshish, which rather signifies Tarsus, in Cilicia, [or Tartessus, in Spain] formerly famous for trade. *Vide* TARSISH.

CASIPHIA, כספיה: *money*, or *covetousness*; from כסף *casaph*, *silver*. [or *silver mines*.]

[The resemblance of this name to that of the Caspian Sea, has led most geographers to consider it as denoting a place adjacent to that sea; either on the Caspian mountain, at, or near, the Caspian gates, or elsewhere. Accordingly, Hiller

thought it to be compounded of two radical words, denoting "a place covered in." Nicholas Lyra, however, took it for a place in Babylonia, where many of the captive Levites remained.

It is certain, that, not far from the Caspian Sea, in the neighbourhood of Derbent, are *silver mines*, which appears to be the most probable import of this name. They are thus described by Ibn Haukal, and his testimony is almost the only one on this subject, as travellers are not suffered to extend their excursions to examine them. The description represents them as unusually pleasant for a district which produces metals.

"The mountains at the silver mines are near the border of Jireft, and extend to the pass of Derban; from that to the silver mountains is a journey of two merhileh. There are pleasant and fertile vallies, with small towns, and many delightful vallies."

"Among the hills of silver, and as far as Derban to Jireft, and likewise from before the hill of Barcm to Jireft, and the place called Mesihan and Derman, there runs a considerable river, with such a rapid stream, that it is not to be crossed without difficulty: it turns about twenty mills." Ibn Haukal. Sir W. OUSELEY'S Trans. p. 141, 142.]

CASIPHIA. Ezra says, that when returning to Judæa, he sent to Iddo, who dwelt at *Casiphia*: perhaps mount *Caspian*, near the *Caspian Sea*, between Media and Hyrcania, where were many captives, Ezra viii. 17. *Vide* CASPIAN.

I. CASIUS, a mountain which separated Syria from Egypt, situated between the city of Pelusium, and the lake Sirbonis. Jupiter Casius, represented with a pomegranate in his hand, was adored here. Casius seems to be derived from the Hebrew קץ *kez*, or *cass*, extremity, bound, or limit; *q*. the boundary of Palestine? [or of Egypt?]

[Mount Cassius, in Ptolemy, is written Kassion, and Kassiotis, with a double s; the same in Dion Cassius; who remarks, that Pompey was slain at Mount Cassius, on that very day of the year whereon he had formerly triumphed over Mithridates and the Pirates: and when, from an oracle, he had a suspicion of the Cassian nation, no Cassian laid wait for him, but he was slain and buried at the mountain of this name. Dion Cass. lib. xlii. Lightfoot conjectures, Cassiotis may be intended Exod. xvii. 16, "The hand of the Lord is against Cas-jeh, the seat of the Amalekite power, (a troop of which had attacked Israel), from generation to generation." *Vide* FRAGMENTS, No. CCCLXXXV.

The ancient mount Cassius gives name to a station now called Catieh.

CATIEH. "In this station are several patches of date-trees; and wells where the water is good; and fit for both man and beast." Maj. H.

"The appearance of the desert was here much improved; we met with several plants and flowers on our way, together with a few date-trees: and in approaching Theah (distant from Catieh about a mile and a half), found a greater proportion of green shrubs than we had encountered in any other part of the desert. In several of the hollows there was a sufficient degree of moisture to promote vegetation: and in these spots there is no doubt but that good water might be procured with little trouble. The numbers and varieties of birds which are flying about them, were a strong evidence of the truth of this observation.

"It appeared that a village had once stood on the site of our encampment; fragments of red bricks, &c. being scattered over the surface of the sands." Dr. Wittman's Trav. in Syria, &c. p. 285.]

IL. CASIUS, a mountain of Syria, near Solucia; perhaps, described by Moses as *הַר הָהָרִים*, the mountain of mountains, Numb. xxxvi. 8: in English Tr. mount Hor; or, the very high mountain. This was the northern boundary of the Land of Promise, as the other Casius was the southern boundary.

CASLUHIM, *כַּסְלִיחַיִם*: the cover of tables; from *כַּסָּה* *casah*, and *לִיחַ* *luach*, a table, or floor. This word is foreign to the Hebrew tongue.

CASLUHIM, a son of Mizraim. There is great diversity of opinion concerning the place of his abode, and the nation of which he was founder. The paraphrast, Jonathan, explains Casluhim, of the inhabitants of the Pentapolis, or Cyrenaica, in Africa; the Jerusalem paraphrast, of the inhabitants of Pentaschænos, in Lower Egypt. The Arabic renders it, the inhabitants of Saïs, in the Thebaïs. Bochart, and others, understand it of the Colchians. Herodotus says, that the people of Colchos were circumcised like the Egyptians, that they were of a tawny complexion, their hair black and curled, their language and way of living the same as that of the Egyptians; also, that Sesostri, king of Egypt, left a colony of his troops in Colchis. He confesses, notwithstanding, that the Egyptians had no remembrance of the Colchians being their countrymen.

But if we allow all that Herodotus says, it would not prove the Colchians and the Casluhim to be the same people. Nor, if it were certain, that Sesostri left a colony of Egyptians at Colchos, would it follow, that he had left there the nation of the Casluhim:—Did not Colchis bear this name before Sesostri? Did it begin to be so called only after the coming of these

supposed Casluhim?—Moses says, the Philistines and the Caphtorim descended from the Casluhim (Gen. x. 14.), and the prophets Jeremiah and Amos inform us (Jer. xlvii. 4; Amos ix. 7.) that the Philistines came from Caphtor. To reconcile Moses with these prophets, it may be said, that the Caphtorim sprang immediately from the Casluhim, and the Philistines from the Caphtorim.

[This people possibly derived their name from a person, or a place named Casluh: but if it was derived from the object of their worship, or their expectations, then it implies, "*the* HOPERS," those who strongly hope for, and expect benefit, either from their deity, or from subsequent settlements: this latter idea strongly marks the character of *Emigrants*, which this people probably were: and to this agrees the term used respecting them, they *came out*, that is, from a distant country, Gen. x. 14; 1 Chron. i. 12. *Vide* CAPHTOR, most of the ideas in which article may be adapted to the present.

The LXX. in Gen. x. 14, read *Casmonieim*, which, in Psalm lxviii. 32, is attributed to Egypt.

The old Latin version reads *Casloim*; but the Complutensian Greek, reads *Caslonieim*; and so another Greek version. Josephus reads *Chesloimon*. Saadias reads, "the islands of Upper Egypt:" the Chronicles of the Arabic interpreter read Alexandria.

All these places were in Egypt, from whence we admit that this people came, and settled in Canaan; but without admitting that Egypt was their original country.]

CASPHAN, or Casphin, *Κάσπιν*: which is of silver, or desire, from *כָּסֶפֶת* *caseph*: or, in Syriac, shame, bashfulness. Otherwise.

CASPHOR, *Κασφὸρ*: of silver; from *כָּסֶפֶת* *caseph*, to desire, and *הָר* *har*, a mountain: but its true root is *Heshbon*.

[**CASPHOR**, a city beyond Jordan. *Vide* HESHBON.]

I. CASPIAN MOUNTAINS. This term is not expressly in the Bible, unless Ezra intended it when he says, "I sent them to Iddo, the chief of those who dwelt at Casiphia," Ezra viii. 17. Ezra, departing into Palestine, desired to have some Nethinim to serve in the temple. He sent, therefore, to Iddo, the head of these Nethinim, who, probably, worked at the mines of the Caspian mountains, between Media and Hyrcania. In these mountains many place the Caspian Gates, a very narrow strait leading out of Media into Albania, west of the Caspian Sea. According to others, the Caspian Gates are in mount Taurus, and are the communication between Assyria and Media. The Eastern people are of opinion, that Alexander

the Great built a very long wall, to shut up the passage into Persia against the northern nations, called by them Gog and Magog. A city near it, is called Derbend, which, in Persian, signifies, *the passage stopped*, or the barrier. The Turks call it *Demircapi*, iron gates. The wall, said to be built by Alexander, is called by the Arabians, Alexander's Bank, or Gog and Magog's Rampart.

The province wherein is the city of Derbend, and Alexander's wall, is called Schirvan; formerly it was called the Throne of Gold: because the king of Persia permitted the governor of this province to sit, while administering justice, on a throne of gold, in consideration of the importance of this post. Jerom (in Chron.) says, Artaxerxes Ochus transplanted a great number of Jews into Hyrcania, near the Caspian Sea; and Orosius tells us, that they were very much increased in his time, and were in hopes of returning to Judæa; and the author of the history says, that Alexander the Great shut up a great number of Jews within the Caspian Gates.

II. CASPIAN SEA, is a large lake, which has no communication with any ocean. It is called a sea, by reason of its extent. The Hebrews call all great lakes, seas; as that of Sodom, and that of Genesareth. The waters of the Caspian Sea are salt and bitter, like those of other seas, excepting on the coast of Hyrcania, where they are neither sweet nor salt. This sea abounds with fish: several great rivers, as the Wolga, the Araxes, the Jaik, the Chesel, and the Gihon, fall into the Caspian Sea, and yet it never seems to increase or to diminish; and in this, eminently, perhaps, what Solomon says, is verified: "All the rivers run into the sea, yet the sea is not full"—[because the evaporation of its waters equals the body of water brought in by these rivers.]

CASPIS, a city in Arabia, inhabited by people of various nations, who menaced Judas Macabeus and his troops; which provoked him to attack it, and take it with great slaughter, 2 Mac. xii. 13—16.

CASSIA, or Keziah, קָצִיעַ: *surface*: otherwise, *corner*; from קָצַץ *catsa*: otherwise, *cassia*, an aromatic plant (Psalm xlv. 8); different from the *casia*, קִידָּה *kidda*, or *kadda*, Exod. xxx. 24.

I. CASSIA, a spice mentioned by Moses as an ingredient in the composition of the holy oil, used in the consecration of the sacred vessels of the tabernacle, Exod. xxx. 24. The Hebrew calls it קִידָּה *kidda*, *the bark*; the LXX. *iris*. This *cassia* is said to be the bark of a tree, very like cinnamon, and grows in the Indies.

[II. CASSIA. The cassia mentioned Psalm

xlv. 8, is probably an extract, or essential oil, from the above fragrant bark.]

CASSIUS, surnamed Longinus, was quæstor to Crassus, in Syria, while he was engaged in his famous expedition against the Parthians. Crassus being defeated and slain, Cassius assembled the remains of the Roman army, and drove the Parthians out of Syria, which they had over-run as far as Antioch. From thence he went to Tyre; after regulating affairs there, he proceeded to Judæa, and besieged Tarichæa, on the lake of Genesareth, where Philolaus had shut himself up with the remains of Aristobulus's faction. Cassius took the town, and made slaves of all whom he found in it; he ordered Philolaus to be executed, by the advice of Antipater, as the most certain means of destroying Aristobulus's faction. He afterwards obliged Alexander, son of Aristobulus, to sue for peace.

After the murder of Julius Cæsar, by Brutus and Cassius, the latter went into Syria, where he was greatly esteemed, and soon found himself at the head of eight legions. He secured Phœnicia and Judæa without much trouble. While he was there, four legions passing through Palestine, sent by Cleopatra, queen of Egypt, to assist Dolabella, who was of the opposite party, Cassius surrounded them with his troops; engaged them to come over to him; and hereby increased his army to twelve legions.

To support these troops, he was obliged to levy large sums on the province. Judæa was taxed at 700 talents. Antipater had the care of seeing this sum levied speedily, by his two sons Phasael and Herod. Herod was the first who brought his part of the money, which procured him the favour of Cassius.

The cities of Gophna, Emmaus, Lydda, Thamna, and others, not having furnished their contingents in time, Cassius ordered the inhabitants to be sold to the highest bidder, to raise the sums required of them; and Malichus expected that he should be made to answer with his head for the delay in acquitting himself of his commission: Hircanus rescued him from this danger, by sending 100 talents to Cassius out of his own purse. Cassius was defeated, with Brutus, at Philippi, in Macedonia; and killed himself, ante A. D. 40.

CASTOR and POLLUX. We read, Acts xxviii. 11, that the vessel which carried Paul, had the sign of Castor and Pollux. These deities, according to the fable, were brothers, sons of Jupiter and Leda, sprung from the same egg, and were represented, each with half an egg-shell in his hand. The vessel which Paul sailed in was called *DioscURI*, or Castor and Pol-

lux, because their images were either painted or carved on the prow. There was besides some other deity on the stern; and these were considered as the patrons and tutelary gods of the vessel. [For the *sign*—and the *tutela*, vide FRAGMENTS, No. CCXIV. and the PLATES, No. cxxxix.]

[CASTOR and POLLUX “were sea-gods, and invoked by sailors; nay, the lights which were sometimes hung out on their ships were called Castor and Pollux. An inscription in Gruter (1016), proves, that seamen implored Castor and Pollux in dangers at sea. The sense of it is this: “C. Valerius Agillus, and his associates, having made a vow to Castor and Pollux, and arrived safe through the many perils of shipwreck, willingly performed what they had vowed.” MONT. Antiq. Supp. vol. i. Vide Jonah i. 16.]

CATECHISM, to Catechise; Greek terms, signifying *instruction*, to *instruct*.—Catechist, he who instructs: Catechumen, the person under instruction, under a course of instruction, in order to be admitted a member of the Christian church. Paul requires “those who receive instructions from [have been, or are, catechumens of] others, to communicate unto them in all good things,” as an acknowledgment of services and favours received from them, Gal. vi. 6.

[CATERPILLAR, חֲסִיל, *the consumer*; from חָסַל *chesel*, to *consume*, *eat up*.

CATERPILLAR. In several passages of Scripture, this insect is distinguished from the locust, properly so called; and in Joel i. 4, is mentioned as “eating up” what the other species had left. It may therefore be called *the consumer*, by way of eminence. But the ancient interpreters are far from being agreed what particular insect is intended. The LXX. *Aquila*, the Vulgate, and Jerom, understand it of “the chafer,” which is a great devourer of leaves. Michaëlis, from the Syriac, supposes it to be the mole cricket, which, in its grub state, is very destructive to corn, and other vegetables, by feeding on their roots. Vide LOCUST.]

I. CATHOLIC. This term is Greek; signifying *universal*, or *general*. The Church of Christ is called catholic, because it extends throughout the world, and during all time. We call some truths catholic, because they are generally received, and are of general influence: so the catholic, i. e. the general church.

II. CATHOLIC, *general*, or *canonical*, Epistles. They are seven in number, viz. one of James, two of Peter, three of John, and one of Jude. They are called *catholic*, because directed to Christian converts generally, and not to any particular church. There is some differ-

ence in the order wherein these epistles stand in our Bibles, from that wherein they stood among the Greeks. Among the ancients, some received all the seven; others three only, and rejected the second of Peter, the second and third of John, and Jude. The principal design of these epistles is to warn the reader against the heresies of the times, and to establish Christian converts, against efforts made to seduce them to Judaism, or to a mixture of legal notions with Christianity, or of idolatrous principles and practices with the Gospel: such, having former influence, and deep antiquity, and general reception, to plead in their favour, were very prevalent among many professors in countries recently converted.

CATTAH, קַטְיָה: *weariness*, *disgust*; from קָטַן *kut*, *dispute*.

CATTAH, a city of Zebulun, Josh. xix. 15.

CATULUS, governor of Libya Pentapolitana, destroyed a number of Jews of his province, who assembled in a desert, being seduced by the promises of one Jonathan, a weaver, of performing all sorts of miracles in their presence. Catulus, who had exceeded all bounds in his punishment of the guilty, was afflicted with such terrible pains of body, and such extreme horrors of mind, as entirely deprived him of rest. Joseph. de Bello, lib. vii. 28.

CAVES. There were abundance of *caves*, or grottos, and other subterraneous places in Palestine, used as dwellings. Vide ROCK.

CEDAR-TREE. This tree is greatly celebrated in the Scriptures. A few are still standing on mount Libanus, above Byblos and Tripoli, east; but none elsewhere in these mountains. In former times there must have been a great abundance of them, since they were used in so many extensive buildings. These trees are remarkably thick and tall: some among them are from thirty-five to forty feet in girth. The cedar-tree shoots out branches at ten or twelve feet from the ground; they are large and distant; its leaves are something like those of rosemary; it is always green; and distils a kind of gum, to which different effects are attributed. Cedar-wood is reputed incorruptible: it is beautiful, solid, and inclining to a red-brown colour. It bears a small cone, like that of the pine.

The cedar grows not only on mount Libanus, but in Africa, in Cyprus, and in Crete or Candia. Cedar was used in making statues designed for duration. The temple of Jerusalem, and king Solomon's palace, were built with cedar. The roof of the temple of Diana, at Ephesus, was of cedar, according to Pliny. Josephus says, that Solomon multiplied cedars in

Judaea, till this tree was as common as sycamores; which are very general there.

The cedar loves cold and mountainous places; if the top is cut, it dies. The branches which it shoots, lessening as they rise, give it the form of a pyramid. Le Bruyn, in his journey to the Holy Land, says, the leaves of the tree point upwards, and the fruit hangs downwards: it grows like cones of the pine-tree, but is longer, harder, and fuller, and not easily separated from the stalk. It contains a seed, like that of the cypress-tree, and yields a glutinous thick sort of resin, transparent, and of a strong smell, which does not run, but falls drop by drop. This author tells us, that having measured two cedars on mount Lebanon, he found one to be fifty palms in girth; the other forty-seven. Naturalists distinguish several sorts of cedars; but we confine ourselves to that of Lebanon, of which only Scripture speaks.

This wood was used not only for beams, for planks which covered edifices, and for ceilings to apartments, but likewise in the substance of the walls, 1 Kings vi. 36; vii. 12; Ezra vi. 3, 4.

Moses orders, in the purification of a leper, that cedar, together with hyssop, should be used in making a wisp, wherewith the leper was to be sprinkled, Lev. xiv. 4.

CEDRON. Vide KEDRON.

CENCHREA, *Κενκρεά*, millet, small pulse.

CENCHREA, a sea-port on the east of the Isthmus of Corinth, in the Archipelago. Cenchrea was esteemed a kind of subsidiary port to that city. Paul being ready to embark for Jerusalem, had his hair cut off at Cenchrea, in fulfilment of a vow, Acts xviii. 18.

CENDEBEUS, *Κενδεβαῖος*: *zealous of trouble*; from *Κῆμα* *kinna*, *zeal*: otherwise, *who possesses trouble*: from *Κᾶνα* *kana*, *to possess*, and *דבא* *dabah*, *trouble, grief*.

CENDEBEUS, general of the troops of Antiochus Sidetes, having quarrelled with Simon, high-priest and prince of the Jews, took from him the government of the coasts along the Mediterranean, and gave it to Cendebeus, with orders to fortify Cedron, and to waste Judaea. John Maccabeus informed his father Simon of what was passing, who sent his two sons, John and Judas, with troops, to oppose Cendebeus, which they did effectually, 1 Macc. xv. 38; A. M. 3866; ante A. D. 138.

[CENSER. We have but a very imperfect knowledge of the form and nature of the ancient Hebrew censer. The censers of Aaron, and of Korah and his company (Lev. x. 1; Numb. xvi. 6.), appear to have been of brass, or copper. From the circumstance of some of these having been beaten into thin plates, for a covering to the altar, we infer that they were not cast, nor

of great thickness, nor made of small pieces: they were thin, and their plates were of considerable surface. Under Solomon we read of golden censers, 1 Kings vii. 50; 2 Chron. iv. 22. In these vessels the priests carried fire and incense to burn before the Lord in the sanctuary. Vide FRAGMENTS, No. DCLXXXIX.]

CENTURION, an officer commanding a hundred soldiers; similar to a captain in modern times. In the Old Testament, "chief of a hundred men."

CEPHA, or Cephas, *Κῆφα*; *rock*; from the Chaldee, *קִיפָּה* *kīphā*, *a stone*; or from *כֵּיפָּה* *keīphā*, in Syriac, *a rock, or stone*.

I. CEPHA, or Keipha. Jesus Christ named Peter Cephas; which by the Greeks was rendered Petros, and by the Latins Petrus, both signifying *stone, or rock*. Vide PETER.

II. CEPHAS. St. Paul (Gal. i. 18; ii. 9, 10.) says, that being come to Jerusalem, he conferred with the apostles; that especially "James, Cephas, and John, who seemed to be pillars of the church, gave to me and Barnabas the right hand of fellowship. But when Cephas was come to Antioch, I withstood him to the face. I said unto Cephas, before them all, 'If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?'" &c.

There have been difficulties raised on these words, whether this Cephas is Peter the apostle. The most plausible arguments against this Cephas being Peter, are these:—

First, Clemens Alexandrinus, in the Hypotyposes, distinguishes Peter from Cephas. Chrysostom, Jerom, Gregory the Great, Ecumenius, and the author of the comment on the Epistle to the Galatians, under the name of St. Anselm, shew that it had been doubted whether Cephas were Peter. Dorotheus of Tyre, and the author of the Alexandrian Chronicle, speak of a Cephas among the seventy-two disciples; the person (they say) whom Paul resisted.

The following reasons are added: (1.) if Paul resisted Peter to his face, it must be said, that this apostle was fallen into error, since at Antioch he taught, by his example, contrary to what he had sanctioned at the council of Jerusalem: but we may not lightly thus accuse this holy apostle; (2.) Paul, in this very Epistle to the Galatians, calls Peter twice by his name, Peter, and speaks of him with suitable respect: how then, in the same Epistle, in the same discourse, should he call him Cephas, and value himself on having resisted him to the face? (3.) The text intimates, that Paul looked on Cephas as inferior to Barnabas. "Cephas," says he, "withdrawing from eating with the Gentiles, the other Jews imitated his duplicity, inasmuch

that Barnabas also was carried away with their dissimulation." What wonder could it be for Barnabas to imitate the apostle Peter? But to have followed the example of Cephas, a vulgar man, and of no reputation, might indeed have reasonably given Paul much uneasiness. (4.) Another proof that Cephas was not Peter, is Paul's reproving him in public, and with authority. F. Hardouin, who has written expressly to maintain the opinion which distinguishes Cephas from Peter, believes the Cephas mentioned 1 Cor. i. 12, &c. to whom Christ appeared, who preached at Corinth, and who led about with him a sister, a wife, to be the same Cephas whom Paul resisted at Antioch. It is observed, likewise, as a consequent reason, (5.) that the Vulgate has departed from the Greek text and the ancients, who read *Petrus* instead of *Cephas*, in verses 8, 11, 14.

Lastly, endeavours are used to shew that Peter was at Jerusalem when Paul resisted Cephas, at Antioch; and that the journey of Paul and Silas to Jerusalem, which was followed by the council at Jerusalem, did not happen till some months after this event; although in the same year, A. D. 49.

In opposition to this opinion, Jerom remarks, that no one would ever have thought of distinguishing Peter from Cephas, had they not been forced to it by the reproaches of Porphyry, and other enemies of Christianity, who pretended to take advantage of this dispute between two principal apostles, to accuse one of error, the other of pride, both of falsehood, and Christians in general of credulity. The ancient Fathers, in reply to such objections, had recourse to different systems of argument. Some said, this dispute between the two apostles was a feint, concerted for people's instruction, particularly the Jews. Others distinguished Peter from Cephas; but this idea continued almost unknown, till some men of learning revived it in these later ages.

The ancients who are alleged in favour of this distinction, either proposed it with doubts, —or have expressly confuted it,—or are in themselves entitled to little consideration. The book of *Hypotyposes*, whether Clemens Alexandrinus's or any other Clemens's, is now not in being: Photius, who had seen it, speaks of it as abounding with faults, errors, fables, and impious opinions. Chrysostom, who has not concealed the force of those arguments against the common opinion, nevertheless concludes, that all demonstrates that this passage is to be understood of Peter. Jerom, after canvassing the matter, concludes with saying, that he knows no Cephas beside him, who, in the Gospel, and Paul's Epistles, is called sometimes Peter, sometimes Cephas; and if any, to answer Porphyry,

would allow of a second Cephas, several passages of Scripture must be erased, which that enemy of our religion attacks, only because he does not understand them.

Gregory the Great confutes the opinion which distinguishes Peter from Cephas. Œcumenius does not adopt it; neither does the author of the comment under the name of St. Anselm. The chronological order invented by F. Hardouin, to shew that Peter was not at Antioch at this time, is purely arbitrary. The other arguments cannot be valid against a fact clearly stated.

If Cephas, whom Paul mentions in so many places, were a man of little consideration in the church, why is the apostle so concerned to cite him, and to use his authority and approbation, Gal. ii. 9? Why so careful to caution against the impression of his example? Why does he lay so much stress on the appearance of our Saviour to Cephas, in proof of his resurrection, 1 Cor. xv. 5? How comes this Cephas to have been so neglected by the evangelists, as not to have been mentioned by them? We know the respect due to Peter; but, should this prevent our owning that Peter denied Jesus Christ? And if we cannot acquit him of that accumulated guilt, why should we deny that he was liable to reproof at Antioch? [Much more deserving notice is the remark of those who observe, that had there been any collusion, any fallacy in the religion which both these apostles, these two principal leaders, professed to establish, this contradiction between them had been a fair opportunity for the truth to have appeared, and for detection of their imposture; whereas the whole charge amounts—not to the relinquishing of any truth, whether of the Old Testament, or of the New Testament dispensation, but merely to a difference of opinion on a subject which both of them agreed was temporary, and which both of them knew and acknowledged that providence would speedily abrogate, as to its influence in forming any distinction among Christian believers.]

[CEPHIRA, *young lion*, or *propitiation*, or *anointed*: otherwise, a *city*, or *town*, or *frozen*: in the Syriac, *denial*.

CEPHIRA, a city, Nehem. vii. 29. Called also CAPHARA.]

CERASTES, Κέρασες, *the horned*; from κέρας, a *horn*: a serpent so called, because it has *horns* on its forehead. This serpent hides itself in the sand, is of a sandy colour, crawls slanting on its side, and seems to hiss when in motion. The word occurs only in Gen. xlix. 17: "Dan shall be a serpent in the way, a *cerastes* [in the English text *adder*, in the margin *arrow-snake*, that is. the *dart-snake*, or *jaculus*] in the path. The Hebrew שֵׁשִׁיפֹן *shephiphon*, is by

some interpreted *asp*, by others *basilisk*; but Bochart is of opinion that we should keep it *cerastes*. Vide the ARRANGEMENT OF NATURAL HISTORY, FRAGMENTS, vol. ii. and PLATES, No. cxxxii.

CEREMONIES, from the Latin, *ceremonia*, which signifies the *external rites* and manner wherein the ministers of religion should perform their sacred functions. The true worship of God, the essential worship which he requires, is that of the heart and mind;—*worship in spirit and in truth*. Notwithstanding this, ceremonies and external worship make a part, and a necessary and essential part, of religion; considering mankind as united in one holy society, and forming one sacred body. Without this their religious services would be confusion, and their worship would degenerate into superstition, while each followed his own fancy or inclination, to the loss of that union and good understanding which ought to be the soul of society, especially of religious society.

Under the old covenant, God first delivered the great precepts of his law. He prescribed no ceremonies till afterwards; the multitude of external observances was intended to check that inclination which the Hebrews had discovered for idolatry, and to burden them with the yoke of ceremonies (Acts xv. 10.), that they might be induced to desire, with more ardour, the coming of their great deliverer. In the new covenant, few ceremonies are enjoined; they are considered as accessaries only to Christianity; not that this religion, how holy and spiritual soever, could be entirely without them; but they are employed as means only, not as the end; and in condescension to the weakness of the worshippers, who are men, and not angels.

The term ceremony often occurs in the Vulgate of the Old Testament. That translation does not always use the same word to express the Hebrew; and, indeed, the Hebrews have no one word which exactly corresponds to the Latin, *ceremonia*. The words of Moses signify—worship, service, ordinances, statutes, precepts; all of which are sometimes translated *ceremonia*.

It has been questioned whether the ceremonies of the Jews were imitations of those among the Egyptians, or those among the Egyptians were copied from the Jews? The striking conformity between the laws, the observances, and the ceremonies of these two people, has divided the opinions of learned men. Under the first Roman emperors, the Jewish and Egyptian superstitions were commonly confounded, and were equally odious to strangers. Sir John Marsham and Dr. Spencer have attempted to

prove, that Moses, in many things, imitated the Egyptians; and this opinion has had many followers.

Indeed there is great resemblance between certain ceremonies, which were common to both people; while in other particulars there are differences which appear to be even studied. Besides, there seems to have been a very great strangeness reciprocally between the two people; and this, notwithstanding the propensity of the Israelites to imitate the worship of the Egyptians. These so opposite inclinations, must necessarily have produced many laws and ceremonies among the two nations, some entirely opposite, and many absolutely alike.

After all, when we accurately examine the laws and ceremonies of each people, we distinguish certain ceremonies wherein Moses, from condescension to the customs, prejudices, humours, inclinations, and even hardness of the Hebrews' hearts, permitted, or prohibited, certain practices, which were permitted, or prohibited, among the Egyptians; *e. gr.* he might conform to them in the habits and ornaments of the priests, in the choice of some sacrifices, their colour, sex, age, and the manner of offering them: he might borrow something from the forms of their temples, and their altars: many of the judicial laws of the Hebrews, seem to be copied from those of the Egyptians. The reason is obvious; the Israelites, having continued long in Egypt, were first formed into a people there, and were obliged to follow the laws of that nation where they dwelt. Moses, like a prudent and discreet legislator, preserved many profitable, or even indifferent things, to which the people had been long accustomed, suppressing what was contrary to justice, morality, and religion.

Hence so many regulations and ceremonies, the motives of which we are scarcely able to discover; and so many others which seem of no importance. Nevertheless, these were wise and serious as to their design, which was to alienate the Hebrews from the opinions, customs, and superstitions of the Egyptians; and to keep them at such a distance, as might secure them from idolatry, and cure them of their inclination to imitate the worship and abominations which prevailed in Egypt. We do not enter here into a detail of the particular ceremonies, laws, and sacrifices of the Hebrews: but some examples appear in the course of this Work.

ADDITIONAL REMARKS.

[It should be remembered, that the origin of many religious rites, dates before the establishment either of the Egyptian or Jewish polity:

now it was by no means fit that so many of these as were truly patriarchal, should be rejected under the Mosaic dispensation, merely because they had also descended to the Egyptians, and had been, or still were, used by them. Why should Moses, for instance, refuse to adopt the rite of sacrifice, because this rite was common among Heathen nations? was it not ALSO a traditional mode of worship derived from the earliest ages, and the most sacred sources? was it not transmitted to the Hebrews from their ancestors also? was it not practised by all whose memory they venerated? Why should he omit to notice the new moons? such had been the custom—the patriarchal custom—from time immemorial! In short, it should appear that, in fact, God had given to man certain ordinances; and his posterity throughout the world retained more or less of them [*vide* FRAGMENTS, No. CCCXLII.]; so much of them as the Egyptians had retained, though intermingled among others not so authorized, Moses adopted: so far he was the instrument of *reforming* the religious worship of his time: and to these institutions, thus sifted from the chaff of human additions, he added others congenial in their nature, particularly adapted to the temper, circumstances, and future situation of the Jewish people. These additions are truly the Mosaic, and were intended to preserve that people distinct and separate from all others. How well they have answered this purpose, appears not only from the evidences of it in their history, but from what in their present dispersed state they daily offer to our eyes: are they not now a distinct people, still preserved as memorials confirming historic truth, while nations infinitely more powerful, and which long triumphed over them, are extinct—mingled among those who have conquered them, and are no longer nations?—This leads us to reflect, that the design of these rites, was not *merely* to keep the Jews from idolatry, but, that after they were no longer exposed to that temptation, they should be thereby preserved as a standing evidence of the truth of prophecy, of the providence of God displayed toward them, and especially of the verity of Jesus Christ, of his apostles, and of the Christian religion in general; and so they will continue, so long as such testimony continues to be needful.]

CESTIUS GALLUS, a Roman governor of Syria, under whose government the Jews began their rebellion. Florus, the preceding governor, had wearied out their patience by his injuries and cruelties: and was desirous to see them in rebellion and war; knowing, that, were his conduct examined, he could not possibly escape capital

punishment. *Vide* FLORUS. Cestius Gallus, coming to Jerusalem at the passover (A.D. 66.), the Jews made great complaints against Florus: but, as soon as Cestius was returned, Florus again began to oppress them.

While Cestius was at Jerusalem, seeing the province much disposed to revolt, he was desirous of ascertaining the number of Jews who came up to the passover; thereby to inform Nero that this nation was not so contemptible as he thought it to be. He desired the priests to reckon the lambs sacrificed from three to five o'clock in the evening. None but Jews sacrificed any, and none of the Jews ate of them, unless purified. A lamb sometimes served twenty persons, never fewer than ten. The lambs killed, were 255,000; which, allowing ten persons to each, made 2,550,000 persons.

Shortly after the return of Cestius, the Jews took up arms: hearing of this, he advanced with a powerful army towards Palestine: he first sent Cestennius Gallus into Galilee, who reduced it; he then took Lydda and Joppa, and encamped near Gibeon, two leagues from Jerusalem. The Jews neglected the feast of tabernacles then celebrating, and fell upon Cestius with so much impetuosity, that they gave the Roman army a great shock, and almost broke it. Cestius continued three days in this place, encompassed by the Jews, and in danger of great loss, whenever he attempted to move: but Agrippa having sent to the Jews proposals of peace and pardon, on condition they would lay down their arms, a division arose among them; Cestius, taking his opportunity, attacked them, threw them into disorder, and pursued them to Jerusalem.

He remained three days encamped in a place called Scopos [the *look-out*, or sentry-box], nearly a mile from the city, without attacking it, as if he had believed it would surrender without further bloodshed. On the fourth day (October 30), he advanced in order of battle, which so terrified the seditious, that they shut themselves up within the last enclosure of the city, and in the temple; abandoning the rest, which he set fire to: had he then given an assault, he would probably have taken the city, and finished the war: but he was diverted from it by some of his officers, who, as Josephus believes, were corrupted by Florus.

The five following days, he sought for some weak place in the walls which he might force, but found none, the seditious keeping a good guard every where. On the sixth day (November 5) he ordered a vigorous assault on one of the temple gates; which so frightened the seditious, that they were ready to forsake the city;

and the people who desired peace, were disposed to open their gates to the Romans: but Cestius, ignorant of this advantage, suddenly suspended his assault, left the city, and returned to the camp at Scopus. The seditious pursued him, and killed many of his troops.

The next day he left Scopus, for his first camp at Gibeon: but the Jews, attacking him in flank and rear, killed many of his soldiers, and took a great part of his baggage. He halted two days at Gibeon, not knowing on what to resolve: on the third day (November 8), observing that the number of Jews was increasing, he began his march, abandoning his baggage, and killing the beasts of burden, except those which carried the machines and javelins. The Jews pursued but faintly, till they came to a very narrow descent, where they attacked the Romans on all sides. The combat lasted till night: the Romans lost 4,000 foot, and about 400 horse. Night gave the Romans an opportunity of retiring to Bethoron.

But Cestius, seeing himself surrounded by the Jews, broke up in the night, and left 400 men in Bethoron, with orders to get on the platforms of the houses, and to pass the word as sentinels do in the night; the next morning the Jews fell upon these men, cut them to pieces, and pursued Cestius: but he had marched so speedily, that they could not overtake him. He left them his machines, which were afterwards of great use to them, during the siege of Jerusalem. He survived his defeat but a little while: he died the next year, A.D. 67.

CHABALON, or Cabul, כבול, Χοβάλ: *which is bound*; from כבל *cebel*: otherwise, *which grows old, and which decays*; from בלה *balah*.

CHABALON, 1 Kings ix. 19. Hiram, king of Tyre, called the twenty cities which Solomon presented to him, in acknowledgment for his great services in building the temple, the land of Cabul. The LXX. read "He called them from the frontier;" as if they had read *Gabul* instead of *Cabul*. Others think, *Cabul* may signify, "a trifle."

Josephus says, the cities of Cabul were in the neighbourhood of Tyre. Others place them beyond Jordan, in the Decapolis. Grotius is of opinion, that the cities which Pharaoh had conquered from the Philistines, and yielded to Solomon, were among the cities of Cabul. Most commentators are persuaded, that the city of Cabul (Josh. xix. 27.) was one; and, probably, on this occasion, Hiram gave this name to the other cities which Solomon had ceded to him. Cabul was probably the same as Chabalon, or Chabul, which Josephus places near Ptolemais, south of Tyre. *Vide* CABUL.

CHADCHOD; כדוד, *jasper, or precious stone; or a pitcher, or vessel*, Ezek. xvi. 16.

CHÆREAS, Χαίρας: *who rejoices*; Gr. CHÆREAS, brother of Timotheus and Apollonides, governor of Gazara: he and his brothers were killed in a marsh, where, after the taking of Gazara, they had endeavoured to conceal themselves, 2 Macc. x. 32, 37.

[CHAFF, the refuse of winnowed corn. The ungodly are represented as the chaff: a simile most forcible and appropriate. Whatever defence they may afford to the saints, who are the wheat, they are in themselves worthless and inconstant, easily driven about with false doctrines, and will ultimately be driven away by the blast of God's wrath, Psalm i. 4; Matt. iii. 12, &c. False doctrines are called chaff; they are unproductive, and cannot abide the trial of the word and Spirit of God, Jer. xliii. 28.]

[CHALCEDONY, χαλκηδών, a precious stone, in colour like a carbuncle, Rev. xxi. 19. It is said to have derived its name from Chalcedon, a city of Bithynia, opposite to Byzantium. Some have also supposed this to be the stone called נפך, Ex. xxviii. 18, and translated in the English Bible, *emerald*.]

CHALDÆA, כשדים, Χαλδαία: *as demons, or as robbers, or breasts, or fields*, from שד *shed*, or שדר *shaded*, or שדד *shadah*, and the adverb כי *ki, as*.

CHALDÆA, a country in Asia, near the junction of the Tigris and Euphrates, the capital of which was Babylon. *Vide* BABYLON. *Chaldæa* is not in the Hebrew text, but *Chasdim*; whether the Chaldæans derived themselves from Chased, son of Nahor, Abraham's brother, or from any other more ancient. Chaldæa was originally of small extent; but the empire being afterwards very much enlarged, the name is generally taken in a more extensive sense, and includes Babylonia.

CHALDÆANS. This name is taken (1.) for the people of Chaldæa, and the subjects of that empire generally: (2.) for philosophers, naturalists, or sooth-sayers, whose principal employment was the study of mathematics and astrology; by which they pretended to foreknow the destiny of men born under certain constellations. They boasted of having astronomical observations among them for 472,000 years; Cicero says, 470,000; Epigenes, cited in Pliny, says 720,000: but 1903 years is the longest date which has the appearance of truth. *Vide* BABYLON and ASSYRIA. Also FRAGMENTS, No. DCCC.

[CHAM: Egypt; but, whether from the patriarch Ham may be doubted, although the Eng. Tr. has "land of Ham:" it denotes *heat*,

heated, black, or sun-burnt, Psalm cv. 28, 27 ; cvi. 22.

The heathen writers called this country *Chemia*, and the native Copti at this day call it *Chemi*, which appellations certainly have no reference to the patriarch Ham. It should rather be derived from the effect of the sun on the country, or on the natives, rendering them *swarthy* ; of a deep dusky hue : and thus the name *sun-burnt* applies descriptively as well to the country as to its inhabitants ; and aptly characterises both.]

CHAMANIM. Thus the Hebrew calls what the Greeks name *pyraia*, or *pyrateria* ; and Jerom, in Lev. xxvi. 30, has translated *simulachra*, in Isaiah xxvii. 9, *delubra*. *Chamanim* were, according to Rabbi Solomon, idols exposed to the sun, on the tops of houses. Abenezra says, they were portable chapels or temples, in the form of chariots, in honour of the sun.

Pyraia were temples consecrated to the sun, wherein a perpetual fire was kept up. They were built on eminences ; and were large open enclosures, where the sun was worshipped. Herodotus (lib. i.) and Strabo (lib. xv.) speak of them ; and the Guebres, or worshippers of fire in Persia and the Indies, have them at this day. Strabo says, that in his time there were many of these temples in Cappadocia, consecrated to the goddess Anaita, and the god Homanus. Anaita is probably the moon, and Homanus the sun. The word *chamanim* [Eng. Tr. "images"] is derived from *chaman*, which signifies to *warm*, to *burn* [possibly idols of burnt clay]. *Vide* PLATES, No. lxxiv.

CHAMARIM. This word is translated, *priests of the idols*, or *priests clothed in black*, because *chamar* signifies *blackness*. Jerom, in 2 Kings xxiii. 5, renders *aruspices* : in Hosea x. 5, and Zephaniah i. 4, *aditui*, wardens of the temple. The best commentators understand by this word the priests of false gods, in particular the worshippers of fire, because they were, it is said, dressed in black : we find among the priests of Isis those called *melanephori*, i. e. *wearers of black*. But we know not, whether this was by reason of their dressing wholly in black, or because they wore a certain *black shining veil* in the processions of this goddess. *Camar*, in Arabic, signifies the moon : Isis is the same deity. Grotius thinks the Roman priests called *camilli*, came from the Hebrew, *chamarim*. Those among the Heathen who sacrificed to the infernal gods, were dressed in black :

Vidi egomet nigra succinctam vadere palla
Canidiam pedibus nudis, passoque capillo.
Horat. lib. i. Satyr. 8. ver. 23.

CHAMELEON, חָמָל, קמאלעון, from *חמל*, *the ground*, and *לעון*, *a lion* ; as if it were a creeping lion. The Hebrew חָמָל, some say, may signify *a toad*. *Vide infra*.

CHAMELEON. Moses forbids the Hebrews to eat the flesh of this creature, it being unclean, Levit. xi. 30. The chameleon is a kind of lizard. It has four feet ; on each foot three claws. Its tail is long and flattish, whereby it holds to the branches of trees, &c. Its nose is long, but obtuse : its back sharp, its skin plated, and jagged like a saw from the neck to the last joint of the tail ; on its head is a crest like a comb. It has no length of neck.

Some have asserted that the chameleon lives only on air ; for which reason, Tertullian calls it a living skin : but, in fact, it feeds on flies, and other insects ; these it catches with its tongue, which is very long, round, and knobbed at the end ; it is hollow, and open, having a kind of spike, which the creature darts (and retracts instantly) on its prey, which stick upon it as upon glue. It assumes the colour of many things which are around it ; becoming whitish when placed on any thing white, and brownish when placed on any thing brown. Its natural colour, when at rest and in the shade, is blueish grey ; but some of the smaller kinds are yellow, others are green. When exposed to the sun, this grey changes into a darker grey, inclining to a dun colour ; and parts which have little light on them, assume different hues, which form spots. Sometimes it seems to be speckled with dark spots, inclining to green ; if put on to a black hat it appears violet colour ; but it does not assume the colour of every stuff which covers it ; and usually it changes colour only in parts.

We question whether the Hebrew חֶכֶךְ *hec-coch* be truly a chameleon ; [perhaps, the chameleon may be described by the last words of the verse, הַרְתַּנְשֶׁמֶת, *he tenshemet*, rendered, in our translation, the mole ; but, by its place, and its associates, should be some kind of lizard.] Bochart is of opinion, that *hec-coch* signifies a large lizard, found in Arabia, which attacks serpents in their holes, and kills them. The Arabians call it *ahuarlo*. *Vide* the NATURAL HISTORY ARRANGEMENT, FRAGMENTS, vol. ii. *ad fin*.

[**CHAMOIS.** Our translators have evidently erred in inserting the Chamois in Deut. xiv. 5. The Hebrew word is *zamor*, which the LXX. render "cameleopardalis ;" this is adopted by the Vulgate and the Arabic, the latter rendering "ziraife." The ziraife, or giraffe, however, being a native of the torrid zone, and of southern Africa, it is equally unlikely that it should be abundant in Judaea, and be used as an article of food, as that the chamois which inhabits the

chilly regions of mountains only, and seeks their most retired heights, to shelter it from the warmth of summer, preferring those cool retreats where snow and ice prevail, should be known among the population of Israel. We must yet wait for authorities to justify a conclusive opinion on this animal. We think the class of antelopes bids fairest to contain it.]

CHAOS: this term expresses that **CONFUSION** which overspread matter when newly produced, before God, by his almighty word, had put it into its subsequent order and condition. Moses uses the terms *tohu* and *bohū* (חֵלֶם בְּרוֹן) to express this *chaos*, which the LXX. translate ἄσπετος καὶ ἀκαταστάτος, *invisible*—[rather, *unightly*] and *disorderly*; Symmachus, *a mass without motion, and in disorder*; Aquila and Theodotion, *a void and nothing*. Ovid well describes the chaos as,

———Rudis indigestaque moles,
Nec quidquam nisi pondus iners, congestaque eodem
Non bene junctarum discordia semina rerum.
Metam. lib. i.

CHARACA, Εἰς χάρακα: *covering, coat, or cloak*: from כֶּרֶק *kerēc*: in Greek, *a valley*.

[**CHARACA**, a city of Gad, whence Judas Maccabeus drove Timotheus, 2 Macc. xii. 17.]

CHARIOTS of War. Scripture speaks of two sorts of chariots, one for princes and generals to ride in, the other to break the enemy's battalions, by rushing in among them, being armed with iron, which made terrible havoc. The most ancient chariots of war we find mentioned, are Pharaoh's, which were overthrown in the Red Sea, Exod. xiv. 7. The Canaanites, whom Joshua engaged at the waters of Merom, had horsemen, and a multitude of chariots, Josh. xi. 4. Sisera, general of Jabin, king of Hazor, had 900 chariots of iron. Judah could not get possession of the lands belonging to their lot, because the ancient inhabitants of the country were strong in chariots of iron, Judg. i. 19. The Philistines, in their war against Saul, had 30,000 chariots, and 6000 horsemen, 1 Sam. xiii. 5. David having taken 1000 chariots of war from Hadadezer, king of Assyria, hamstringed the horses, and burned 900 chariots, reserving only 100, 2 Sam. viii. 4.

It does not appear that the kings of the Hebrews used chariots in war. Solomon had a considerable number, but we do not know of any military expedition wherein they were employed, 1 Kings x. 26. As Judæa was a mountainous country, chariots were of no use. In 2 Maccabees xiii. 2, there is mention of chariots armed with scythes, which the king of Syria led against Judæa.

CHEBAR, or Chobar: *force, strength*: other-

wise, *as the son*; from בֶּרֶךְ, *a son*; or, *as pure*, or *as what*; from בָּרַר *burar*, and the adverb כֵּן *ke, as*.

CHEBAR, a river of Assyria, which falls into the Euphrates, in the upper part of Mesopotamia, Ezek. i. 1.

[As this is the name of a river, it is probably derived from some character of that river: hence some think it denotes *full, strong*; perhaps, very violent, "*full stream*." Vide Fuller's Miscel. Sac. lib. iv. c. 2.]

CHEDORLAOMER, כְּדֹרְלֶאֱמֶר, Χεδωρλαομερ: *as a generation of servitude*; from the adverb כֵּן *ke, as*, דֹּר *dor, a generation*, and עֹמֶר *amar, burden, servitude*: otherwise, *the roundness of the sheaf*; from כִּדּוֹר *kidor, a ball, or sphere*, and עֹמֶר *omar, a sheaf*.

CHEDORLAOMER, king of the Elymæans, or Elamites, i. e. either the Persians, or a people bordering on them, was one of four kings who confederated against the five kings of the Pentapolis of Sodom, who had revolted from his power, A. M. 2092; ante A. D. 1912.

The four confederate kings marched towards Canaan; and, in their progress attacked the countries beyond Jordan; that, by overwhelming the nations bordering on Sodom and Gomorrah, these cities, having no assistance to expect, might not be able to escape their vengeance. Vide the course of these invaders marked on the MAP of CANAAN, adapted to the book of GENESIS; PLATES, No. cxciv.

The five revolted kings took the field with their army; but were put to flight, leaving their cities to the pillage of the conquerors; who, loaded with spoil and captives, returned by the way of Damascus; but they were overtaken by Abraham, and he recovered Lot, with much of the people belonging to the kings of the Valley, now the Dead Sea.

CHELAL, כֵּלֶל, Καλήλ: *completion, or the whole*: otherwise, *as a night*; from לַיִל *lail, night*, and the adverb כֵּן *ke, as*: according to the Syriac, *a crown*: otherwise, *perfect crown*.

CHELAL, an Israelite, who returned from Babylon, and put away his foreign wife, Ezra x. 30.

CELLUH, כִּלְוִהוּ, Χολκία: *all himself*: or, *his perfection, his destruction, his hindrance*; from כִּלְוִהוּ, or כָּלָה *cala*, and וְ *his*.

CELLUH, an Israelite who put away his strange wife on the return from Babylon, Ezra x. 35.

CHELMON, Κημωνδς: *preparative, or casting up an army*; from חַיִל *chail, army, or provision*, and מְנַחֵם *manah, to prepare, to number*: otherwise, *his dream*; from כָּלָם *calam, to dream*.

CHELMON, a city opposite to Esdraelou;

near to which part of Holofernes's army encamped before he besieged Bethulia. Perhaps the *Salmon* of Psalm lxviii. 14; Judg. ix. 48; or *Cedmon*, or *Belmon*, or *Cyamon*, as the Greek of Judith vii. 3; or *Cammon*, noticed by Eusebius, seven miles from Legio, north.

CHELUB, כֶּלֶב: *dog*, or *basket*; from כֶּלֶב *keleb*, or *Caleb*.

CHELUB, father of Ezri, 1 Chron. xxvii. 26.

CHELUBAI, כְּלֻבַּי, Καλωβι: from *Caleb*, or *keleb*.

CHELUBAI, son of Hezron, 1 Chron. ii. 9.

CHEMOSH, or Chamos, כְּמוֹשׁ: *as handling*, or *stroking*, or *as withdrawing*, or *taking away*, from כֶּ *ke*, *as*, and מוֹשׁ *mush*, *to withdraw*.

CHEMOSH, an idol of the Moabites (Numb. xxi. 29.): from a root which in Arabic signifies *to hasten*. For which reason many believe Chamos to be the sun, whose precipitate course might well procure it the name of *swift*. Others confound Chamos with Ammon:

Quamvis Ethiopum populis, Arabumque beatiss
Gentibus, atque Indis unus sit Jupiter Ammon.
Lucan. Pharsal. lib. ix.

Macrobius shows, that Ammon was the sun, and that his horns denoted his rays. We are of opinion, that the god Homanus, and Apollo Chomeus, mentioned by Strabo (lib. xv.), and Ammianus Marcellinus (lib. xxii.), were probably the same as Chamos, or the sun. These deities were worshipped in many parts of the East. Some, from the resemblance of the Hebrew *Chamos*, with the Greek *Comos*, believed *Chamos* might signify *Bacchus*. Jerom, and others, take Chamos and Peor for the same divinity: but Baal-Peor was Tammuz, or Adonis.

They who derive *Chamos* from the Hebrew כָּמוֹס *camos*, *to hide*, suppose it signifies the hidden god, or Pluto; in this sense it might be Tammuz, or Adonis; but the name of the god Chamos, is never written in this manner in Scripture.

CHENAANAH, כְּנַעֲנָה, vide CANAAN.

I. CHENAANAH, fourth son of Bilhan, 1 Chron. vii. 10.

II. CHENAANAH, father of the false prophet Zedekiah, 1 Kings xxii. 11.

CHENANI, כְּנִי: *my preparation*; from כֶּן *ken*, *preparation*; otherwise, *a base*; from כֶּן *ken*, and the pronoun *i*, *my*.

CHENANI, a Levite, Neh. ix. 4.

CHENANIAH, כְּנַעֲנִיָּה: *preparation*, or *disposition*, or *strength*, or *rectitude of the Lord*; from כֶּן *ken*, or כֶּן *ken*, and יָהּ *jah*, *the Lord*.

CHENANIAH, a master of the temple music. He conducted the music at the removal of the ark from Obed-edom, 1 Chron. xv. 22.

CHEPHIRAH, כְּפִירָה: *little lioness*, *precipitation*, *hardened*, *village*; from כָּפַר *caphar*.

I. CHEPHIRAH, a city of the Gibeonites, given to Benjamin, Josh. ix. 17; xviii. 26. It appears to have been a village of the Hivites, and to have retained its name, to whatever size it might afterwards have attained.

II. CHEPHIRAH, son of Kirjath-arim, Ezra ii. 25.

CHERAN, כֶּרֶן: *as singing*, or *as crying*, from רָנָן *ranan*, *crying*; or *singing*; and the adverb כֶּ *ke*, *as*: otherwise, *their lamb*, from כָּר *car*, *a lamb*: otherwise, *their knowledge*.

CHERAN, youngest son of Dishon, son of Seir, the Horite, Gen. xxxvi. 26.

CHEREM, חֶרֶם: *anathema*. The Hebrews distinguish three sorts of excommunication: first, נִדְּוִי *niddui*, *separation*, the lesser excommunication; secondly, חֶרֶם *cherem*, the greater excommunication, or *anathema*; thirdly, שְׁמַתָּה *shammathah*, which incurs the death of the party. Cherem deprives the excommunicated person of most of the advantages of civil society. He can maintain no commerce; he can neither buy nor sell, except such things as are absolutely necessary to life; he can neither resort to the schools, nor enter the synagogue. No one may eat or drink with him. The sentence of cherem was to be pronounced by ten persons, or at least in the presence and with the acquiescence of ten persons; but the excommunicated person might be absolved by three judges, or even by one, if he were a doctor of the law. Vide Bartolocci, Bibl. Rabbin. t. c. n. iii. Selden, d. Synedrion, lib. i. Basnage, Hist. of Jews, tom. v. lib. vii. chap. xx. Edit. Paris, &c.

Cherem and *shammathah*, in the ancient signification of the words, implied a *sentence of death*, and total destruction, to be inflicted either by the people, when victorious, or by a decree of the senate. God ordains that he who sacrifices to strange gods, shall be cherem, punished with death; or, as the Spanish Jews have translated it,—*sera desiroido*; shall be destroyed. Histoire des Juifs, lib. vi. chap. 21. Vide ANATHEMA, and EXCOMMUNICATION.

CHERETHIM, כְּרֶתִי, Χερεθι: *who cuts*, *who tears away* and *exterminates*; from כָּרַת *carath*.

CHERETHIM, or Cretim. These terms denote the Philistines; so we read, "I will stretch out mine hand upon the Philistines, and will cut off the Cherethim, and destroy the remnant of the sea-coast," Ezek. xxv. 16. And Zephaniah, exclaiming against the Philistines, says, "Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites," chap. ii. 5. It is also said, 1 Sam. xxx. 14, that the Amalekites made an invasion on the south of the Cherethites,

that is, of the Philistines. It has been a question, from whence the Philistines, or Cherethites, came? Scripture says, from the isle of Caphtor (Jer. xlvii. 4; Amos ix. 7.), which we have supposed was the isle of Crete. The LXX. translate *Cherethim*, *Cretenses*, and *Chereth, Crete*. Others bring them from Cappadocia. Vide CAPHTOR.

[The Philistines appear to be called by this name, in 1 Sam. xxx. 14; Ezek. xxv. 16; Zeph. ii. 5, the reasons of which the reader may see under the articles CAPHTOR and PHILISTINE. We may add, that all the versions agree in this, and that they uniformly understand Cretans by this name. But whether these were properly natives of the island of Crete, in the Mediterranean, or whether they were some branch of the Caphtorim, named Ciratas, or Cretes, may exercise the opinions of the ingenious. Perhaps both ideas are true; the Cretans being a colony from a part of Egypt, which itself was colonized from the original Caphtor, by a detachment of Cretes.

It appears from the passages cited, that the Cherethites inhabited the same district as the Philistines; that they were a remnant, separated by a considerable interval, from their original country; and, that their situation led them to form connections in the islands of the Mediterranean, to which they had uninterrupted access by sea. Vide CRETE.

We must, however, intreat the reader to observe, that "the Pallis remaining in India, have different names: those in the mountains north-east of Benares, are called in Sanscrit *Ciratas*:" so that it is by no means impossible that certain families of the tribe of *Ciratas* had accompanied the Pallis (Philistines) originally, and still retained this appellation; whence they were called in Hebrew *Ceritim*, or *Cherithites*.

David, and some of his successors, had guards called Cherethites and Pelethites, 2 Sam. viii. 18.

It appears that the office of these Cherethites was of the same nature as that of the Capigis, among the Turks and other Orientals; who are bearers of the sultan's orders for punishing any one, by decapitation, or otherwise; an office which is very honourable in the East, though considered as degrading among us. It appears, that Herod made use of such a one in beheading John the Baptist; as the agent sent, was not an ordinary soldier of the king's guard, but a person whose official duty it was to execute that particular command: accordingly, Ephraim the Syrian renders *chiefs* and *soldiers*, for *Cherethites* and *Pelethites*. The guards of David, it is thought, were so named from a place called *Cereth*, or *Crete*; but where that place was situated, it is difficult to determine. Many sug-

gestions have been proposed, but with little success. Of a like nature, probably, were the "*foot-men*" of Saul, 1 Sam. xxii. 17.]

CHERITH, כְּרִית, *Kaphth*: incision; from כָּרַת *carath*, to cut, to pierce, to exterminate.

[Simon renders "dried up," exsiccated, "so called, because it was dried up in summer;" which is not far from the idea above; but, if that learned writer had considered that Elijah was sent to this brook as to the place where he might meet with water, when all other waters had failed, he would have seen the absolute contradiction to this character implied in his derivation of the name. We therefore prefer the idea of *short*, soon terminated, the brook which has but a little way to run, before it issues in a river, perhaps in the Jordan. It probably rose in some hill, or dropped from some cleft of a rock, near the river, into which, without much winding, it speedily fell. This agrees with the notion of a colony of ravens (or rather rooks), being settled in the neighbourhood; and with the absolute privacy which such a sequestered spot was likely to afford.]

CHERITH, a brook beyond Jordan, which falls into that river, below Bethsan, 1 Kings xvii. 3. Vide ELIJAH.

CHERUB, כְּרֻב, in the Chaldee, this word signifies, as a child; from the adverb כֵּן *ke*, as, and רַבִּיא *rabia*, a young man, a child: otherwise, as multiplying, or as combating; from רַבָּב *rabab*: or abundance, or multitude of knowledge; from רַב *rab*, a multitude, and נָכַר *nacar*, to know: otherwise, in Hebrew, רַבָּה *rabah* signifies to grow great, to nourish, to bring up; in Syriac, to labour.

I. CHERUB, an Israelite, who returned from Babylon, but was unable to prove his genealogy, Ezra ii. 59.

II. CHERUB, Cherubim, כְּרֻבִים. This term in Hebrew, is sometimes taken for a calf, or an ox. Ezekiel (i. 10.) mentions *the face of a cherub*, as synonymous with *the face of an ox*. The word *cherub*, in Syriac and Chaldee, signifies, to till, or plough, which is the work of oxen. *Cherub* also signifies, strong and powerful; possessing, as it were, the strength of an ox. Grotius says, the cherubim were figures like a calf. Bochart thinks they were nearly the figure of an ox; and Spencer thinks the same. Josephus says, the cherubim were extraordinary creatures, of a figure unknown to mankind. Clemens of Alexandria believes, that the Egyptians imitated the cherubim of the Hebrews in their sphynxes and hieroglyphical animals.

The descriptions which Scripture gives of cherubim differ; but all agree in representing a figure, composed of various creatures: a man, an ox, an eagle, and a lion. Such were the

cherubim described by Ezekiel i. 5, et seq. x. 2. Solomon's must have been nearly the same, 1 Kings vi. 23. Neither those of Exod. xxv. 18—20, nor those of Gen. iii. 14, are clearly described. Ezekiel (xxviii. 14.) compares the king of Tyre to "the cherub that covered the ark of the covenant upon the holy mountain;"—glittering with gold and glory. The two cherubim covering the mercy-seat, had their wings extended on both sides, and their faces turned towards the mercy-seat. *Vide* CALF, and FRAGMENTS, Nos. CLII. and CCLXXXIII.

CHESALON, כֶּסֶלֹן: *confidence, temerity, sides*; from כֶּסֶל *kesel*: otherwise, *throne of his habitation*; from כִּסֵּא *kissa*, a throne, and לֶן *lan*, or *lon*.

[*Strong dependence, or hope*; of the parents, say some. This city is thought to be otherwise called *Har-jearim*. Possibly, the "aun of confidence," or dependence; i. e. in whom confidence is placed: or who confidently expected deliverance.]

CHESALON, a city of Judah, Josh. xv. 10.

CHESD, כֶּשֶׁד, *as a demon*; from the adverb כֵּן *ke*, *as*, and שֶׁד *shed*, a demon; otherwise, *as a destroyer: as a breast or nipple*, from שֶׁד *shad*, or שֶׁדֶד *shadad*: otherwise, *as a field*; from שֶׁדֶד *shadch*.

CHESED, father of the Casedim, or Chasdim. Thus the Hebrews call the Chaldaeans. Chesed was son of Nahor and Milcah, Gen. xxii. 22. But there is great probability, that the Chasdim, or Chaldaeans, came from some other Chesed.

CHESIL, כֶּסֶלִי, Βαυλ: *Orion, a star*; otherwise, *folly*: otherwise, *the sides, or flanks*; from כֶּסֶל *casal*.

I. CHESIL, a city of Judah, Josh. xv. 30. Eusebius calls it Xil; and places it in the south of Judah.

[II. CHESIL, a constellation. *Vide* ORION.]

[CHESNUT-TREE, עֵרְמוֹן, Gen. xxx. 37: Ezek. xxxi. 8. In these places the LXX. and Jerom translate, "plane-tree;" and most of the modern interpreters follow their authority. The Hebrew is derived from a root which signifies *nakedness*; and it is often observed of the plane-tree, that the bark peels off from the trunk, leaving it *naked*.]

CHESULLOTH, or Chesulloth-Tabor, כֶּסֶלֹת-חֶבֶר, Ἀχαιελοθ: *rashness of the navel*; from כֶּסֶל *kesel*: otherwise, *the sides of Tabor*.

CHESULLOTH, or Chesulloth-Tabor, a city on the side of mount Tabor, Josh. xix. 18. Eusebius and Jerom call it *Casalus*, or *Eralus*, and place it ten miles from Diocæsarea, east.

[The "confidence (being strongly walled) of Tabor." This town is called Tabor only, in verse 22. There is at this day, a village called by the Arabs Tabor, at the foot of the mountain

of that name, as appears by Della Valle, Part I. Epist. 13. Mocquet calls it Thebora; *Vide* also Neitzschitzius, p. 233. It is, however, probable, that this was a fortification higher up the mountain, perhaps on the top of it; whence it might be called the *confidence* of Tabor: but some think the words may be taken in the sense of bowels, or internal parts, or middle parts of Mount Tabor. *Vide* TABOR. Possibly, *Aznath* may mean the *palisadoes*; *Chesulloth* the interior of those defences, *q. the rampart of Tabor*.]

CHEZIB, Gen. xxxviii. 5. Instead of "Judah's wife ceased to have children, after the birth of Shelah," the Hebrew reads, "she was at Chesib when she bare him." Chezib is the name of a place, Josh. xv. 44; and Micah i. 14. Eng. Trans. Achzib. Chesib was a desert place, near Adullam, in Eusebius's time.

CHIDON, כִּידוֹן: *a lance, dart, misfortune*: otherwise, *as judging*; from the adverb כֵּן *ke*, *as*, and דוּן *dun*, to judge.

[If this name, *Chidon*, imports a great misfortune, then it may well be explained by *Nachon*, which is rendered a *crush*, or *crushed*, from the death of Uzza: but, if these names belonged to this place anciently, and that given in consequence of the death of Uzza was simply *Perez Uzza*, "the breach of Uzza," then we may derive these former appellations from other principles. Possibly *Chidon* may denote the "faillen aun," and *Nachon* the "smitten aun:" under which derivation the import of these words is sufficiently similar.]

CHIDON. The threshing-floor of Chidon, where Uzzah was suddenly struck dead, 1 Chron. xiii. 9. In 2 Sam. vi. 6, this threshing-floor is called "the threshing-floor of Nachon." We do not know whether the names of Nachon and Chidon are the names of men, or of places. [But if *nachon* may signify *prepared—the floor prepared*—then this floor might have belonged to Chidon as its owner. *Vide* NACHON, and UZZAH.]

CHILD. The descendants of a man, how remote soever, are called his sons, or children: as, the children of Edom, of Moab, of Israel. In Scripture, disciples are often called children, or sons. Solomon, in his proverbs, thus addresses his disciple: "Hear, my son." The children of the devil, the sons of Belial, are those who follow the maxims of the world and the devil. The expression, "children of the wedding," "children of light," "children of darkness," signifies, those invited to the wedding,—those who follow light,—those who remain in darkness; as the children of the kingdom describes those who belong to the kingdom.

Persons who are almost at the age of maturity
S B

city are called children; so Joseph is called [a child, or LAD], though he was at least sixteen. Isaac was above twenty when Abraham gave him this appellation. Benjamin, above thirty, is so called. The Hebrews, as well as the Greeks and Latins, called their servants and slaves, *children*: as we often say, *my lads*, though addressing men. Men of full age are often named children: "the child shall die a hundred years old:" there shall be no more untimely deaths, Isaiah lxxv. 20. *Vide YOUTH*.

CHILDREN (Sons) of God. By this name the holy angels are sometimes described: "Now there was a day when the sons of God came to present themselves before the Lord," Job. i. 6; ii. 1: and Psalm lxxxix. 6, "Who among the sons of the mighty can be likened unto the Lord?" Good men, in opposition to wicked men, are likewise thus called; as the family of Seth, in opposition to the descendants of Cain, "The sons of God saw the daughters of men," Gen. vi. 2.

Judges, magistrates, and priests, are likewise termed children of God: "I said, ye are gods, and all of you are children of the Most High" (Psalm lxxxii. 6): he speaks to judges, to supreme magistrates. To the priests he says, "Give unto the Lord, O ye children of the Mighty, give unto the Lord glory and strength," Psalm xxix. 1. This is in distinction from the sons of men, from men in general.

Israelites are called sons of God, in opposition to the Gentiles, Hosea i. 10; *vide* John xi. 52. Sometimes the elect, the blessed, have this name given them: "How is he numbered among the children of God, and his lot is among the saints!" Wisd. v. 5.

In the New Testament, believers are called children of God, by virtue of their adoption: "To them gave he power—honour—dignity—[we had almost said A PATENT] to become the sons of God," John i. 12. St. Paul, in several places, extols the advantages of being adopted sons of God," Rom. viii. 14; Gal. iii. 26.

Children (Sons) of Men. This name is given to the family of Cain, before the Deluge; particularly to the giants, violent men, who had corrupted their ways. Afterwards, the impious and wicked Israelites are so called: "O ye sons of men, how long will ye love vanity?" Psalm iv. 2. "The sons of men, whose teeth are spears and arrows," lvii. 4. But, very often, by the sons of men, mankind at large are understood: "What is man, that thou art mindful of him; or the son of man, that thou visitest him?" viii. 4. And, "His eyelids try the children of men," xi. 4.

Children (Sons) of Belial, sons of refractoriness, *vide* BELIAL.

Children sacrificed to Moloch, *vide* MOLOCH.

CHILEAB, כִּלְעָב: *totality of the father*; from כָּלָא *kela*, the whole, to gather together, and אב *ab*, a father: otherwise, *consummation*, or *perfection of the father*; from כָּלָא or כָּלָה *cala*, to consume, or press.

CHILEAB, son of David and Abigail, 2 Sam. iii. 3.

CHILION, כִּלְיִן: *finished, complete, perfect*; from כָּלָה *chalah*, to finish, or from כֶּלֶא *chela*, the whole.

CHILION, son of Elimelech and Naomi, of Bethlehem, in Judah, who, during a famine, retired with his father and his mother from the land of Israel into the land of Moab, where he married a Moabite woman, named Orpah; and where he died, Ruth i.

CHILMAD, כִּלְמַד: *as teaching, or learning*; from the adverb כֵּן *ke*, as, and לָמַד *lamed*, to teach: otherwise, *all measuring*; from כָּל *col*, all, and מָדַד *madad*, to measure, or to cover. This is the name of a city of Asia, whose true etymology cannot be had from the Hebrew.

[Simon renders, "the division, or wall, of Media." We have in countries adjacent to Media, repeated mention of walls, extending from mountain to mountain, and closing the way against the approach of enemies; such is that called "Alexander's wall," said to be not far from Derbent; another instance is the great wall of China. We have in our own country the remains of two walls built by the Romans, when in Britain; and from them several places are named, as "Wall's-end," &c.]

CHIMHAM, כִּמְחָם, Ἀχμαμ: *as they*; from the adverb כֵּן *ke*, and the pronoun הֵם *hem*, they: otherwise, *as a trouble*; from חָמָה *hamah*, trouble.

I. CHIMHAM, son of Barzillai, the Gileadite. He followed David to Jerusalem, after the war with Absalom; and David enriched him, in consideration of his father Barzillai, whose generous assistance he had experienced, 2 Sam. xix. 37, 38.

II. CHIMHAM, a place near Bethlehem, Jer. xli. 17.

CHISLON, כִּסְלֹן: *confidence*, or *rashness*, or *flanks*; from כֶּסֶל *kesel*: otherwise, *the throne of his dwelling*; from כִּסֵּא *kissa*, throne, and לֹן *lun*.

CHISLON, the father of Elidad, of the tribe of Benjamin; one deputed to allot the land of Canaan, Numb. xxxiv. 21.

[**CHITTIM**, *bruiser*, or *bruise of the sea*, or *diadem*, or *gold*, or *a tincture*: otherwise, from the Syriac, and Hebrew, *the gathering heaps of the sea*, Gen. x. 4; 1 Chron. i. 7. Perhaps this may be the best taken simply, as implying BRA-

VOES : persons threatening, or in the habit of giving bruises, blows, and thumps.]

CHITTIM. Isaiah, speaking of the destruction of Tyre, by Nebuchadnezzar, says, "Howl, ye ships of Tarshish, for it is laid waste; it is revealed from the land of Chittim," Isa. xxiii. 1. If Chittim signify Macedonia, how is it said, that the destruction of Tyre, occasioned by Nebuchadnezzar, should come from Chittim? Might not this passage be more properly interpreted, as relating to the destruction of this city by Alexander the Great? Basnage, by Chittim, understands the Cuthæans, inhabitants of the Suziana, near Babylon, who marched under Nebuchadnezzar, and assisted at the siege of Tyre. But in what place of Scripture are the Cuthæans named Chittim? Bochart supposes the Romans to be meant by Chittim; but the Romans were not concerned in that siege of Tyre, which is here mentioned by Isaiah.

We are of opinion, that in this place, as elsewhere, the Macedonians are intended by the word Chittim; and we translate the Hebrew of Isaiah thus: "Howl, ye ships of Tarshish, because Tyre is destroyed within; it is open on the side where people enter who come from Chittim." They came from Macedonia to Tyre by sea. The city was thought impregnable on this side, being built on a rock surrounded by the sea. Notwithstanding, the prophet foretels, that, being exposed, it would be taken and laid waste on this side; moreover, that it should be ravaged *from within*, by its own inhabitants: division would arise among the citizens, or the soldiers who were appointed to defend it, Isaiah xxiii. 1, et seq. *Vide* MACEDONIA, and MEDIA.

Isaiah adds (verse 12.): "Thou daughter of Zidon, arise, pass over to Chittim, there, also, shalt thou have no rest." Seek for refuge in Macedonia, in a remote and maritime country; yet, even thither, God will pursue you; his hand will not suffer you to rest.

Jeremiah (ii. 10.) reproaching the Israelites with inconstancy in religion, says, "Pass over the isles of Chittim, and see; and send unto Kedar and consider diligently, and see if there be such a thing: hath a nation changed their gods, which yet are no gods?" The prophet speaks of the isles of Chittim, of the country of Macedonia, under the name of an island, after the manner of the Hebrews, who give this name to peninsulas and maritime countries.

[We do not see sufficient reason for restraining the word Chittim to Macedonia, which was not particularly a maritime country: why not include all Greece? at least the islands of the Archipelago, and perhaps up the Bosphorus, from whence vessels might navigate to Tyre, as

they do now to Egypt, and other places. The Greek colonies, scattered about the Mediterranean, might also be included; consequently, Sicily, Sardinia, and much of Italy. *Vide* the MAPS of the Settlements of the Nations, among the PLATES.]

[It is proper that we should examine more than one place, or region of this name, as we find that the description given of one, in Scripture, will not always suit what is requisite in behalf of the other.

1. Chittim mentioned by Moses, Numbers xxiv. 24.

2. Chittim mentioned by Daniel, xi. 30.

3. Cutha near Sidon, 2 Kings xvii. 24.

4. Chethim in the isle of Cyprus: from whence, says Josephus, the Hebrews called all islands Chethim, though he restrains that title, principally, to a city called (Cilius) *Kitios*: now Lamica.

In Ezek. xxvii. 6, some of the Arabs translate the word *cheteim* "the isles of India:" the Chaldee, "the province of Apulia;" meaning the region of Elephants, and probably intending Pul in Egypt. The Syriac version reads Chethoje, which has some resemblance to Cataya: by which we are directed towards India.

Cutha, 2 Kings xvii. 24, is written at full length Cuthah, therefore is not any Chittim of which we are in search.

A district near Sidon is called Cutha, and for what is rendered, 1 Chron. i. 13, "Canaan begat Sidon," the Chaldee has "Canaan begat Chuthanium, who built Sidon, and was the first-born of Canaan." Michaelis also mentions an Arab emir, who acknowledged the existence of a town named Cuthim, about three miles from Sidon. The inhabitants of Shechem also, in Alexander's time, and in that of Antiochus Epiphanes, called themselves Sidonians, yet these are the Cuthæans imported by Tiglath Pileser, as above referred to.

Zechariah (xiv. 21.) says, "there shall be no more Canaanites in the house of the Lord." Who can these Canaanites be? might they be some remains of ancient Canaanitish families, as of Araunah (2 Sam. xxiv. 23), for instance, who still retained both property and influence in their original possessions? At the time of Zechariah, long after the expulsion of that people by Joshua, could any remain, whose appearance in the house of the Lord, was a circumstance of ordinary recurrence?]

[CHIOS, *an opening*. An island in the Archipelago, between Lesbos and Samos, on the coast of Asia Minor, now called Scio. Paul passed this way as he sailed southward from Mitylene to Samos, Acts xx. 15. This name, in the Syriac language, denotes the gum called

mastic; and many describe this island as the place of its growth. But *Chios* is said to be named *Coar*, after the nymph *Chione*.]

CHIUN, or *Chevan*. This word occurs in the Hebrew of Amos v. 26, which is cited Acts vii. 43: "Ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them." The import of the Hebrew is, "Ye have borne the tabernacle of your kings, and the pedestal (the *Chiun*) of your images, the star of your gods, which ye made to yourselves." The LXX. perhaps, read *Repham*, or *Revan*, instead of *Chiun*, or *Chevan*, and took the pedestal for a god. [Those who have noticed the Lingam of India, will know why the pedestal was considered as a deity: that is, the pedestal, the disk, and the erect column, were each of them considered as forming part of the image. This is, perhaps, the oldest hint at the worship of this Indian idol: and, possibly, the *Chiun* of the Hebrews, pronounced *Chiven*, is no other than the "Quiven-Lingam" of Hindoo Idolatry. Vide BAAL PEOR.] Others think, that three deities are named here, Moloch, Chiun, and Remphan. Others, that the three names mean only one god; that is, Saturn, and his planet. Salmassius and Kircher assert, that *Kuon* is Saturn, and that his star is called *Keiran* among the Persians and Arabians, and that Remphan, or Rephan, signified the same among the Egyptians. They add, that the LXX. writing in Egypt, changed the word Chiun into Remphan, because it had the same signification. Vide REMPHAN. Basnage (Jewish Antiquities, tom. ii. p. 576.) concludes, that Moloch was the sun, and Chion, or Chiun, and Rephan, the moon. [They were, like the Lingam, allusions to the great progenitor of mankind.] Vide FRAGMENTS, Nos. CVIII. CCLXXXII.

CHLOE, *Κλοή*: *green herb*; a Greek word.

CHLOE, a Christian woman of Corinth, who gave St. Paul notice of the divisions at Corinth, by some of her family, 1 Cor. i. 11.

CHORAZIN, *Κοραζίν*: *the secret*, or *here is a mystery*; from *ῥαζ*, *secret*, *mystery*, and the adverb *ῥα*, *as*.

[**CHORAZIN**, a town in Galilee, near Capernaum, not far distant from Bethsaida, and consequently on the western shore of the sea of Galilee. It is upbraided by Christ for its impudence, Matt. xi. 21; Luke x. 13.

CHOZIBA, a town in Judah, 1 Chron. iv. 22: probably the Caseb, Casbi, or Achzib, of Josh. xv. 44; Micah i. 14.

CHOSEN. Vide PREDESTINATION.

CHRIST, a title of office; from the Greek *Christos*, *anointed*; answering to the Hebrew *Messiah*. Vide JESUS, and MESSIAH.

CHRISTIAN, the title given to those who believed Jesus to be the Messiah, at Antioch, Acts xi. 26. They generally called themselves brethren, faithful, saints, believers. They were named by the Gentiles, Nazarenes and Galileans. It has been the opinion of several, that Christian was originally derived from the Greek *Chrestos*, good, useful; and Suetonius says, Claudius expelled the Jews from Rome, because they were continually quarrelling concerning Chrestus. Vide I. CLAUDIUS. Christ, says Lactantius (de vera Sapientia, lib. iv. cap. 7.), is no proper name, but one denoting power; for the Jews used to give this appellation to their kings, calling them Christs, or anointed, by reason of their sacred unction. But, he adds, "The Heathen, by mistake, call Jesus Christ CHRESTUS:" and Tertullian (Apol.) says, "The name of Christian comes from the unction received by Jesus Christ; and that of Chrestianus, which you sometimes through mistake give us (for you are not particularly acquainted with our name), signifies that gentleness and benignity whereof we make profession."

CHRONICLES, Books of. This name is given to two historical books of Scripture, which the Hebrews call *Dibri-Jamin*, "Words of Days," i. e. Diaries, or Journals. They are called in the LXX. *Paralipomena*, which signifies, *things omitted*; as if these books were a supplement of what had been omitted, or too much abridged, in the books of Kings, and other historical books of Scripture. And, indeed, we find in them many particulars which are not extant elsewhere: but it must not be thought that these are the records, or books of the acts of the kings of Judah and Israel, so often referred to. Those ancient registers were much more extensive than these are, and the books of Chronicles themselves refer to those original memoirs, and make long extracts from them.

The compiler of these books is unknown. Some have thought it was the same who wrote the books of Kings; but if so, whence are those variations in dates, narratives, genealogies, and proper names? Why those repetitions of the same things, and very often in the same words? The Hebrews commonly ascribe the *Chronicles* to Ezra, who, they say, composed them after the return from the captivity, assisted by Zechariah and Haggai, who were living. This opinion is proved, *first*, from the similitude of style; from the recapitulations and general reflections which are sometimes made on a long series of events; *secondly*, the author lived after the captivity; since, in the last chapter of the second book, he recites that decree of Cyrus, which granted liberty to the Jews; he also carries the genealogy of David down to Zerubbabel, who was the head

of those who returned from the captivity; *thirdly*, there are certain terms and expressions in these books, which they think are peculiar to the persons and times of Ezra.

But if these marks seem to determine for Ezra, as the writer of these books, others seem to prove the contrary. *First*, the genealogy of Zerubbabel is continued down to the twelfth generation: but Ezra did not live late enough for that. *Secondly*, in several places the author supposes the things which he mentions to be then in the same condition as they had formerly been, for example, before Solomon, and before the captivity, 2 Chron. v. 9; and 1 Kings viii. 8; see also 1 Chron. iv. 41, 43; v. 22, 26; 2 Chron. viii. 8; and xxi. 10. *Thirdly*, the writer of these books was neither a contemporary nor an original writer; but a compiler and abridger. He had before him ancient memoirs, genealogies, annals, registers, and other pieces, which he often quotes; sometimes he gives extracts from them, sometimes only the substance of them; sometimes he inserts large fragments from them, without changing any thing, and without taking the trouble to reconcile disagreeing matters. Whence we sometimes find the genealogy of the same person given more than once.

It seems that his chief design was to exhibit correctly the genealogies, the rank, the functions, and the order, of the priests and Levites; that after the captivity, they might more easily resume their proper ranks, and re-assume their ministries. He had also in view to shew, how the lands had been distributed among the families before the captivity; that subsequently each tribe, so far as was possible, might obtain the ancient inheritance of their fathers. The author quotes old records by the name of *ancient things*, 1 Chron. iv. 22. He recites four several rolls, or numberings of the people; one taken in the time of David, a second in the time of Jeroboam, a third in the time of Jotham, and the fourth in the time of the captivity of the ten tribes. He speaks elsewhere of the numbers taken by order of king David, and which Joab did not finish. Hence we may see the extreme accuracy which the Jews endeavoured to secure in their genealogies and historical documents.

Commentators have much neglected the books of Chronicles, induced thereto by a false persuasion, that they contained few things but what had been illustrated in the books of Samuel and the Kings: but, Jerom truly observes, that these books contain a great number of important things for the explanation of Scripture, that all the scriptural traditions are contained herein (*Omnia traditiones scripturarum in hoc continentur*); and that it is deceiving ourselves to imagine, we have any

knowledge of the holy books, if we are ignorant of these, *Abque illo, si quæ scientiam scripturarum sibi voluerit arrogare seipsum irrideat*. Also, that in the Chronicles we may find the solution of a great number of questions that concern the gospel. Hieron. Epist. ad Dommionem.

There are many variations, as well in facts as in dates, between the books of Kings and the Chronicles; [which, however, may be explained and reconciled, chiefly on the principle, that these books are supplementary to those of the Kings: not forgetting, that the language was slightly varied from what it had been; that various places had received new names, or had undergone sundry vicissitudes; that certain things were now better known to the returned Jews, under other appellations than what they formerly had been distinguished by; and that from the materials before him, which often were not the same as those used by the abridgers of the histories of the Kings, the author takes those passages which seemed to him best adapted to his purpose, and most suitable to the times in which he wrote. It must be considered, too, that he often elucidates obsolete and ambiguous words, in former books, by a different mode of spelling them, or by a different order of the words used; even when he does not use a distinct phraseology of narration, which he sometimes does.] The first book contains a recapitulation of sacred history, by genealogies, from the beginning of the world to the death of David, A. M. 2289, *ante* A. D. 1715. The second book contains the history of the kings of Judah, and part of those of Israel, from the beginning of Solomon, A. M. 2290, to the return from the captivity, A. M. 3468, *ante* A. D. 596.

The Jews have Chronicles or histories in their language, but they are incorrect, and modern.

The Samaritan Chronicle was published by M. Bernard. M. Basnage has inserted it, with some remarks, in his History of the Jews: it begins at the Creation, and continues to the taking of Samaria by Saladin, 1187. It is very short and inaccurate. *Vide* SAMARITAN.

[CHRYSLITE, *Κρυστόλιθος*: a gilded stone.

CHRYSLITE, a precious stone, probably the tenth on the high-priest's pectoral; bearing the name of Zebulun, Exod. xxviii. 20; xxxix. 19. It is transparent, the colour of gold, with a mixture of green, which displays a fine lustre. The Hebrew *תרשיש* *tarshish* is translated by the LXX. and Jerom sometimes *carbuncle*; by the Rabbins *beryl*: it was the seventh foundation of the New Jerusalem, Rev. xxi. 20.]

[CHRYSOPRASUS, *χρυσόπρασος*: a gilded look.

CHRYSOPRASUS, the tenth of those precious stones which adorned the foundation of

the heavenly Jerusalem; its colour was green, inclining to gold, as its name imports, Rev. xxi. 20.]

CHUB, חֹב, Ἀβυσς: *he that extinguisheth*; from חָבַה *chabah*, to *extinguish*.

CHUB, This word occurs only Ezek. xxx. 5; it probably signifies the Cubians, placed by Ptolemy in the Mareotis. Ptolem. lib. iv. cap. 5.

[Bochart thinks this to be Paliurus, a city in Marmorica, because the Syriac word denotes *paliurus*, a sort of thorn so called.]

CHUN, כֵּן: *preparation*: otherwise, *cakes*; from כָּנַן *cavanim*; according to the Syriac, a *window*.

CHUN, a city of Syria, conquered by David (1 Chron. xviii. 8); perhaps named from Chana, a son of Ham.

[Probably, "settledness," a settled situation; a fixed abode: for such is the import of this root, when applied to cities, as Numb. xxi. 27; Psalm cvii. 26; Hab. ii. 12. In the Antonine Itinerary called Conna: by Ptolemy Gaana.]

CHURCH. The Greek word ἐκκλησία, signifies an *assembly*, whether common, or religious: it is taken (1) for the place where an assembly is held; (2) for the persons assembled. In the New Testament it generally denotes a congregation of the faithful, or Christian assemblies, as at Corinth, Ephesus, Thessalonica, &c.

In the Old Testament, *ecclesia* is sometimes taken for the society of the Jews; as Numb. xx. 4: Why have ye brought the congregation of the Lord (the assembly, the body of God's people) into the wilderness? Eupuchs, bastards, the Ammonites and Moabites, shall not be admitted into the church of God, Deut. xxiii. 1, &c. They shall not be received into the land; Israel shall neither marry with them, nor permit their residence; or, they shall not be received as proselytes to the religion of the Lord: this shews extreme aversion and contempt for these people, as profane persons, with whom the Hebrews were to have no commerce, civil, or religious.

Moses permitted the Edomites and Egyptians to enter into the congregation of the Lord after the third generation (Deut. xxiii. 8); if an Egyptian or Edomite settle in the land, and is willing to become a sojourning proselyte, his children, after the third generation, may marry Israelitish women, and enjoy Israelitish privileges; or, if a Hebrew marries an Edomite or Egyptian woman, his children cannot be esteemed true Israelites, till the third generation: they cannot marry an Israelitish woman, or be admitted into the temple, or public employments. [Some suppose the office of magistracy, &c. is chiefly intended by "congregation of the Lord."]

By the church is sometimes meant the faith-

ful, who have preserved the true religion from the beginning, and will preserve it. The history of this church is narrated by Moses, from the beginning to his time; from Moses to Christ, we have the sacred writings of the Hebrews.

Moses is our guide from Shem to Abraham, but he does not inform us, whether the true religion were preserved by the descendants of Ham and Japheth; nor how long it subsisted among them: we see, that Abraham's ancestors worshipped idols in Chaldaea, Josh. xxiv. 2. On the other hand, we know, that the fear of the Lord was not entirely banished out of Palestine and Egypt when Abraham came thither: for the king of Egypt feared God (Gen. xii. 17; xx. 3), and had great abhorrence of sin. Abraham imagined, that there were at least ten or twenty righteous persons in Sodom, Gen. xviii. 23, &c. It is very credible, that the sons of Abraham, by Hagar and Keturah, did for some time preserve the faith which they had received from their father. Job, who was of Esau's posterity, and his friends, knew the Lord. The Ammonites and Moabites descended from Lot, did not, probably, fall immediately into idolatry.

The Ishmaelites, sons of Hagar and Abraham, value themselves on having always adhered to the worship of the true God, and as having extended the knowledge of him in Arabia, as Isaac did in Palestine; but we are certain, that in the time of Mahomet, and long before, they had forsaken the true faith.

CHUSHAN-RISHATHAIM, חֹשֶׁן רִשְׁעִים: *Ethiopian*: or *blackness of iniquities*; from חֹשׁ *cush*, and רֶשַׁע *rasha*, *iniquity*.

CHUSHAN-RISHATHAIM, king of Mesopotamia, oppressed the Israelites eight years; from A. M. 2591, to 2599. Judg. iii. 8, 9, 10.

CHUZA, כּוּזָא: *the seer, or prophet*; from חָזָה *choza*: or *Ethiopian*; from *cush*.

CHUZA, steward to Herod Agrippa, and husband of Joanna, Luke viii. 3.

CILICIA, Κιλικία: *which rolls, or overturns*; from חָלַךְ *halach*.

[CILICIA, a country of Asia Minor, on the sea-coast, at the north of Cyprus, and south of mount Taurus. Its capital was Tarsus.

A synagogue of this province is mentioned Acts vi. 9, and as St. Paul was of this country, and of a city so considerable as Tarsus, it may be thought that he was also of this synagogue; so that it is likely he was one of those who had been disputing with Stephen, and were overcome by the arguments of that proto-martyr. Vide TARSUS. We cannot but think, too, that we perceive somewhat in the conduct of the governor (Acts xxiii. 34.) favourable to the inhabitants of Cilicia, notwithstanding the proverb which is quoted under the article CAPPADOCIA.]

CINNAMON, קִינָמון *kinnamon*; LXX. Κιννάμωμον. God commands Moses to take *cinnamon*, and other sweet spices, and make a perfumed oil with them, to anoint the tabernacle, and its vessels, Exod. xxx. 23. The *cinnamomum* is a shrub, whose bark has an admirable scent; several of the moderns confound it with the *cinnamon-tree*, and *cassia aromatica*: others distinguish three species. The true cinnamon is rare. Matthiolus assures us, that he could never find it; and in Galen's time, it was hardly found any where, but in the emperor's cabinet. Pliny says, it had been formerly valued at 1000 denarii; but its price was raised to double what it had been, by the great waste made by the Barbarians, who had burned all the trees. Matthiolus is of opinion that the *cinnamomum* is lost in Arabia, as the balsam-tree is in Judæa. Some Rabbins suppose aloes to be understood.

No one at present questions, but that the *cinnamomum* spoken of so confusedly by the ancients, is our *cinnamon*: it is a long thin bark of a tree, rolled up, of a dark red colour, of a poignant taste, aromatic, and very agreeable. The finest cinnamon comes from the isle of Ceylon. Some other barks are likewise called cinnamon, such as clove cinnamon, white cinnamon, and *cassia lignea*. Clove cinnamon is the bark of a tree, in the isle of Madagascar, called Ravensara. White cinnamon is the bark of a tree which grows in America, at Jamaica, and St. Domingo. *Cassia lignea* is the bark of a tree, called by the people of Malabar, *kakout-arua*.

There is no probability that Moses intended the cinnamon of Ceylon; but there might be cinnamon in Arabia, or Ethiopia; or the Hebrew word cinnamon, used by Moses, may signify something besides cinnamon. The Hebrew reading is *kinnamon*, Exod. xxx. 23; Cant. iv. 14.—[or cinnamon might be imported then into Egypt, Arabia, &c. as it is now into Europe; so that it might come *originally* from Ceylon.]

CINNERETH, כִּנְרֵת, or כִּנְרִית: *harp*, or *guitar*; from כִּנָּר *kinnor*: otherwise, as a *light*, from the adverb כֵּן *ke*, as, and the noun נֹר *nur*. *light*; *land newly ploughed*.

I. **CINNERETH**, or Ceneroth, or Cinneroth, a city of Naphtali, Josh. xix. 35. Many believe, and with probability, that Cinnereth was the same as Tiberias; for, as the lake of Genezareth (in Hebrew, "the lake of Cinnereth") is, without doubt, that of Tiberias; it seems reasonable, that Cinnereth and Tiberias should likewise be the same city, Deut. iii. 17. *Vide* TIBERIAS.

II. **CINNERETH**, the lake of, the sea of Tiberias, or the lake of Genezareth, or Genezar (1 Mac. ii. 67.), are names given it from the city

Cinnereth, or Tiberias, lying on the western shore, toward the southern extremity; or from the district of Genezar, on the eastern coast. It is called, likewise, "the sea of Galilee," because on the north, west, and east, it is inclosed by Galilee.

[This lake is called in the plural Cinneruth, Josh. xi. 2; xii. 3. From this circumstance, it is credible that there were originally two cities, which at length became united. The Hebrew *cinnur*, or *kinour*, was a musical instrument of the stringed kind, and its modern representative is certainly the harp. There is nothing unlikely in deriving the name of a town from a musical instrument; either by allusion to its shape, or to its streets corresponding to the number and position of strings, &c. So *Drepanum* in Sicily, imports a reaping hook; *Zancle* the same, now Messina, from the circular form of its harbour, round which it stood; and many others, as *Clypea*, i. e. *Clupea*; Cnemis; the Delta, &c. Was the town of Cinneroth famous for harpers? was it raised, like Thebes, to the music of the harp? was there any particular school of music here, like the *Odeum* of Athens? *Vide* II. TIBERIAS.

CIRCUMCISION. This term is Latin, *circumcidere*, to cut all round, because the Jews in circumcising their children, cut off after this manner, the little skin which covers the prepuce. God enjoined Abraham to use circumcision, as a sign of his covenant. In obedience to this order, Abraham, at ninety-nine years of age, was circumcised: also, his son Ishmael, and all the males of his property, Gen. xvii. 10.

God repeated the precept of circumcision to Moses: he ordered that all who intended to partake of the paschal sacrifice should receive circumcision; and that this rite should be performed on children, on the eighth day after their birth. The Jews have always been very exact in observing this ceremony, and it appears that they did not neglect it when in Egypt. But Moses, while in Midian, with Jethro, his father-in-law, did not circumcise his two sons born in that country; and during the journey of the Israelites in the wilderness their children were not circumcised: probably by reason of the danger to which they might have been exposed in sudden removals, &c. because of their unsettled state, and manner of life.

The law mentions nothing of the minister, or the instrument, of circumcision: this was left to the discretion of the people. They generally used a knife, or razor. Zipporah, the wife of Moses, used a sharp stone (Exod. iv. 25.), as did Joshua, Josh. v. 3. It is very probable that the Egyptians were accustomed with these knife-like stones, to open such bodies as they embalmed. Some pretend, that knives of this kind are less

dangerous than those of brass, or iron; and do not cause so great an inflammation of the wound. The Galli, who were priests of Cybele, cut themselves with a sharp stone, as the safest method, says Pliny (lib. xxxv. cap. 12.) *Samid testâ matris Deum sacerdotes, qui Galli vocabantur, virilitatem amputabant, nec aliter citra perniciem.* So Ovid (Fast. 4.): *Ille etiam saxo corpus laniavit acuto, &c. Vide STONE.*

The ceremonies observed in circumcision are particularly described by Leo of Modena, cap. viii. and may also be seen in Allen's Modern Judaism.

We are not perplexed in discovering circumcision among the Arabians, Saracens, and Ishmaelites. These people, as well as the Hebrews, sprung from Abraham; but they never practised circumcision as an essential rite, to which they were bound, on pain of being cut off from their people. Circumcision was introduced with the law of Moses among the Samaritans and Cushians. The Idumæans, though descended from Abraham and Isaac, were not circumcised till subdued by John Hircanus. Those who assert, that the Phœnicians were circumcised, mean, probably, the Samaritans; for we know, from other authority, that the Phœnicians did not observe this ceremony. As to the Egyptians, circumcision never was of general and indispensable obligation on the whole nation; certain priests only, and particular professions, were obliged to it.

[We know so little of the principles of the Arabians, Idumæans, &c. that it seems to be somewhat hazardous to say what they thought of circumcision: the probability is, that they *did* esteem it obligatory, as their descendants do at this day. But, they postpone the administration of the rite till their sons are of the age of Ishmael: and it is thought that they performed the operation in a different manner; which the Jews would not allow to be the true circumcision, but only *concision*.]

Philo gives none but natural or symbolical reasons for this practice. Westing, an eminent physician, is of opinion, that there were natural reasons for the Egyptians, of both sexes, receiving circumcision. Artapanus [cited Euseb. Præpar. lib. ix. cap. 28.] assures us, that Moses communicated this rite to the Egyptians. Origen thinks, that circumcision became so general among strangers, from a belief that an angel put to death those who were not circumcised, but had no power over those who had received circumcision. Many are of opinion that the Egyptians began to be circumcised in the reign of Solomon. Others, as Bochart, suspect that the Egyptians borrowed this custom, not from the Jews, but from the Arabians. Lastly, it is generally supposed, that the Hebrews were the first

who practised it. *Vide* Spencer, de Leg. lib. i. cap. 4.

Circumcision is never repeated: When the Jews admitted a proselyte of another nation, if he had received circumcision [*concision*], they were satisfied with drawing some drops of blood from the part usually circumcised; which blood was called "the blood of the covenant." Epiphanius says, that the Samaritans, when they became Jews, were circumcised again, as, for instance, Symmachus, who embraced Judaism. Three witnesses were present at this ceremony, to render it authentic; they blessed God, and recited the following prayer: "O God! grant, we beseech thee, that as thou hast received this man into thy covenant, he may find good works, and thy protection in the law."

Jews who renounced Judaism, sometimes endeavoured to erase the mark of circumcision: as 1 Macc. i. 15, "They made themselves uncircumcised, and forsook the holy covenant." The Rabbins pretend, that Esau was the first who disguised his circumcision, when he deserted the covenant of the Lord, and the religion of Abraham and Jacob. Some are of opinion, that the Israelites in the wilderness had done so, which obliged Joshua to circumcise them a second time, Josh. v. 2. Under the persecutions of the Romans, after the destruction of the temple, many Jews were guilty of this; and it seems as if St. Paul alluded to the same thing: "Is any man called, being circumcised, let him not become uncircumcised," 1 Cor. vii. 18.

Jerom and others have affirmed that the mark of circumcision was indelible; and that what is said in the Maccabees should be understood of fathers who would not circumcise their sons. Origen (*Περὶ ἀρχαίων*, lib. iv.) says the same, though he admits (*Philocalias*, cap. 1.) that many, in order to conceal it, put themselves into the surgeon's hands, to recover their skin again. Epiphanius speaks of the instruments used and the means practised for this purpose; and Carniolus Celsus has a whole chapter on the subject. Galen mentions it much in the same manner as Celsus. Bartolin cites Ægineta and Fallopius, who taught the secret. Buxtorf, the son, in his letter to Bartolin, cites a great number of Jews, who speak of this practice as customary among the apostates from their religion. *Vide* FORESKIN.

[CIRCUMSPECT, cautious, seriously attentive to every part of the revealed will of God, and careful to avoid casting stumbling-blocks in the way of others, Exod. xxiii. 19; Ephes. v. 15.]

CISLEU, כִּסְלֵו: *rashness, confidence, the flauts*; from כִּסְלֵו *cisel*.

CISLEU, the ninth month in the ecclesiasti-

cal year, and the third in the civil, or political year of the Hebrews. It is supposed to answer pretty nearly to our November, O. S. *Vide* the JEWISH CALENDAR, vol. ii. *ad fin.*

CISTERN. There were cisterns throughout Palestine, both in cities and in private houses. As the cities were mostly built on mountains, and the rains fall into Judæa at two seasons only (spring and autumn), people were obliged to keep water in cisterns; in the country to supply their cattle, and in cities for the convenience of the inhabitants. There are cisterns of very large dimensions, at this day, in Palestine: some 150 paces long, and 60 wide; others 122 paces long, and 54 wide. There is one at Ramah 32 paces in length, and 28 wide. Wells and cisterns, fountains and springs, are seldom distinguished accurately in Scripture. Those of Solomon are the most extensive and curious.

[Worldly engagements are called "broken cisterns that can hold no water," from their unsatisfying and unstable nature, Jer. ii. 13.]

CITIES OF REFUGE. *Vide* REFUGE.

CLAUDA, Κλαύδα: the Vulgate calls it *cauda*, the tail. In Hebrew, *clauda* may signify a broken voice, or lamentable voice; from קול *col*, a voice, and דַּוָּה *davah*, to languish; or, from the Greek λανθμός, *lamentation*; but it must be agreed, that this word is neither Greek nor Hebrew: in Latin, *clauda* signifies *lame*.

CLAUDA, a small island towards the south-west of Crete, called *Cauda*, or *Gauda*, in Pliny, but in the Acts (xxvii. 16.), and in Ptolemy, *Clauda*.

CLAUDIA, Κλαυδία: Κλαύδιος: Latin: *lame*.

CLAUDIA, a Roman lady converted by St. Paul, 2 Tim. iv. 21. Some think she was the wife of Pudens, who is named immediately before her. Martial speaks of Claudia, the wife of Pudens. Others conjecture, that Claudia was a British lady; wife of Aulus Rufus Pudens: but these are [very probable] conjectures.

I. CLAUDIUS, emperor of Rome, succeeded Caius Caligula, A. D. 41, and reigned upwards of thirteen years. King Agrippa contributed much, by his persuasions, to his reception and possession of the empire; which was tendered him by the soldiers. In return, he gave to Agrippa all Judæa; and to his brother Herod the kingdom of Chalcis. He ended the dispute between the Jews and the Alexandrians, confirming the Jews in the freedom of that city, and in the free exercise of their religion and laws; but he would not permit them to hold assemblies at Rome. Joseph. Ant. lib. xix. cap. 4; Dio. lib. lx.

Agrippa dying in the fourth year of Claudius, A. D. 44, the emperor again reduced Judæa into a province; and sent Cuspius Fadus as governor. About this time happened the fa-

PART VIII.

mine, foretold by the prophet Agabus, mentioned Acts xi. 28—30.

At the same time, Herod, king of Chalcis, obtained as a favour from the emperor the authority over the temple, and the money consecrated to God, with a power of deposing and establishing the high priests. In the ninth year of Claudius, A. D. 49, this emperor published an order, expelling all Jews from Rome, Acts xviii. 2. It is very probable, that the Christians, being confounded with the Jews, were banished likewise. Suetonius plainly intimates it, when he tells us that Claudius expelled the Jews, by reason of the continual disturbances excited by them, at the instigation of Chrestus: *Judæos, impulsore chresto, assidue tumultuantes, Roma expulit*. This is the true and ancient way of spelling the title Christ. *Vide* CHRISTIAN. Claudius was poisoned by his wife Agrippina, and was succeeded by Nero.

II. CLAUDIUS LYSIAS, tribune of the Roman troops, which kept guard at the temple of Jerusalem. Observing the tumult raised on account of St. Paul, whom the Jews had seized, and designed to murder, he rescued him, and (Acts xxi. 27; xxiii. 31.) carried him to fort Antonia, and afterwards sent him guarded to Cæsarea. *Vide* PAUL.

III. CLAUDIUS FELIX, successor of Cumanus in the government of Judæa, and husband of Drusilla, sister of Agrippa the younger. Felix sent to Rome Eleazer, son of Dineus, captain of a band of robbers, who had committed great ravages in Palestine; he procured the death of Jonathan, the high-priest, who occasionally represented his duty to him, with great freedom, and defeated a body of 3,000 men, which an Egyptian, a false prophet, had assembled on the mount of Olives. St. Paul being brought to Cæsarea, where Felix usually resided, he treated him well, permitted his friends to see him, and to render him services, hoping he would procure his redemption by a sum of money. Acts xxiii. A. D. 58.

Felix, with his wife Drusilla, who was a Jewess, desired Paul to explain the religion of Jesus Christ. The apostle spoke with his usual boldness; and discoursed to them concerning justice, chastity, and the last judgment: Felix, being terrified, remanded him to his confinement. He detained the apostle two years at Cæsarea, and was glad of this opportunity to oblige the Jews, who were extremely dissatisfied with Felix, on various accounts. He was recalled to Rome, A. D. 60. and many Jews going thither to complain of the extortions and violences he had committed in Judæa, he would certainly have been executed, if his brother Pallas, who had been Claudius's slave, and was now his freed-

man, had not preserved him. Felix was succeeded by Pontius Festus. Joseph Ant. l. xx. c. 7.

[CLAY, a substance frequently mentioned in Scripture, and universally known. Clay was formerly used in the east, as it is to this day, for sealing. Norden and Pocock both observe, that the inspectors of the granaries in Egypt, after having closed the door, put their seal upon a handful of clay, with which they cover the lock. This may tend to explain Job xxxviii. 14, where the earth is represented as assuming form and imagery from the brightness of the rising sun, as rude clay receives a figure from the impression of a signet.]

CLEAN, CLEANSE, *Vide* PURIFICATIONS and PURIFY; also ANIMALS.

CLEMENT, Κλήμης: Latin: *mild, good, modest, merciful.*

CLEMENT, mentioned Phil. iv. 3. St. Paul says, "Clement's name is in the Book of Life." The generality of Fathers and interpreters conclude that this is the same Clement who succeeded in the government of the church at Rome; and that church seems to intimate the same, when in the office on St. Clement's day, it appoints this part of the Epistle to the Philippians to be read. Grotius, on the contrary, is of opinion, that the Clement mentioned by the apostle was a priest of the church at Philippi.

Chrysostom thinks that the Clement of whom Paul speaks was a constant fellow-traveller of the apostle. Irenæus, Origen, Clemens of Alexandria, and others of the ancients, assert, that Clement was a disciple of the apostles; that he had seen them, and heard their instructions. Epiphanius, Jerom, Rufinus, Bede, and some others were of opinion, that as the apostles Peter and Paul could not be continually at Rome, but made frequent journeys to other places, yet as it was not proper Rome should be without a bishop to supply this absence, they established Linus, Anaclet, and Clement there.

The Constitutions inform us, that Linus was ordained by Paul. Tertullian and Epiphanius say, that Peter ordained Clement. Rufinus tells us, that this apostle chose Clement for his successor; but Epiphanius believes, that after he had been made bishop of Rome by Peter, he refused to exercise that office, till after the death of Linus and Anaclet, A. D. 91, which was the tenth of Domitian's reign: and this is the opinion most generally received.

The church of Corinth having been disturbed by divisions, Clement wrote a letter to the Corinthians, which was so much esteemed by the ancients, that they read it publicly in many churches. It is still extant, and some have inclined to rank it among the canonical writings. The emperor Domitian intending to

declare war against the church, a revelation of his design was made to Hermas, who was ordered to inform Clement, that he might communicate it to the churches, and exhort them to provide against the coming storm. We have no certain accounts of what occurred to Clement during this persecution: we are assured, that he lived to the third year of Trajan, A. D. 100. Rufinus and pope Zozimus give him the title of martyr, and the church, in its canon, places him among the saints who have sacrificed their lives for Jesus Christ.

CLEOPAS, Κλέωνας: *the whole glory, or glory altogether*; Greek: from κλέος, and πᾶς. It may also be derived from the Hebrew חֶלֶף *chalaph*, to change.

CLEOPAS, according to Eusebius (Hist. Eccles. lib. iii. 11.), and Epiphanius (Hæres. 78. cap. 7.), was brother of Joseph, both being sons of Jacob. He was the father of Simeon, bishop of Jerusalem, of James the Less, of Jude, and of Joseph or Joscs. Cleopas married Mary, sister of the Blessed Virgin: so that he was uncle to Jesus Christ. Cleopas, his wife, and sons, were disciples of Jesus Christ: but Cleopas did not sufficiently understand what Jesus had so often told his disciples, that it was expedient he should die, and return to the Father. Having beheld our Saviour expire on the cross, Cleopas lost all hope of seeing the kingdom of God established by him on earth.

Going to Emmaus with another disciple on the third day after our Saviour's death, Jesus joined them, and proceeded in company with them to Emmaus. While he was breaking bread, their eyes were opened, and they knew him: but he left them; and they instantly returned to Jerusalem, Luke xxiv. 13, et seq.

Usuardus and Ado say, that Cleopas suffered martyrdom, and was buried in the same house where he had received Jesus Christ at his table.

CLEOPATRA, Κλεοπάτρα: *glory of the father, or of the country*; Greek; from κλέος, and πατήρ, *father*, or πατρίς, *one's country*.

Many princesses of this name are either tacitly, or expressly, mentioned in Scripture:

I. CLEOPATRA, daughter of Antiochus the Great, and wife of Ptolemy Epiphanes, king of Egypt. Antiochus the Great, designing to make himself master of Egypt, gave his daughter Cleopatra in marriage to the young king Ptolemy, hoping she would espouse his interest; but Cleopatra preferred the interest of her husband to the unjust views of her father. We are of opinion, that this princess is described, Dan xi. 17. which may be rendered, "He shall be confirmed in his design of getting possession of the whole kingdom belonging to the king of the south (i. e. Egypt); he shall pretend to act up-

rightly with him; he shall give him his daughter (Cleopatra) in marriage, in order to destroy him: but she shall not stand on his side, neither be for him."

II. CLEOPATRA, daughter of the above Cleopatra, and Ptolemy Epiphanes. She married Ptolemy Philometor, her own brother: she is mentioned Esther xi. 1, *Apoc.*

III. CLEOPATRA, daughter of Ptolemy Philometor, and the latter Cleopatra, married first Alexander Balas, king of Syria [*Vide* II. ALEXANDER], and then Antiochus Sidetes, the brother of Demetrius Nicanor. *Vide* VII. ANTIOCHUS. This princess is named in the *Maccabees*, chap. x. She designed to poison her son Gryphus, but he prevented her, and obliged her, by his politeness and affected good manners, to drink the draught she had provided for him; A. M. 3882, *ante* A. D. 122. *Vide* VIII. ANTIOCHUS.

IV. CLEOPATRA, sister and wife of Ptolemy Physcon. After the death of her husband Ptolemy, she sought to place Alexander, the younger of her two sons, on the throne of Egypt: but the great men of that kingdom obliged her to follow the law of primogeniture, and to make Lathyrus, the eldest, king: however, she so embroiled his affairs, that he was compelled to retire to Cyprus. She reposed great confidence in the Jews of Egypt, and gave the command of her troops to Chelcias and Ananias, who were both of that nation: she pursued her son Lathyrus into Cyprus; and thence into Palestine, where she formed an alliance with Alexander Jannæus. *Vide* III. ALEXANDER.

As she had formed a design to rid herself of her son Alexander, king of Egypt, he put her to death, *ante* A. D. 88. A. M. 3916.

V. CLEOPATRA, the last queen of Egypt, daughter of Ptolemy Auletes, sacrificed her two brothers and her sister Arsinoë, to her ambition. She had such an ascendancy over Mark Antony, (*vide* ANTONY) that to marry her he put away Octavia, sister of Augustus. There was an intimate friendship between her and Alexandra, mother of Mariamne, and mother-in-law of Herod the Great. *Vide* ALEXANDRA.

When Cleopatra passed through Judæa, in her return from a journey she had made with Antony to the Euphrates, Herod received her with all imaginable magnificence. She endeavoured in vain to gain his affections. He conducted her as far as Pelusium, and loaded her with presents. Shortly after, the battle of Actium was fought, wherein Antony was overcome by Augustus: Antony fled to Cleopatra, in Egypt, and Augustus followed him. Cleopatra killed herself by the sting of an asp, A. M. 3974; *ante* A. D. 26.

CLOTHES. *Vide* VESTMENTS.

CLOUD, (1.) A collection of vapours. (2.) *morning mists*: "Your goodness is as a morning cloud, and as the early dew it goeth away," *Hosea* vi. 4; xiii. 3. Job, speaking of the chaos which covered the whole earth, says, that God had shut up the sea (or the waters) with doors; had made a cloud the garment thereof, and thick darkness a swaddling-band for it. Isaiah prays to God to hasten the coming of the Righteous One, and to command the clouds to pour him down upon the earth, Isaiah xlv. 8. *Et nubibus pluant justum.*

When the Israelites had left Egypt, God gave them a "pillar of cloud" to direct their march, *Exod.* xiii. 21, 22. This cloud attended them from Succoth, according to Jerom, in his *Epistle* to Fabiola, or from Rameses, according to others; or only from Ethan, till the death of Aaron, as the Hebrews say; or to the passage over Jordan, as say the generality of commentators. This pillar was commonly in front of the tribes: but at Pihahiroth, when the Egyptian army approached behind them, it placed itself between Israel and the Egyptians, so that the Egyptians could not come near the Israelites all night, *Exod.* xiv.

In the morning, the cloud moving on over the sea, and following the Israelites who had passed through it, the Egyptians followed the cloud, and were drowned. This cloud from that time attended the Israelites; it was clear and bright during night, in order to give them light, but in the day it was thick and gloomy, to defend them from the excessive heats of the desert. "The angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them" (*Exod.* xiv. 19); where we observe, that the angel and the cloud made the same movement; as it should seem, in company.

Rabbi Solomon and Aben Ezra suppose there were two clouds; one to enlighten, the other to shade the camp. St. Paul says, that the pillar of cloud was a figure of baptism: it enlightened the Israelites by night, as baptism enlightens us; and was a continual earnest of God's protection.

The Lord appeared at Sinai in the midst of a cloud (*Exod.* xix. 9: xxxiv. 5.); and after Moses had built and consecrated the tabernacle, a cloud filled the court around it, so that neither Moses nor the priests could enter, *Exod.* xl. 34, 35. The same occurred at the dedication of the temple of Jerusalem by Solomon, 2 *Chron.* v. 13; 1 *Kings* viii. 10.

The cloud resting on the tent was a sign of God's presence, *Exod.* xvi. 10; xxxiii. 9; *Numb.* xi. 25. The angel descended in the cloud, and from thence spoke to Moses, without being seen

by the people, Exod. xvi. 10; Numb. xi. 25; xxi. 5. It is usual in Scripture, when mentioning the appearance of God, to represent him as encompassed with clouds, which serve as a chariot, and contribute to veil his dreadful majesty, Job xxii. 14; Isa. xix. 1; Matt. xvii. 5; xxiv. 30, &c.; Psal. xviii. 11, 12; xcvi. 2; civ. 8. The Son of God is described as ascending to heaven in a cloud (Acts i. 9); and at his second advent, as descending upon clouds, Matt. xxiv. 30; Rev. xiv.

CLYSMA, or Clisma, or Colsum, the place where the Israelites passed the Red Sea, as is expressly shewn by Eusebius, Philostorgius, Cosmas the Egyptian, a monk, and Gregory of Tours. Clysma, according to Epiphanius, was one of three ports which lay on the Red Sea. The first was Ailat, the second Berenice, and the third at the castle of Clysma. Suez is now its representative. *Vide* PLATES, No. exc.

CNIDUS, *Κνίδος*: according to the Vulgate, *gnidus, orach*; from the Greek *κνίδιον*, [a herb of a purgative quality, which abounded in it.]

[CNIDUS, a city standing on a promontory of the same name, in that part of the province of Caria, which was called Doris. It was remarkable for the worship of Venus, and for possessing the celebrated statue of this goddess, made by the famous artist Praxiteles. The Romans wrote to this city in favour of the Jews, I Macc. xv. 23. St. Paul passed it in his way to Rome, Acts xxvii. 7.]

COA, קוּא or קוּד: *fair, or market*: otherwise, *hope*: otherwise, *assembly*; from קוּד *kava*: otherwise, *rule, or string*; from קוּ *kau*. The Massorites make only one word, מִקוּד *ma-coah, assembly*.

COA is mentioned 1 Kings x. 28, and 2 Chron. i. 16: horses were brought to Solomon from Coa, at a certain price. The Septuagint read, ἐκ Θεοκόβε. Some, by Coa, understand the city of Coa, in Arabia Felix; others Co, a city of Egypt, and capital of the province called Cypopolitana.

The Hebrew מִקוּד יָקְרוּ בְּמִדְיָר may be translated; "They brought horses to Solomon from Egypt and from Michœ." Pliny (lib. vi. cap. 29.) assures us, that anciently the country of the Troglodytes, near Egypt, was called Michœ. Others translate, "They brought horses, and pun thread;" [*linen-yarn*—Eng. Trans.] supposing that the Hebrew *mikoa*, signifies thread. Jarchi supposed it to mean a string of horses, fastened from the tail of one to another;—they brought horses in strings—at a settled duty or price: and this interpretation is followed by several expositors. *Vide* FRAGMENTS, No. CCXC. Bochart, by *mikoa*, understands tribute; and translates, "They brought horses—and as to the

tributes, this prince's farmers received them at certain rates."

[COAT. *Vide* VESTMENTS.]

COCK, a well known and tame bird. He generally crows three times in the night, at midnight, two hours before day, and at break of day.

COCK-CROWING, *vide* FRAGMENTS, No. CCLXIII.

[COCKATRICE, a venomous serpent, which it is extremely difficult to identify. *Vide* NATURAL HISTORY, FRAGMENTS, vol. ii. *ad fin.*]

[COCKLE. This herb is only mentioned Job xxxi. 40. By the Chaldee it is rendered "noxious herbs;" and our translators have placed in the margin "noisome weeds." Michaëlis, after Celsius, understands it of the *Aconite*, a poisonous plant, growing spontaneously and luxuriantly on sunny hills, such as are used for vineyards. This interpretation suits the passage, where it is mentioned as growing instead of barley.]

CŒLE-SYRIA, in Greek, *Coile-Syria, Hollow Syria*: the valley between Libanus and Antilibanus, says Strabo (lib. xvi.), extending from north to south; from the entrance of Hamath beyond Heliopolis, or Baal-Beck. Dionysius, the geographer, supposes it to lie between Libanus and mount Casius.

But, in the larger sense, the country south of Seleucia, to Egypt and Arabia, is called Cœle-Syria. Josephus (Antiq. lib. i. cap. 11.) places the country of Ammon in Cœle-Syria; and Stephens, the geographer, fixes the city of Gadara in it, which was east of the sea of Tiberias. The following is a list of the cities in Cœle-Syria, according to Ptolemy: Abila, Lysanum, Saana, Inna, Damascus, Samulis, Abida, Hippos, Capitolias, Gadara, Adra, Scythopolis, Gerasa, Pella, Dium, Philadelphia, and Canatha. Hereby we see that it included several cities of the Peræa.

Cœle-Syria has no particular name in Scripture, but is comprised under the general one of Aram; and, perhaps, Syria of Soba, or Aram Soba, extended to Cœle-Syria; of which, notwithstanding, we know not any good proofs: for we cannot tell where the city of Soba was, from which Aram of Soba is supposed to take its name; unless it be the same with Hobab, Gen. xiv. 15, or Chobal, as the LXX. read it.

COHORT; in Latin, *cohors*; in Greek *σπεῖρα*: a military term used by the Romans. A cohort was generally composed of 600 foot soldiers: a legion consisted of ten cohorts, every cohort being composed of three maniples, and every manipule of 200; a legion, consequently, contained in all 6,000 men. Other allow but 500 men to a cohort, which would make 5,000 in a legion. It is probable, that cohorts among the

Romans, as companies among the moderns, often varied as to their number.

COLHOZEH, כֹּלְחֹזֶה, Κάλεζε: *wholly a prophet*: otherwise, *seeing all*; from כָּל *col, all*, and כֹּחֵז *cozah, a prophet*.

COLHOZEH, father of Shalum, Neh. iii. 15.

COLOSSE, Κολόσσαι: *punishment, correction*; from κολάζω, *I punish*.

COLOSSE, a town of Phrygia, the Greater. [It stood on the river Lycus; being situated at an equal distance between Laodicea and Hierapolis. These three cities were destroyed by an earthquake, according to Eusebius, in the tenth of Nero, that is, about two years after the date of Paul's Epistle.] Some believe, that St. Paul never visited this place, though he preached in Phrygia; but that the Colossians received the faith from Epaphras. Paul having been informed, either by Epaphras, then prisoner with him at Rome, or by a letter from the Laodiceans, that false prophets at Colosse had preached the necessity of legal observances, wrote that epistle to Colosse which we now have, wherein he insists on Jesus Christ as being the only mediator with God, and the true head of the church.

The apostle was then prisoner at Rome, A. D. 62, having with him, besides Epaphras, Timotheus, Aristarchus, Marcus, Luke, Demas, and Jesus, surnamed Justus. His letter was carried to the Colossians by Tychicus, his faithful minister, and Onesimus. Several Greek copies, instead of *Colossæ*, read *Colossæ*; and some critics maintain this reading: but the Latin copies constantly read *Colossæ*. Some Greek, as well as Latin writers, have supposed this epistle was written to the faithful at Rhodes, a city famous for the colossal image of the sun, which stood in its port.

COMFORTER, *vide* PARACLETUS.

COMMON, means sometimes *profane, unclean*. "To eat with common hands," without washing one's hands, Mark vii. 2, 5. "I have never eaten any thing common," says Peter (Acts x. 14, 15.); but he heard a voice from heaven, saying unto him, "What God hath cleansed, that call not thou common." "There is nothing unclean [or profane] of itself," Rom. xiv. 14.

CONCUBINE, פִּלְגֶשֶׁת *pilgesh*. This term, in Western authors, commonly signifies, a woman, who, without being married to a man, yet lives with him as his wife: but, in the sacred writers, the word concubine is understood in another sense; meaning a lawful wife, but one not wedded with all the ceremonies and solemnities of matrimony; a wife of the second rank, inferior to the first wife, or mistress of the house. Children of concubines did not inherit their

father's fortune; but he might provide for them, and make presents to them. Thus Abraham, by Sarah his wife, had Isaac, his heir: but, by his two concubines, Hagar, and Keturah, he had other children, whom he did not make equal to Isaac. As polygamy was tolerated in the East, it was common to see in every family, beside lawful wives, several concubines. Since the abrogation of polygamy by Jesus Christ, and the restoration of marriage to its primitive institution, the abuse of admitting and maintaining concubines has been condemned among Christians; but clandestine marriages were long tolerated, and women so married were frequently called concubines by writers on the early periods of ecclesiastical history.

CONCUPISCENCE. This term is used by the apostle John, to signify an irregular love of pleasure, wealth, and honours (1 John ii. 16.): "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life." Concupiscence is both the effect and cause of sin: bad desires, as well as bad actions, are forbidden; the first and principal care of every man who would please God, is to restrain his concupiscence. The word is taken for a disorderly appetite to any thing. When the Hebrews demanded change of diet, in mutinous terms, with excessive and irregular desire, God punished many of them with death, and the place of their burial was called *the graves of lust*. God prohibits the desiring with concupiscence, any thing which belongs to our neighbour. Concupiscence is generally taken in a bad sense; particularly for carnal inclinations.

CONDEMN, *to declare guilty*; this expression is used not only in judicial acts, but in whatever relates to them. The priests *condemned* lepers of impurity; that is, they declared them unclean. So Dan. i. 10, "Thou shalt condemn my head to the king [Eng. Tr. make me endanger]; and Job ix. 20, "My mouth shall condemn me;" God shall judge me by my own words. "The righteous that is dead, shall condemn the ungodly which are living," Wisd. iv. 16.

[CONEY, צִנְעָה, an unclean animal, Lev. xi. 5. There is little doubt that the Saphan is the Ganim Israel, or, as it is called by Mr. Bruce, the Ashkoko. This animal is quite harmless, and of nearly the same size and quality as the rabbit, but of a browner colour, smaller eyes, and a more pointed head. Its feet are perfectly round, and very fleshy and pulpy; notwithstanding this, however, it builds its house in the rocks, Prov. xxx. 26. They are gregarious, and live in large families. *Vide* NATURAL HISTORY, FRAGMENTS, vol. ii. *ad fin.*]

CONFESSION. A public or private declaration which any one makes of his sins. Matthew

says (chap. iii. 6.) that the Jews came to receive baptism, *confessing* their sins. James (v. 16.) requires us to confess our faults one to another; and St. John says, that if we confess our sins, God is faithful and just to forgive them, 1 John i. 9.

We see, in the Acts of the Apostles, that many Gentiles who were converted, came and *confessed* their sins, ch. xix. 18.

CONFESSOR. The name of confessor has been given to those who confessed the doctrine of Jesus Christ before heathen or persecuting judges; or to those who firmly endured punishment for defending the faith: if they died under their torments they were called martyrs. Jesus Christ says, he will confess before his heavenly Father, those who shall have confessed him before men (Matt. x. 32.); and Paul commends Timothy (1 Tim. vi. 12.) for having confessed a good confession [Eng. Tr. profession]; that is, for having, at the hazard of his life, given a glorious and steady testimony to the truth. The same apostle says, that Jesus Christ witnessed a good confession before Pontius Pilate, 1 Tim. vi. 13.

In the ceremony of the solemn expiation, under the Mosaic law, the high priest confessed in general his own sins, the sins of other ministers of the temple, and those of all the people. When an Israelite offered a sacrifice for sin, he put his hand on the head of the victim, and confessed his faults, Levit. iv. 4. Some interpreters believe, that he not only declared himself in general a sinner, but that he confessed in particular that sin for which he offered this sacrifice. We are assured, that the Jews, at this day, make private confession of their sins on the day of solemn expiation, by them termed *cippur*; which is said to be after this manner:—Two Jews retire into a corner of the synagogue, one bows very low before the other, with his face turned towards the north: he who performs the office of confessor, gives the penitent thirty-nine blows upon the back with a leathern strap, repeating these words: "God, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath." And as in this verse, thus recited, there are but thirteen words in the Hebrew, he repeats it three times, and at each word strikes one blow; which makes thirty-nine words, and as many lashes. In the mean time, the penitent declares his sins, and at the confession of every sin, beats himself upon his breast: this done, he who has performed the office of confessor, prostrates himself on the ground, and receives nine and thirty lashes from his penitent, Deut. xxv. 3; 2 Cor. xi. 24.

[CONONIAH, כֹּנְנִיָּה, *established of the*

Lord; from כֹּן *kun*, to establish, and יָה *yah*, the Lord.]

[CONONIAH, one of the principal officers placed by Hezekiah over the store rooms which he had built, 2 Chron. xxxi. 12.]

CONSCIENCE, the testimony, or secret internal judgment of the soul approving its actions which it judges to be good, or reproaching itself with the commission of those which it judges to be evil. Conscience is a moral principle which determines on the good or evil tendency of our actions. In Rom. xiii. 5, Christians are required to be submissive to secular powers, "not only for fear, but also for conscience sake." Paul permits them also to eat at the houses of Gentiles, if invited thither, and to partake of what is served at their tables, without making particular enquiries from any scrupulosity of conscience: asking no questions for conscience sake. But if any one, meaning to inform them, says, "This has been sacrificed to idols," eat not of that meat, says he, for his sake who gave you this information; and, likewise, lest you should wound another's conscience, 1 Cor. x. 25—29. If he who gives you this notice be a Christian, and notwithstanding the information he gives you, you eat; he will condemn you in his heart, or will eat of it after your example, and thereby will wound his own conscience: if he be a Heathen, and he sees you eat of it, contrary to Christian custom, he will conceive a contempt for you and your religion, which had not power to cause you to refrain from so small a gratification.

CONSECRATE, Consecration; the offering or devoting any thing to God's worship and service. In the law, God ordained that the first-born of man and beast should be consecrated: he consecrated the race of Abraham, particularly the tribe of Levi, and more especially the family of Aaron. Consecrations depended on the good will of men, who consecrated themselves, or things, or persons depending on them, to the service of God, whether for a time only, or in perpetuity.

Joshua devoted, or set apart, the Gibeonites to the service of the tabernacle, Josh. ix. 27. David and Solomon devoted the Nethinim (remains of the ancient Canaanites). Hannah consecrated her son Samuel to the Lord, to serve all his life in the tabernacle. The angel who promised Zechariah a son (Luke i. 15.), commanded him to *consecrate* him to the Lord, and to take care that he observed those laws during his whole life, which the Nazarites (who were consecrated to God, though but for a time) observed during their consecration.

The Hebrews sometimes devoted fields or cattle to the Lord; after which they were no

longer in their own power. [Did not Jacoo do the same? Gen. xxviii. 22.] If they desired to possess them again, they were obliged to redeem them. David, and other kings, often consecrated to the Lord the arms and spoils of their enemies, or their enemies' cities, and country. *Vide ANATHEMA, and DEVOTING.*

In the New Testament, we also see consecrations. Believers are consecrated to the Lord, as a holy race, a chosen people, 1 Pet. ii. 9. Bishops and other sacred ministers are devoted more peculiarly, &c.

CONTRADICTION, or *Opposition, antilogia*. There are many *seeming contradictions* in Scripture, which interpreters and commentators have endeavoured to reconcile. It is impossible that the Holy Spirit of Truth, the Author of the Scriptures, should contradict himself; or that there should be any real disagreement in what he delivers. But, we should consider our own imperfect knowledge in things divine and supernatural; our ignorance of the ancient sacred language, history, and customs; the loss of many ancient documents; the condescension of God in expressing himself often after a popular and human manner, though in reference to his divine perfections and operations: these among other things contribute to render the text of Scripture obscure, and to occasion appearances of contradiction, which are indeed but appearances, and which originate in our own imperfect conceptions. There is nothing but truth in the sacred writings, though it be in some places clearer than in others.

[**CONTRADICTION** is *perfect, imperfect, or seeming*:—*perfect*, when two narrators differ entirely in their affirmations; *imperfect*, when they differ in some things only, but agree in the main; *seeming*, when they use words which till thoroughly considered and understood, appear contradictory, but which, after due consideration, bear a coincident meaning. Also, when two persons relate the same history, if each select some circumstances which the other omits, they may *seem* to contradict each other; whereas, when all the circumstances reported by each are assembled in their due order, the whole, so far from being contradictory, becomes complete; and each, by his distinct testimony, confirms the relation of the other. Much the same might be said of *seeming contradictions* of opinion, in speakers or writers; each enforcing those particulars, or that view of a subject, which appears most suitable to his present purpose, but not thereby impugning the different particulars, or views, of another; whose mind leads him to a *distinct* and *different*, but not therefore contradictory, conception of the subject.]

CONTRITION, sorrow for sin, attended with a sincere resolution of reformation. Scripture never uses this term in this sense, but has many equivalent expressions; without contrition there is no repentance, and without repentance no remission of sins: "A broken and a contrite heart, O God, thou wilt not despise," Psal. li. 17.

[**CONVERSION**, a turning from one state, manner of life, course of conduct, or principles, to another; as from the worship of idols to that of the true God. In the Gospel it means a change of mind, spirit, disposition, or behaviour. So the apostles are advised to forsake the haughty, ambitious, and worldly views of men, to become like children, to entertain child-like sentiments, Matt. xviii. 3. Sinners are converted when they turn from sin to God, Psalm li. 13. when they forsake their old courses, and practise holiness in heart and life. "When thou art converted strengthen thy brethren" (Luke xxii. 32.), when thou art changed and recovered from thy feebleness of mind to sentiments of greater fortitude, to feelings of stronger faith, and more devout assurance, then strengthen those who may be ready to sink into despondency, error or apostacy, and endeavour to prevent the prevalence of these evils over their minds, by recollecting those hazards to which thou hast felt thine own exposure.]

To CONVERT. The literal signification of this word denotes—*changing*: "Thou hast turned for me my mourning into dancing," Psalm xxx. 11. "Turn ye not unto idols," Lev. xix. 4. God turned the heart of the king of the Assyrians. "Turn thou us unto thee, O Lord, and we shall be turned." It is usually applied to those who are *converted* from bad to better, from the error of their ways to seek after God.

COPONIUS, the first governor of Judæa, established by Augustus, after the banishment of king Archelaus to Vienne, in France. Joseph. Antiq. lib. xvii. cap. 1, 2, 3, de Bello, lib. ii. 12.

[**COPPER**, one of the six primitive metals, and the most ductile and malleable after gold and silver. Of this metal and lapis calminaris is made brass, which is a modern invention. There is little doubt but that copper is intended in the many passages of our translation of the Bible, which speak of brass. Copper was known prior to the flood, and was wrought by Tubal-Cain, the seventh generation from Adam, Gen. iv. 22. It appears to have been used for all the purposes for which we now use iron. Job speaks of bows of copper (xx. 24); and the Philistines bound Samson with fetters of copper, Judg. xvi. 21. In Ezra viii. 27, there is mention of "two vessels of fine copper, precious as gold." The LXX.

Vulg. Castallo, and Arabic, render "vases of shining brass;" the Syriac, "vases of Corinthian brass." It is more probable, however, that this brass was from Persia, or India, which Aristotle thus describes: "It is said that there is in India a brass, so shining, so pure, so free from tarnish, that its colour differs nothing from that of gold. It is even said, that among the vases of Darius, there were some, which the sense of smelling might determine, whether they were gold or brass. Bochart takes this to be the *chasmal* of Ezek. i. 27, and the fine brass of the Revelation, i. 15; ii. 18, the *electrum* of the ancients.

Ezekiel (xxvii. 18.) speaks of the merchants of Javan, Jubal, and Meshech, as bringing vessels of brass (copper) to the markets of Tyre. According to Bochart and Michaëlis, these were people situated towards mount Caucasus, where copper mines are worked at this day.]

COPTÆ. The Egyptians who profess Christianity are called Copts at this day: probably from *Aiguptos*, or *Aicuphtos*, the ancient name of Egypt, and of the Egyptians.

[COOS, Point, or summit, an island in the Mediterranean Sea, at a distance from the south-west point of lesser Asia, 1 Macc. xv. 23. Paul passed it in his way to Jerusalem, Acts xxi. 1. It is now called Stancora, or Lango.

Thought by some to be the same as the Hebrew *Koa*, called by the Greeks *Coon*; and *Coos*, sometimes: whence Pliny remarks, that it was also sometimes called *Ceam*, and *Coon*. The *Coan* vests, which probably were not unlike our gauzes, or transparent muslins, are thus alluded to by Horace:

Altera nil obstat, Cois tibi pene videre est
Ut nudam—

and by Tibullus:

Illa gerit tenues vestes, quas femina Coa
Texuit—

Vide also Seneca, Epist. 96. Pliny, lib. xi. cap. 33. Esculapius had a temple here, enriched with various offerings.]

[CORAL, a hard, cretaceous, marine production, resembling in figure the stem of a plant, divided into branches. It is of various colours, black, white, and red. The latter is the most valuable. It is ranked by the author of the book of Job (xxviii. 18.), and by the prophet Ezekiel (xxvii. 16.), among precious stones.]

CORBAN, קרבן: Mark vii. 11; from the Heb. קרבן *karab*, or *hekerib*, to offer, to present. It denotes a gift, a present made to God, or to his temple. The Jews sometimes swore by corban, or by gifts offered to God, Matt. xxiii. 18. Theophrastus says, that the Tyrians forbade the

use of such oaths as were peculiar to foreigners, and particularly of corban; which, Josephus informs us, was used only by the Jews, lib. i. contra Apion.

Jesus Christ reproaches the Jews with cruelty towards their parents, in making a corban of what should have been appropriated to their use. Matthew expresses this reply from children to their parents: "It is a gift—whatsoever thou mightest be profited by me," i. e. I have already devoted to God that which you request of me. [Is not the idea to this effect: *that succour which you request of me is already devoted to God: therefore I cannot profane it by giving it to you, although you are my parent, and such might be my duty?*—Now this might take place in particular articles, without the child's whole property being so devoted; or it might be a pretence to put off the soliciting parent for the time: this the Jewish doctors esteemed binding; yet easily remitted.] The form of this vow is in express terms mentioned in the Talmud; and though such a vow as this is against both nature and reason, yet the Pharisees, and the Talmudists, their successors, approve it

Those sons who declared every thing corban which they should contribute to the support of their father and mother, were induced to this by passion only; for had they done so through avarice, what could they have gained by devoting that to God which they refused to their parents? But, without actually devoting it to God, they pretended it was already corban with respect to their parents, *q. d.* my whole fortune as to you is corban; I can give you no share of it; I have vowed to communicate nothing of it to you.

To facilitate the practice of these vows, so contrary to natural duty, to charity and religion, to confirm and increase the superstition of their people, the Jewish doctors did not require them to be pronounced in the most formal manner; it was of little consequence whether the word corban were mentioned, though this was most in use, provided something was said which came near it. These vows, thus imperfect in their terms, the Talmudists call *handles*; because, as it is sufficient to lift up a vessel entirely, if we take it by the handle; so to complete a vow, it is enough to pronounce any word of it; *e. gr.* *may this be as the temple to me, or as the altar, or as the fire, or as the sacrifice*: this vow was binding. They permitted even debtors to defraud their creditors, by consecrating their debt to God; as if the property were their own, and not rather the right of their creditor.

Josephus (Antiq. lib. iv. cap. 4.) remarks, that, among the Jews, men and women sometimes

made themselves *corban*, i. e. consecrated themselves to God, or to certain ministries in his service. If they were afterwards desirous to quit their obligation, they gave to the priest, for a man fifty, for a woman thirty shekels; or they agreed with the priest for so much as was satisfactory, according to his valuation.

Philo, *de specialib. legib.* speaking of those who devoted themselves to God, quotes Lev. xxxii. 2, 3, 4: "He who has devoted his soul (his life, his person) to God, shall pay for a man, from twenty years of age to fifty, fifty shekels, for a woman thirty. From five years to twenty, a boy shall pay twenty shekels, a girl ten. From a month old to five years, five shekels for a male child, three for a female. From sixty years and above, for a man fifteen, for a woman ten shekels. If he who has made the vow be too poor, he shall present himself before the priest, and shall pay according to estimation." For what reason, says Philo, in all this, is there no consideration of the age, or wealth, &c. of those who make the vow? He answers; *first*, because the vow is of equal dignity, be the condition of those who make it what it may; *secondly*, it is not decent to value those who make vows, as we do slaves, according to their beauty, their graceful stature, or their good health; the principal reason is, *thirdly*, that the equality of conditions which is despised by men, is considered and esteemed by God; a fourth reason might have been added—to repel, by means of a proper fine, a trifling inconsiderate spirit—a rash spirit—in making vows without due consideration.

Moses speaks of different sorts of *corban*, or dedications by the Hebrews, of part of their estates, which might be afterwards redeemed, or if it were cattle, sanctified, Lev. xxvii. 9.

They who made a vow neither to eat nor drink till they had killed Paul, Acts, xxiii. 12, in some sort made every thing *corban* that belonged to them; or every thing that might supply them with meat and drink.

CORBONA signifies, also, the *treasury of the temple*, where offerings, made in money, were deposited. The Jews taking up the money which Judas had cast into the temple, after he had betrayed Jesus Christ, scrupled to deposit it in the temple treasury, because it had been the price of blood; and as such was esteemed impure. By this word, such persons were likewise described as had devoted themselves to the service of God and his temple, *Joseph. contra Appion. lib. i.* There are various cases, relating to this practice, in the Mishnah, under the title *Nedarim*.

CORD. To put *cords* about one's reins, to gird one's self with a *cord*, was a token of sorrow and humiliation: "God looseth the bow of kings, and girdeth their loins with a girdle," says Job xii. 18. The servants of Benhadad king of Syria presented themselves before the king of Israel, *with sackcloth on their loins, and ropes on their heads*, imploring Ahab's clemency, 1 Kings, xx. 31, 32. Isaiah, iii. 24, threatens the daughters of Sion with giving them *cords* for girdles.

Cord is often used for inheritance: "I will give thee the land of Canaan, the *cord* of thine inheritance," Psalm cv. 11. *Joseph hath a double cord*, (Ezek. xlvi. 13) a double portion; which expression originated from the custom of measuring land with a *cord*. So Joshua distributed to every tribe a certain number of *cords*, or acres. "My *cords* (Eng. Tr. the *lines*. i. e. my lot) are fallen in an excellent country," Psalm xvi. 6.

"The *cords* of hell compassed me about," 2 Sam. xxii. 5; Heb. *the cables of hell* (of the grave); alluding to the fillets bound about dead bodies: he also calls them *the bands of death*. The LXX. instead of *cables of hell*, translate it, *pains of death*, Psalm xviii. 6.

The cords of sinners, Psalm cxix. 61, the snares with which they catch weak people. *The cords of sin*, Prov. v. 22, are the consequences of crimes and bad habits: bad habits are, as it were, indissoluble bands, from which it is almost impossible to extricate ourselves.

Beruch vi. 3, speaks of a custom among the Babylonians: "The women with *cords* about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her *cord* broken." This is explained by Herodotus, *lib. i. cap. 199*, "the Babylonian women," says he, "have a custom of prostituting themselves once in their lives in honour of Mylitta: they stand near the temple of the goddess, with *cords* about their heads, as marks of their devoting themselves; they are separated from one another by lines (*cords*); into these strangers enter, carry off whom they choose, and break the *cords* which hang about their heads."

To stretch a *cord*, or *line*, about a city, signifies, to ruin it, to destroy it entirely, to level it with the ground. Lam. ii. 8, "The Lord hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line upon it."

The *cords* extended in setting up tents furnish several metaphors: "Lengthen thy *cords*, strengthen thy stakes." The *cords* of Jerusalem shall not be broken, nor the nails which fasten them be pulled out. Isa. xxxiii. 23. "Thy *cords* are loose,

loose, they could not well strengthen their mast." Jer. x. 20. "My tabernacle is spoiled; all my cords are broken."

CORÆÆ. Josephus says, *Corææ* was the first town in Judea, North. It lay near the castle of Alexandrium, which was on the top of a mountain, between *Corææ* and Jericho.—*Antiq. lib. xiii. cap. 24, xiv. 6, xvi. 2.*

CORIANDER, a small round seed, of a good scent. Moses says, that the manna which fell in the wilderness was like *coriander-seed*; its colour was white. Exod. xvi. 31. Num. xi. 7. See **MANNA**.

CORINTH, Κόρινθος: which is satisfied, or ornament, or beauty; from κορεία.

CORINTH, a celebrated city, the capital of Achaia, [called anciently *Ephyra*] seated on the isthmus which separates the Peloponnessus from Attica. St. Paul came to Corinth, A. D. 52, Acts, xviii. 1. This city was one of the best peopled, and most wealthy of Greece. Its riches produced pride, ostentation, effeminacy, and all vices the consequences of plenty. Lasciviousness, particularly, was not only tolerated, but was, in some sort, consecrated here, by the worship of Venus, and the notorious prostitution of numerous attendants devoted to her. The *Corinthians* pretended to philosophy, politeness, and learning. Such was *Corinth* when Paul arrived there. He lodged with Aquila and his wife Priscilla, who, as well as himself, were tent-makers by occupation: thus he got a livelihood by his labour, without being burdensome to any. He preached in the Jewish synagogues, and converted some. From *Corinth* he wrote two Epistles to the Thessalonians, A. D. 52. Afterwards, observing that the Jews of *Corinth*, instead of being benefited, opposed him with blasphemy, he shook his raiment, and said, "Your blood be on your own heads, I am clean; I will go unto the Gentiles." He went, therefore, and lodged with Justus, surnamed Titus, a Gentile, but one who feared God. Many of the Gentiles afterwards embraced the faith. Paul suffered much here; but Jesus Christ said to him, "Be not afraid, I have much people in this city." He continued eighteen months in this city, or the neighbourhood.

He left *Corinth*, A. D. 54, and went to Jerusalem. About A. D. 56, he wrote his first Epistle to the *Corinthians*, from Ephesus. Herein he reproves some persons who disturbed the peace of that church; he complains likewise of disorders in their assemblies; of law-suits among them; and of a Christian who, by taking his father's wife, had committed incest with his mother-in-law. This letter produced in the *Corinthians* abundant sorrow, great vigilance against the vices reprov'd, and a very beneficial

dread of God's anger; they repaired the scandal given, and expressed determined zeal against the crime committed, 2 Cor. vii. 9, 10, 11.

The apostle having understood the good effects which his first letter had produced among the *Corinthians*, wrote a second to them, from Macedonia, probably from Philippi, A. D. 57. He expresses his satisfaction at their conduct, justifies himself, and comforts them: he glories in his sufferings, and exhorts them to liberality. There is great probability that St. Paul came to *Corinth* towards the end of this year, A. D. 57. Vide Acts, xx. 2. & 2 Cor. xii. 14; xiii. 1.—*Usher, Tillem. xlii.*

[**CORINTH** was one of the most noble cities of Greece; only Athens and Sparta could claim precedence of it. Its original name, *Ephyra*, was derived from a daughter of Ocean, named *Ephyra*, who first settled this district, as Pausanias says; but Stephens says, from *Ephyrus*, son of Myrmex, by his wife Epimetha. The name of *Corinth* was derived from *Corinthus*, son of Marathon: but the *Corinthians* were persuaded that it was derived from *Corinthus*, a son of Jupiter. The Sun and Neptune contended for this region: and submitted their pretensions to the arbitration of Briareus: who awarded to Neptune the Isthmus and its adjacencies; to the Sun, the hill on which the city stood, i. e. the *Acro-Corinthus*: whence the *Acro-Corinthus* was called *Helipolis*, "Sun's town:" N. B. the Sun afterwards, of his own accord, gave place to Venus; whose famous temple was here. *Corinth* being placed at the neck of land which forms the passage into the Peloponnessus, had on each side of it a gulf, or deep bay; that to the east called the *Ægean*; that to the west, the *Ionian*. Ovid therefore calls *Corinth bimaris, double-sea'd*. This situation occasioned the commerce and wealth of the city: because, there was a great concourse of merchants from Italy on the one side, and from Asia on the other, who here met and transacted their dealings. It had, of course, two ports: that on the *Ægean* was named *Cenchrea*; that on the *Ionian*, *Lechæus*. The top of the *Acro-Corinthus* enjoyed a very extensive view, both east and west, down the gulfs; as well as north and south, over the land.

It appears from hence, that *Corinth* was founded in the early ages, whose transactions afterwards became the subject of fable; and we must often look through the fable, to obtain some idea of the history which it includes. *E. gr.* The Sun—dryness—contended with Neptune—humidity for this soil: which contest was decided by the hundred-handed Briareus, or persevering and multiform labour.]

CORNELIUS, centurion of a cohort, belonging

ing to the legion surnamed *Italian*, (or rather *Italic*) Acts, x. 1, &c. He was a Gentile; one who feared God; of constant devotion, and much charity. His whole family served God. It pleased God to favour him, in a miraculous manner, with an introduction to the knowledge of the Gospel: an angel directed him to send for Peter, from whom to receive instructions on that important subject. This direction he obeyed; and as the apostle was beginning to relate gospel truths, the Holy Spirit fell upon him and his family, and they were added to the Christian church, as the first fruits of the Gentiles. *Vide* PETER.

Usuardus, and other Latins, make *Cornelius* bishop of Cæsarea, in Palestine. The Apostolical Constitutions (*lib. vii. cap. 46*) notice a *Cornelius*, as a bishop of that city after Zachæus; but they do not say he was this centurion. Eusebius, bishop of that church, does not reckon him among his predecessors. We have the Acts of *Cornelius*, but they are neither original nor authentic. Some modern Greeks make him bishop of Ilium, others of Scepsis, not far from it. The Greeks, in their Menologies, consider him as a martyr. They keep his festival September 13; the Latins, February 2. Jerom says, that the house of *Cornelius*, at Cæsarea, was afterwards changed into a church, which Sta. Paula visited with great devotion, A. D. 385.

[It deserves notice, that Julian the Apostate reckons only two persons of consideration, who were converted to Christianity, on its first promulgation:—Sergius Paulus the Pro-consul, and *Cornelius* the Centurion. It is probable, from this reference, that *Cornelius* was a person of greater importance than is usually understood by us.]

CORNER, *angulus*, the extremity of any land, country, habit; of the beard or hair; of a people, building, table, altar, &c. "Thou shalt not round the *corners* of thy head, nor mar the *corners* of thy beard," says Moses, Lev. xix. 27. Thou shalt not cut it off entirely towards the ears, at the extremity of the chin. "All Israel, *all the extremities (corners) of the people*, assembled at Mizpeh," Judg. xx. 2. Some understand by *the extremity of the people*, all the people without exception, from one end of the land to the other: others suppose, only the principal and chief. So, 1 Sam. xiv. 38, "Draw near, all ye chief (*corners*) of the people." Isaiah, xix. 13, "They have reduced Egypt, even they who are the stay (*corner*) of all the tribes thereof. And, Zeph. iii. 6, "I have cut off the nations, their *corners* are desolate." *Vide* FRAGMENTS, No. XII.

The *corner* sometimes signifies the most dis-

tinguished place, that part of an edifice which is most in sight. Zechariah, speaking of Judah after the return from captivity, says, "Out of him came forth the *corner*, out of him the nail," Zech. x. 4. This tribe shall afford *corners*, heads; it shall produce the *corner-stone*, the Messiah. *Corner* is taken likewise for the most retired place of a house: Prov. xxi. 9; xxv. 24: "It is better to dwell in a *corner* of the house-top, than with an angry woman in a wide house." Acts, xxvi. 26, St. Paul speaking to Agrippa of our Saviour, and his resurrection, tells him, "these things were not transacted in a *corner*, but very publicly."

COSAM, Κωσαν: in the Vulgate, *Casan*, *he that divines*; from κοσάω. Son of Elmodam, one of our Saviour's ancestors, Luke iii. 28.

COTTON, a kind of white soft wool, found in a brown nut, which is produced by a shrub, the leaves of which resemble those of the sycamore-tree. This plant puts forth abundance of beautiful yellow flowers; the ground of this flower is purple, and striped internally. There is an oval bud in the middle, which grows as big as a pigeon's egg: when ripe, it turns black, and divides at top into three parts; the *cotton* is as white as snow, and with the heat of the sun swells to the size of a pullet's egg. There are three black berries in the bud, as big as lupines, that stick close together.

It is our opinion, that Scripture speaks of *cotton* under the Hebrew name, *schesch w* (Exod. xxv. 4); in Latin, translated *byssus*. The word *xylinum*, which signifies *cotton*, may be derived from *schesch*, or *xes*, and *linum*; and that of *gossypium*, which signifies the same thing, from the Hebrew, *agos*, a nut, and *pioth*, mouths, because the nut which produces cotton, opens, and protrudes the wool which it contains.

COVENANT. The word *testamentum* is often used in Latin, and διαθήκη, *diatheke*, in Greek, to express the Hebrew בְּרִית, *berith*, which signifies *covenant*; whence the titles *Old* and *New Testament* are used improperly to denote the *Old* and *New Covenant*.

The first *covenant* with the Hebrews, is that made when the Lord chose Abraham and his posterity for his people, and gave them circumcision as the mark of his *covenant* with them; a second *covenant*, or a solemn renewal of the former, was made at Sinai, comprehending all who observe the law of Moses. The *new covenant*, whereof Jesus Christ is the Mediator and Author, and which was confirmed by his blood, comprehends all who believe in him, and are in his church.

The first *covenant* between God and man, was made with Adam, at his creation, when he was prohibited to eat a certain fruit, Gen. ii. 16.

A second covenant God made with man after his fall, promising not only forgiveness, on his repentance, but also a Messiah, who should redeem the human race from the death of sin, and from the second death, Rom. v. 12, 19.

A third covenant God made with Noah, when he directed him to build an ark, wherein to preserve animals and men; to re-people the world after the deluge, Gen. vi. 18.

This covenant was renewed after the waters of the deluge had ceased, and were retired, and Noah with his family had left the ark, Gen. ix.

These covenants were general between the patriarchs Adam and Noah, and their posterity: that which God made with Abraham, was limited; concerning that patriarch, and his family by Isaac exclusively, Gen. xii. 1. xv. 4, 5, 18.

The seal, i. e. confirmation, of this covenant, was the circumcision of all the males in Abraham's family. The effects of this covenant appear throughout the Old Testament; the coming of the Messiah, is the consummation and end of it. The covenant of God with Adam, forms what we call the state of nature; that with Abraham, explained farther under Moses, constitutes the law; that covenant ratified through the mediation of Jesus Christ, is the kingdom of grace.

In common discourse, we usually say the Old and New Testament; the covenant between God and the posterity of Abraham; and that which he hath made with believers by Jesus Christ; because these two covenants contain eminently all the rest, which are consequences, branches, or explanations of them.

The greatest, most solemn, most excellent, most perfect of the covenants of God with men, is that made through the mediation of Jesus Christ. This eternal covenant must subsist to the end of time, the Son of God is the guarantee of it, it is confirmed with his blood, the end and object of it is eternal life, and the constitution and laws of it are infinitely more exalted than those of the Old Testament. *Vide* the Epistles to the Galatians, and to the Hebrews.

CEREMONIES AT MAKING A COVENANT.

The prophet Jeremiah, chap. xxxiv. 18, speaks of a remarkable ceremony, not noticed in the historical books of Scripture: the Lord says, "I will give to punishment the men who have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof." At what time, and on what occasion, this covenant was sworn to, no one can tell. Probably, it was not long before this threatening was denounced, since they who had thus sworn, were still living. The custom of cutting

a victim in two, of placing the several moieties upon two different altars, and making those who contracted this covenant pass between both, is well known in Scripture, and in profane authors. *Vide* Gen. xv. 9, 10, 17.

[The passage, Heb. ix. 16, which in our translation is rendered *testament*, &c. may perhaps receive illustration, by being referred to such a ceremony, as is above described. "Now, where there is a testament, διαθήκη—a COVENANT, the death of the testator—διαθεμνός,—the CONFIRMER OF THE COVENANT—is necessary; for a testament—"covenant"—is of no authority while the confirmer of the testament—covenant—"is living:" i. e. while that beast was not slain, between whose divided parts the persons covenanting were to pass, the covenant wanted the most solemn token of its ratification. The instance of the covenant made with Abraham may serve to confirm this sense: the burning lamp (rather, the *shekinah*) passed between the separated parts. Had Abraham already passed? Or, did he afterwards pass? Or, did only the party proposing the covenant pass?—hereby binding himself in the most solemn manner. *Diatheke* may signify not so much a covenant made between two equal contracting parties, as a proposal offered by one party for the acceptance of the other: so, let him "take hold of my covenant,"—my proposals, Isaiah, lvi. 4. (but *vide* FRAGMENTS, No. CCLXXVII.) Hosea, ii. 18; Psalm xxv. 14, &c. So, the Lord proposed to Abraham (Gen. xv. 18) to give him posterity, and to give his posterity that land, but what could Abraham stipulate to do, or to give?—the obedience of circumcision; as a token on his part. *Vide* FRAGMENT CXXIX.]

COVENANT of Salt, *vide* FRAGMENTS, No. CXXX.

COUNCIL, is occasionally taken for any kind of assembly; sometimes for that of the Sanhedrim, at others for a convention of pastors met to regulate ecclesiastical affairs. Thus the assembly of the apostles, &c. at Jerusalem, (Acts, xv.) met to determine whether the yoke of the law should be imposed on Gentile converts, is commonly reputed the *first council* of the Christian church.

I say nothing here of other councils, since that of the apostles; because they are not mentioned in Scripture. Some believe, that the apostles met in council to compose the creed. *Vide* CREED.

COUNSEL. Beside the common signification of this word, as denoting the consultations of men, it is used in Scripture for decrees of God, the orders of his providence. God frustrates the counsels, the views, the designs of princes; but "the counsels of the Lord stand for

for ever," Psalm xxxiii. 11. "They have condemned the *counsel* of the Most High," Psalm cvii. 11; they have opposed his will. "The Jews rejected the *counsel* of God against themselves," Luke, vii. 30; the favours of God, his proposals for saving them. Jesus Christ, Isaiah, ix. 6, according to the LXX. is called the *angel of the great counsel*, the minister, the executor of the great and admirable design of God, for the salvation of mankind.

COUNTRY, *patria*: the land where we were born; the town where we dwell. It is taken likewise for family, Psalm xcv. 7. *Patria*, in Greek, signifies—a race, a nation.

The *heavenly country* denotes that residence in heaven, which is hoped for by Christians.

COURT, *atrium*; Heb. חצר *chazer* [Eng. *Hazor*]. The courts belonging to the temple of Jerusalem were three: First, the *court of the Gentiles*, because the Gentiles were allowed to enter no farther [vide FRAGMENTS, No. L.] Secondly, the *court of Israel*, because Israelites, if clean, had a right of admission into it. Thirdly, the *court of the priests*, where the altar of burnt-offerings stood, where the priests and Levites exercised their ministry. Israelites, who offered sacrifices, might bring their victims to the inner part of this *court*, but could not pass a certain separation which divided it: they withdrew as soon as they had delivered their sacrifices and offerings to the priest, or had made their confession, with laying their hand on the head of the victim; if it were a sin-offering. Vide the PLATES: Plans of the TEMPLE.

Before the temple was built, there was a *court* around the tabernacle; it was not large, and was formed only of pillars, and of veils hung by cords. Vide TABERNACLE and PLATE. These *courts* resembled those of the Egyptian temples, around which edifices were spacious *courts* with colonnades. The palaces of kings, and of great men had extensive *courts*, as appears from those of Solomon and of king Ahasuerus. Vide the Article on COURTS of PALACES.

The evangelists mention the high-priest's *court*, and Luke speaks of the strong armed man who guardeth the palace; i. e. the armed guard at a great man's door, as we see Swisses, or porters, at the gates of great men's houses.

Court is used for a city, (vide Ezek. xlvii. 17; xlviii. 1: i. e. the cities of Ennon and Netophath.) In the Hebrew, this is frequent: including all those towns, in which the word *Hazer* is combined, q. d. *Hazer-Suza*, the court of Suza; *Hazer-Shual*; so, *Hazer-a*, *Hazer-im*, *Hazir-oth*: these names of towns, signify *courts*. The *courts of Jerusalem* are put for the city.

COUS, or *Cos*, or *Cosus*, Κῶς: from קוץ *koz*,

thread, united. An island in the Archipelago, opposite Cnidus and Halicarnassus. Acts, xxi. 1.

COZ, קץ, Κῶς: *thorn, uneasiness, watching*; from קץ *cutz*. Father of Anub and Zobeab, 1 Chron. iv. 8.

COZBI, כוזבי; *liar*; from כוזב *cazab*, to lie: otherwise, *as sliding away*; from the adverb כז *ki, as*; and זז *zuz*, to slide away. [Deceiver; says Simon, a daughter, when the parents hoped for a son: but, the appellation *Cuzbee* is given among the Hindoos to a courtesan; and, possibly, the root of this word is Sanscrit, as are the roots of several words used in this history.]

COZBI, daughter of Zur, a prince of the Midianites: this princess, with others of her sex and age, seduced the principal Israelites, by arts and allurements, to commit idolatry. Zimri having publicly entered her tent, in company with her, (vide FRAGMENT, No. CXCIII.) Phinehas, son of Eleazar, followed, and thrust them both through with his sword, in the midst of their infamous embraces. Numb. xxv. 6, 15.

CRASSUS. When Marcus Crassus marched against the Parthians, he came into Judæa, and took from the treasury of the temple of Jerusalem 8,100 talents of gold, and 2,000 talents of silver; as he intended farther to carry off the sacred vessels and veils of the temple, the priest Eleazar, who had the keeping of them, told him, he would show him a beam of massy gold, if he would promise him on oath, to touch nothing else. Crassus swore he would not; whereupon Eleazar discovered a golden beam to him, which weighed three hundred minas, concealed in another of wood, upon which hung the richest veils of the temple. The avarice of Crassus was not satisfied; but he carried off all the gold that was in the temple. The vengeance of God punished his sacrilege: for having invaded Parthia, he perished there, with the greater part of his army. He was celebrated for his vast wealth and avarice. Dr. Prideaux tells us, from Plutarch, that after he had consecrated the tenth of his property to Hercules, had feasted all the Roman people at ten thousand tables, and had given to every Roman citizen a donation of as much corn as would last him three months, he found the remainder of his estate to be seven thousand one hundred Roman talents, which amounts to above a million and a half of our money. *Prid. Connect. &c. Part i. book v.*

CREATOR, *Creation, To create*. These terms properly signify a production of something out of nothing. The Hebrew uses the verb ברא *bara*, to form, to signify creation, having no word which accurately expresses absolute creation out of nothing.

[The power of the verb *bara*, is—to bring into

into order, to regulate. I think our word *compose* expresses this and somewhat more, as I doubt not, the *Hebrew* word does, though it may stop short of absolute creation.]

CREED, or *ΣΥΜΒΟΛΟΝ*, is a title given particularly to the *Apostles' Creed*, which is, as it were, an epitome of the doctrine of Christ, and of the Christian church: a sign, a badge, a signal, by which Christians could distinguish one another. Rufinus, *de Symbol.* p. 529, mentions a tradition, that when the apostles were about to separate finally, they assembled together, and each communicating his thoughts concerning the principal articles of faith, they composed this symbol, as an abridgement and compendium of the Christian faith. Jerom, *Epist.* lxi. *cap.* 9, also ascribes to the apostles the symbol, or *creed*, which passes under their name. Leo (*Epist.* xxvii.) says, that it contains twelve articles of the twelve apostles. Some even have pretended, that each apostle contributed his article. But there is no authority for this opinion, nor any agreement among those who have advanced it.

Those who were to be baptized usually rehearsed the *creed* before baptism; and in some places they pronounced it publicly, from the gallery of the church, in presence of all the people. *Aug. Confess. lib.* vi. *cap.* 2. It was received from the apostles without writing; and several Fathers assert that it was forbidden to write it. [*Aug. Serm.* ccxii. *Hieronym. Ep.* lxi. *Cyrl. Cathet.*] It appears from what they relate, to have been shorter than that we now have; and, probably, it was not every where the same. Ambrose (*Epist.* vii.) thinks, that the church of Rome long preserved it without addition. But that the *creed* we now use is longer than that of the ancient Romish church, appears by Rufinus, and by copies which have come down to us. *Vide* Vossius, Usher, *de Symbolo*, Father Alexander's *Dissert. Eccl.* tom. i. Du Pin, &c.

CRESCENS. St. Paul, 2 Tim. iv. 10, says, "*Crescens* is departed to Galatia," or to Gaul, say some. Eusebius, Theodoret, Epiphanius, the Chronicon Alexandrinum, Nicephorus, and others, maintain, that *Crescens* preached in Gaul. Some believe that he founded the church of Vienne, in Dauphiny; and this is a tradition of that church, but it is not very ancient; nor is it above two hundred years since *Crescens* was put into the litanies of that church. *Crescens* died, the Latins say, June 27; the Greeks say, July 30. The Apostolical Constitutions fix his apostleship in Galatia, and declare that he died there. *Constit. lib.* vii. *cap.* 46.

CRETE, *Κρήνη*: *carnal*, or *fleshly*; from the

Greek, *κρήνη*; in Hebrew, the *Isle of the Caphthorim*, or of the *Cretim*, or *Kerehtians*.

CRETE, an island now called *Candia*, in the Mediterranean, I. Macc. x. Acts xxvii. St. Paul sent Titus, his beloved disciple, to *Crete*; and writing an epistle to him, he charges him to rebuke the *Cretans* severely, and in strong terms, to prevent their adherence to Jewish fables, human ordinances, and legal observances: for, as he adds, the *Cretans*, as one of their own prophets (or poets) witnesses, "are always liars, evil beasts, slow bellies," Tit. i. 12, 13. This *Cretan* poet, whom the apostle quotes, is Epimenides. *Vide* CAPHTOR.

[This island is in the Mediterranean sea, almost opposite to Egypt; and may be considered as having been originally peopled from thence, most probably by a branch of the Caphthorim, which being called *Ciratas*, or *Cretes*, gave their name to the island. It is proper to understand this, because the *Cretans* are famous for describing their island as the birth-place of Jupiter; and they boasted, also, of possessing his tomb. The first of these events they commemorated on their medals, by representing this deity in his infant state; and the latter they confirmed, by shewing to travellers the sepulchre of their venerated patron in the recesses of mount Ida. But, the name they gave him, fully proves that both he, and his fellow islanders, derived their transit from Egypt. In a cave was a seat, called the throne of Jupiter; and near it was an inscription, in ancient characters: "This is the tomb of *Zan*"—which is no other than the Egyptian *Zoan*, or "*Aun* the recumbent." If the common notion of *Zoeh*, whence *Zoeh-aun*, be adopted, as "causing to wander," then, it will import, "*Aun* the director of migration," but as it is usually taken in a bad sense in Scripture, I prefer the former idea: though it is very possible that the Hebrew application of the word, might not be acknowledged by the neighbouring nations. *Vide* ZOAN.

Crete was so named, says Pliny, from the nymph *Creta*, daughter of Hesperis; but Stephens says from *Crete*, daughter of Jove and the nymph Ida; Anaximander says, from *Curetes*, a king of the island, whom Eusebius in *Cæron*, calls *Cretem*, who was, he says, one of the *Curetes*, by which Jupiter was hid and nursed [one of the *Ciratas*, who introduced the worship of Jupiter]. The *Cretans* affected the utmost antiquity, as a nation, and distinguished themselves as *Etsocretenses*, "true *Cretans*." Homer celebrates this island as famous for its hundred gates (whether of cities, or of temples?) which Virgil, *Æneid.* iii. seems to refer to cities; but in the *Odyssey*, Homer calls this island "ninety-

"ninety-cities." Being surrounded by the sea, its inhabitants were excellent sailors, and its vessels visited all coasts.

*O magna vasti Creta dominatrix freti,
Cujus per omne litus innumera rates
Tenere portum, quidquid Angris tunc
Tellure Nereus periculis rostris sociis.*

The *Cretans* were also famous for archery, which they practised from their infancy. But the glory of *Crete* was *Minos* the legislator, son of Jupiter and Europa; or rather *Manueh*, (the same radically as *Manoah*, father of Samson) which truly was but another name for Jupiter himself. In fact, I presume the same establishment as brought over the worship of the East, brought over also the political institutions of Noah. He was the first, it is said, who reduced a wild people to regularity of life; and in order to effect this the more completely, he retired during nine years into the cavern of *Jupiter*: which I take to be precisely the same as what is related by the Hindoo Puranas, that Sami Rama performed austere devotion nine years in the hollow of a tree, before she effected her settlement: and if the same word signified the hollow of a tree, and the hollow of a cavern, then this explains the emblem of Jupiter sitting on a tree. It is said, that after nine years Minos established religious rites. It is at least certain, that the laws, rites, and usages of *Crete*, were copied by the Greeks. Lycurgus, Thales, &c. travelled into *Crete*. The ancients were persuaded, as Pliny speaks, *quidquid in Creta nascitur, infinito prætere ceteris ejusdem generis alibi genitis*; that whatever was produced in *Crete*, was infinitely superior to that of the same kind, which was produced any where else.

We have ventured to suppose, in direct opposition to CALMET, that the Philistines, who appear to be tribes conformed in many respects to the *Cretans*, did not from *Crete* people that part of the shores of the Holy Land called Philistia; but, that the Philistines peopled the island of *Crete*, migrating from the shores of Egypt, or of Judea. We have thought the Philistines were a Hindoo nation, first settled on the coast of the Red Sea, afterwards extending themselves from thence to Canaan, and so to this island.

The *Cretans* were one of the three K's against whose unfaithfulness the Grecian proverb cautioned: *Kappadocia, Kilicia, and Krete. Vide CAPPADOCIA.*

It appears also, that the character of this people for lying, was thoroughly established in ancient times; and when Homer's Ulysses designs to deliver a falsity, he always prefaces it by assuming the character of a *Cretan*; usually swearing in that character to the truth

of what he is about to affirm. In common speech the expression "*to cretanise*," signified to tell lies. This contributes to account for that detestable character which the Apostle (Titus i. 2) has given of the *Cretans*, that they are "*always liars*." This was not only the opinion of Epimenides, from whom St. Paul quotes this verse, but of Callimachus, who has the same words. When Epimenides adds, that "*the Cretans are savage beasts*," or fierce beasts, and gor-bellies," bellies which take a long time in being filled; he completes a most disgusting description. Polybius represents them as disgraced by piracy, robbery, and almost every crime, *lib. iv. 8. Strabo, x. 477.* They were also seditious. Polybius, *iv. 53. Livy xli. 25.*

Crete was taken by the Romans under Metellus, hence called *Creticus*, after a vigorous resistance of above two years. This island, with the small kingdom of Cyrene, on the coast of Lybia, formed a Roman province. In the reign of the Emperor Leo, it had twelve bishops, subject to Constantinople. In the reign of Michael II. the Saracens seized it; and held it, till after 127 years, they were expelled by the Emperor Phocas. It remained under the dominion of the emperor, till Baldwin Earl of Flanders, being raised to the throne, rewarded with it Bonifacio Marquis of Montserrat, who sold it to the Venetians, A. D. 1194. Under their government it flourished greatly; but was unexpectedly attacked by the Turks, A. D. 1645, in the midst of peace. The siege of Candia lasted 24 years, being commenced in 1646, and ending in 1670. It cost the Turks 200,000 men. It is now subject to the Turks, and, consequently, is impoverished and depopulated. In many places it is unhealthy also.]

CRISPUS, chief the Jewish synagogue at Corinth, was converted and baptized by Paul, Acts, xviii. 8, about A. D. 52. 1 Cor. i. 14. Some affirm that *Crispus* was bishop of *Egina*, an island near Athens. The Greeks observe his festival, October 4.

CROSS, a kind of gibbet made of pieces of wood placed cross-wise; whether crossing at right angles one at the top of the other, or in the middle, or diagonally, or fork-wise. The Greek *stauros*, a cross, often denotes only a piece of wood fixed in the ground, by the Latins called *palus*, or *vallum*. Death by the cross was a punishment of the vilest slaves, *servile supplicium*: crucifixion was a mark of infamy. This punishment was so common among the Romans, that pains, afflictions, troubles, &c. were called *crosses*; and the verb *cruciare* was used for sufferings both of body and mind.

The punishment of the cross was common among

among the Syrians, Egyptians, Persians, Africans, Greeks, Romans, and Jews. Pharaoh's chief baker was beheaded, and his carcass fastened to a cross, Gen. xl. 19. Haman prepared a great cross whereon to hang Mordecai, Esth. vii. 10. Joshua orders to hang the king of Ai on a cross, Josh. viii. 29.

The Jews confess, that they crucified people, but not while living: they say, they first put them to death, and then fastened them to a cross, either by the hands, or the neck; and many instances occur of men thus hung on a gibbet after death: but there are indisputable proofs of their crucifying men alive. The worshippers of Baal-peor (Numb. xxv. 4) and the king of Ai (Josh. viii. 29) were hung up alive; as were the descendants of Saul, by the Gibeonites, 2 Sam. xxi. 9. Josephus (*Antiq. lib. xiii. cap. 22*) relates, that Alexander Jannæus, king of the Jews, ordered eight hundred of his rebellious subjects to be crucified, and their wives and children to be executed before their eyes, at the feet of their crosses, while they were yet living.

The law ordained, that persons executed should not be left on the cross after sun-set, because, he who is hanged is cursed by God, Deut. xxi. 22. The body of the king of Ai, crucified by Joshua's orders, was left on the cross only till evening. The Jews believe, that the souls of those who remain on the gibbet without burial enjoy no peace, but wander till their bodies are buried. This also was a notion of the Greeks and Romans, as appears in Homer, *Iliad* 4, and Virgil—

Nec ripas datur horrendas & rauca fluent
Transportare prius quam sedibus ossa quierint.

ÆNEID VI.

The cross to which our Saviour was nailed, had the form of a T, i. e. the old Samaritan *Tau*, which resembled the Greek *Tau*, not the present Hebrew. But we are not to understand this resemblance rigorously; as we have reason to conclude that our Saviour's cross, represented a line crossing another at right angles, and traversing it thus, †. So old documents, the coins of the emperor Constantine, &c. describe it. St. Jerom compares it to a bird flying, to a man swimming, or praying with his arms extended like a cross: [*i. e.* the head piece rose above the transverse beam.]

Sometimes the criminal was crucified on a tree, and fastened to it with cords.

Sometimes he was fastened with his head downwards: thus Peter was crucified, from respect to his master Jesus Christ, not thinking himself worthy to be fixed to a cross in the same manner as he had been. Chrysostom, in *Petr. & Paul.* Abdias, in *Petro*, &c. Seneca

speaks of this punishment, *Alios converso capite in terram suspendere, Consol. ad Matr. cap. 20.*

Sometimes a fire was kindled at the foot of the cross, by the smoke and flame of which the sufferer might perish. The emperor Alexander Severus, commanded one to be executed in this manner, who was a cheat, a quack, and a dealer in (as it were) smoke, that hereby there might be some relation between his crime and his penalty.

The common way of crucifying was by fastening the criminal with nails, one at each hand, and one at both his feet, or one at each foot; for this was not always the same: the ancients represent Jesus Christ, sometimes as crucified with four nails, as Cyprian, *de Passione*; *clavis sacros. pedes terrebrantibus*: and sometimes with three nails: *Greg. Naz. carm. de Christo Patiente*. Crucified persons were frequently bound with cords; this, which seems in one sense gentler, because it occasions less pain, was, in another sense, more cruel, because the sufferer was hereby made to languish longer. *Arbori infelici recti suspendite*, Livy, *lib. i.* St. Andrew is said to have been thus fastened to the cross with cords; Abdias, *Hist. Apostol. lib. iii.*

Sometimes they used both nails and cords for fastenings. Lucan, speaking of one who had been crucified, and afterwards taken down from the cross, says,

Laqueum nodosque, nocentes
Ore suo rupit.
Insertam manibus chalybem, nigramque, per artus
Stillantis talis sanie, virusque, coactum
Sustulit. LUCAN, *lib. vi. de Maga Thesala.*

Although the condemned person was generally fixed to the cross with nails, yet sometimes it was otherwise. The martyr Pionius, when about to undergo this punishment, stripped himself, extended himself on the tree, and gave his members to the soldiers, to be fastened with nails. When they used both cords and nails, there was no difficulty in lifting up the person, together with his cross, he being sufficiently supported by the cords; and executioners concerned themselves very little about the pains and torments of a malefactor condemned thus to die.

Before they nailed him to the cross, they generally scourged him with whips, or leathern lashes, which was thought more severe, and more infamous, than scourging with cords. Sometimes little bones, or pieces of bones, were tied to these scourges, to increase the pain. Slaves, who had been guilty of great crimes, were fastened to a gibbet, or a cross; and were thus led about the city, and beaten. Our Saviour was loaded with his cross; and as he sunk

sunk under the burden, Simon, the Cyrenian, was constrained to bear it after him, and with him, Mark, xv. 21; Luke, xxiii. 26.

The criminal was crucified quite naked. The Saviour of the world, in all probability, was not used more tenderly than others who suffered this punishment. Christians, out of respect and modesty, represent Jesus Christ covered decently, sometimes from his loins to his knees; but it is credible, that they had no such regard to Jesus Christ, whom they did not distinguish from a malefactor; and who voluntarily bore the shame and punishment of our sins.

Some say this *cross* was fifteen feet high; that the arms of it were seven or eight feet long; that the top on which the title, or sentence of Christ's condemnation, was fastened, was a piece of wood added afterwards, with a board, on which was written, *Jesus of Nazareth, King of the Jews*. But this is all conjecture, and rather against probability, as it should seem from circumstances, that the *cross* was much lower; so that a person speaking from it could easily be heard, that a foot-soldier's spear could reach to the body of our Lord, and that a reed, or cane, in addition to a person's height, could reach his mouth.

Painters commonly represent the *cross* as lowered when our Saviour is fastened to it, and afterwards to be set upright again, and the body of our Saviour raised with it: speculative persons use these considerations to aggravate the excess of pain which he endured at his crucifixion. But this opinion is not at all probable. Is it common to have the gibbet first pulled down when the criminal is to be hanged upon it, in order afterwards to put it up again, when the person to be executed is fastened to it? The shaking and motion of the *cross*, together with the weight of the body, might, without any thing else, have broken the crucified person's hands and feet, and have loosened him from the *cross*, with inexplicable pains. Nonnus, author of the tragedy intitled, *The Suffering Jesus*, St. Austin, and the most learned interpreters, are of opinion, that Jesus Christ was nailed to the *cross*, as it stood already erected; which adds to the probability of the opinion, that the *cross* was but low: for how, or why, should they raise him to any considerable height?

It has been thought, that below the crucified person's feet was a kind of footstool, or piece of wood jutting out, on which his feet were laid and fastened. St. Gregory of Tours (*de Gloria Martyr. lib. i. cap. 9*) intimates this; and many *crosses* are made in this manner. It must be confessed, that without this the criminal could not continue long nailed to the *cross*, while the whole weight of his body was bearing on his

PART IX. Edit. IV.

hands. But others assert, that there are no traces of such a footstool in those descriptions of the *cross* which the most ancient Greek and Latin writers have left us. But they speak of a kind of wooden horse, upon which the sufferer was, as it were, mounted; that so his hands might not be torn asunder by the weight of his body: this was a large peg, fixed about half way up the *cross*, as appears in Justin, *Dial. cum Tryphone*; Irenæus, *lib. i. cap. 46*; and Tertullian, *contra Nationes, lib. ii.* The same is asserted by several able critics.

Sometimes those who were fastened upon the *cross* lived long in that condition. St. Andrew is believed to have lived three days upon it; others nine days. Eusebius (*lib. vii. cap. 8*) speaks of certain martyrs in Egypt, who were kept on the *cross* till they were starved to death. Pilate was amazed at Jesus Christ's dying so soon, because naturally he must have lived longer (Mark, xv. 44.) if he had not had power to lay down his life, and to take it up again. The legs of the two thieves were broken, to hasten their death, that their bodies might not remain on the *cross* on the sabbath-day, and to comply with the law, which forbade the bodies to hang after sun-set: but among other nations they were suffered to continue long: sometimes, till they were devoured alive by birds and beasts of prey:

— Cruxillum tollat in auras,
Viventesque oculos offerat altitibus.

PAUDENS.

Generally, after death, the bodies were devoured by wolves, dogs, and birds: or if the *crosses* were higher than usual, they either became a prey to the birds, or putrified and fell to pieces. Guards were appointed, to observe that none should take them down and bury them, *Lips. de Cruce, lib. ii. cap. 15, 16.* The history of the Ephesian matron, and the soldier set to guard the *crosses*, is well known. The Roman soldiers, who had crucified Jesus Christ and the two thieves, kept guard near the *crosses* till the bodies were taken down.

The Hebrews do not pray for those of their nation who are hanged, or at least not publicly in the synagogue; they did not permit them to be placed in the tombs of their families, till their flesh had been first consumed in the public sepulchres. Perhaps for this reason Joseph of Arimathea desired leave from Pilate to lodge the body of Jesus in his own tomb; that it might not be thrown undistinguished into the public burying-place, [which apparently was close adjoining the place of crucifixion.] *Vide JESUS CHRIST, ad fin.*

Jesus Christ says, that his disciple must take up his *cross* and follow him. The *cross* is the sign of ignominy and sufferings; yet it is, as

I may say, the badge and glory of Christians. Jesus Christ is the way we are to follow: there is no attaining that glory and happiness which is promised us in the gospel, by any other means than by the *cross* of Christ.

CROWN, an ornament frequently mentioned in Scripture, in very common use, apparently, among the Hebrews. The high-priest wore a *crown* about his mitre, or the lower part of his bonnet, tied behind his head. It seems as if private priests, and even common Israelites also, wore a sort of *crown*: God commands Ezekiel not to take off his *crown*, nor assume the marks of mourning, Ezek. xxiv. 17, 23. This *crown* was a ribbon, or fillet, in Hebrew called פֶּאֶר *paer*, which surrounded the head; a custom practised by others in the East, who wore on their heads merely such a fillet, or ribbon, which differed in colour only, and value, from the diadem of princes. When Moses commands the Israelites to bind the words of the law on their hands, and as frontlets between their eyes, he intimates the use of *crowns* and bracelets among them, Deut. vi. 8. See the **PLATES** to **SOLOMON'S SONG**, Plate VII. Nos. 1 to 4.

New married people of both sexes wore *crowns*, but richer and more beautiful than those generally used, Isaiah, lxi. 10; Cant. iii. 11. It was customary to wear *crowns* of flowers on festivals and other joyful occasions.

The *crown*, *mitre*, and *diadem*, *royal fillet* and *tiara*, are frequently confounded. *Crowns* are bestowed on gods, kings, and princes, as marks of their dignity. David took the *crown* from the god *Moloch*, or *Melcom*, which was of gold, and enriched with jewels, and placed it on his own head (1 Chron. xx. 2; 2 Sam. xii. 30); or, rather, he held it suspended over his head, for it weighed a talent; unless he took out the jewels for his own *crown*. (*Vide* **FRAGMENT**, No. CCLXXXII.) The Amalekite who valued himself on killing Saul, brought that prince's diadem, or royal fillet, to David,—2 Sam. i. 10. The diadem was placed on the head of young king Josiah, when he was presented to the people, 2 Chron. xxiii. 11. Baruch says, the idols of the Babylonians wore golden *crowns*, Baruch, vi. Queens, too, wore diadems among the Persians, Esth. ii. 17. God says, he had put a *crown* of gold on the head of the Jewish nation, which is represented as his spouse, Ezek. xvi. 12. Gold *crowns* were sent to kings and conquerors, 1 Macc. x. 20; xiii. 33. See the **PLATES**, of **EASTERN VEILS**.

Kings sometimes used several diadems, when they possessed several kingdoms: king Ptolemy, having conquered Syria, made his entry into Antioch, and put *two* diadems on his head, that of Egypt, and that of Asia. In the Reve-

lations, the dragon with seven heads had seven diadems, one on each head, Rev. xii. 3; and the beast which sprung out of the sea, with ten horns, had, likewise, ten diadems. Lastly, the Eternal Word, the True and Faithful One, had many diadems on his head, Rev. xix. 12.

Persons of elevated dignity wore this ornament. Haman tells king Ahasuerus, that he whom the king was pleased to honour, should have a diadem on his head, Esth. vi. 8.

On festive occasions, people wore *crowns*, or diadems; but there always was a difference, in form or matter, between the *crowns* of kings and those of private persons. The diadem of kings was generally a white fillet, bound about the forehead, the extremities whereof being tied behind the head, fell down on the neck behind. Sometimes they were made of gold tissue, adorned with jewels. That of the Jewish high-priest, which is the most ancient whereof we have any description, was a fillet of gold, placed on the forehead, and tied with a ribbon of azure blue; this was not put on till after the high-priest had covered his head with his bonnet.

CROWN of Thorns. Pilate's guards set a *crown of thorns* on the head of Jesus Christ, with intention to insult him, under the character of the king of the Jews, Matt. xxvii. 29. We cannot tell of what species it was composed; white-thorn, buck-thorn, and others, have had their several advocates. *Vide* **THORN**, also the **NATURAL HISTORY**, Article **RABKA**.

CROWN, figuratively taken, signifies *honour*, *joy*. "Ye are my joy and my crown," says St. Paul to the Philippians, iv. 1. *Crown* is used likewise for reward, because conquerors in the public games were crowned with wreaths, garlands, &c.

To CRY. "The blood of Abel *crieth* from the ground, where it was spilt," Gen. iv. 10. "The *cry* of Sodom ascended up to heaven," Gen. xviii. 20. "The *cries* of the Israelites, oppressed by the Egyptians, rose up to the throne of God," Exod. iii. 9. "I expected that my vineyard should produce fruits of righteousness, and behold a *cry*," Isaiah, v. 7. "If my land *cry* against me, and the furrows thereof complain," says Job, xxxi. 38. The emphasis of these expressions is such, that any explanation would only weaken them.

CTESIPHON, a city on the Tigris, three miles from Seleucia, the capital of that part of Assyria called *Calonitis*. Eusebius, Jerom, and the Chaldee interpreters, thought it was situated where *Calneh* had stood, Gen. x. 10.

CUBIT, a measure used among the ancients. The Hebrews call it אַמָּה *amma*, q. *the mother of other measures*; in Greek ἰσχυρ. A cubit originally

ginally was the distance from the elbow to the extremity of the middle finger: this is the fourth part of a well-proportioned man's stature. The common *cubit* is eighteen inches. The Hebrew *cubit*, according to Bishop Cumberland, and M. Pelletier of Rohan, is twenty-one inches; but others fix it at eighteen inches. The Talmudists observe, that the Hebrew *cubit* was larger, by one quarter, than the Roman.

Lewis Capellus, and others, have asserted, that there were two sorts of *cubits* among the Hebrews, one sacred, the other common; the sacred containing three feet, the common containing a foot and a half. Moses (Numb. xxxv. 4.) assigns to the Levites 1000 sacred *cubits* of land round about their cities; and in the next verse he gives them 2000 common ones. 1 Kings, vii. 15, the two columns of brass, in Solomon's temple, are reckoned eighteen *cubits* high; and in 2 Chron. iii. 15, thirty-five *cubits*. Vide Booz.

Villalpandus, and several writers after him, allow the sacred *cubit* to exceed the common *cubit* only a hand's breadth. He supposes Moses to speak of the common *cubit*, when he describes it as the measure of a man's arm folded inward, Deut. iii. 11; and that the sacred *cubit* was a hand's breadth longer than this, as Ezek. xliii. 13, "These are the measures of the altar after the *cubits*; the *cubit* is a *cubit* and a hand's-breadth."

The very learned and ingenious Dr. Arbuthnot says, that to him it seems plain, that the Jews used two sorts of *cubits*, a sacred one, and a profane or common one: for in Deut. iii. 11, the bed of Og is said to have been nine *cubits* long, and four *cubits* broad, after the *cubit* of a man. But (Ezek. xl. 5) Ezekiel's reed is said to be six *cubits* long, by the *cubit* and hand's-breadth; whence it appears, that the larger *cubit*, by which the reed was measured, was longer than the common one, by a hand's-breadth, or three inches, &c. *Tables of Coins, Weights and Measures, &c.*

Notwithstanding these reasons, we are persuaded, there was but one *cubit* among the Hebrews, from the Exodus to the Babylonish captivity; and this was the Egyptian *cubit*, the measure whereof was taken, some years ago, from the old standards extant at Grand Cairo; and, that only after the captivity, Scripture notices two sorts of measures, to distinguish the ancient Hebrew *cubit* from that of Babylon, which the captives had used during their abode in that city. On this is grounded the precaution of Ezekiel, in observing, that the *cubit* he is speaking of is the true *old cubit*, larger by a hand's-breadth than the common *cubit*.

[“Freret, D'Anville, and Bailli, have proved

that the Egyptian *cubit*, being invariably twenty-four digits, is equal to twenty and a half French inches; and the present *cubit*, called *Draa Masri*, is precisely divided into twenty-four digits, and contains twenty and a half French inches. I have measured several of them with a *pied du Roi* (standard foot) of copper, but I found that all varied from one to three lines, (or tenths of an inch). The *Draa Stambouli* is of twenty-eight digits, or twenty-four inches, wanting one line. VOLNEY's *Travels*, Vol. I. p. 38. E. Ed. From this remark, and from a history in Baron du Tott, who found the measures used among the Turkish architects to vary several inches in a yard; we may perceive that no force is put on the *cubit* of Scripture, by supposing that it varied in different kingdoms and states; not to say, in different districts and cities; or at different times.]

CULON, or *Caulon*, a town of Judah, mentioned only in the Greek, Josh. xv. 60.

CUMANUS, governor of Judæa after Tiberius Alexander, A. D. 51. He committed so many acts of injustice and extortion against the Jews, that they were obliged to complain to Quadratus, governor of Syria, by whose order *Cumanus* was sent in chains to the emperor Claudius at Rome, by whom he was exiled, and the government of Judæa was given to Claudius Felix, brother to Pallas. *Joseph. Antig. lib. xx. cap. 5.*

CUMMIN, a plant very like fennel, it produces blossoms, and branches in an umbellated form. Jesus Christ reproved the Scribes and Pharisees, who, though they very carefully paid tythe of mint, anise, and *cummin*, yet neglected good works, and more essential obedience to God's law, Matt. xxiii. 23.

CUP. This word is taken in Scripture in a proper sense, and in a figurative sense. In a proper sense, it signifies a common *cup*, such as is used for drinking out of at meals; or a *cup* of ceremony, used at solemn and religious meals; as at the passover, when the father of the family pronounces certain blessings over the *cup*, and having tasted it, passes it round to the company and his whole family, who partake of it.

CUP, in a figurative sense, generally imports afflictions or punishments: "Stand up, O Jerusalem, which hast drunk at the hand of the Lord the *cup* of his fury," says Isaiah, li. 17. And the Psalmist (lxxv. 8): "In the hand of the Lord there is a *cup*, the dregs thereof all the wicked of the earth shall drink them." In the same sense, men are represented as drunk with sorrow, with afflictions, with the wine of God's wrath; which expressions are consequences following this first metaphor of a *cup*.

It is derived from the custom observed at entertainments for the guests to drink round out of the same *cup*. Such persons as refused to drink in their turn, at feasts, were not endured: "let him drink or begone," was a kind of proverb.

Cup of Blessing (1 Cor. x. 16) is that which was blessed in entertainments of ceremony, or solemn services, wherein the company drank round. Our Saviour, in the last supper, *blessed the cup*, and gave it to each of his apostles to drink, Luke, xxii. 20. [or rather, a *Cup* over which God was blessed for having furnished its contents:—and occasionally, for having afforded cause, as well as means, of rejoicing.]

Cup of Salvation (Psalm cxvi. 13) a *cup* of thanksgiving, of blessing the Lord for his mercies. We see this practice in 3 Macc. vi. 27. where the Jews of Egypt, in their festivals for deliverance, offered *cups* of salvation.

The Jews have at this day *cups* of thanksgiving, which are blessed, in their marriage-ceremonies, and in entertainments made at the circumcision of their children. Some commentators believe the *cup of salvation* to be a libation of wine poured on the victim sacrificed on thanksgiving occasions, according to the law of Moses, Exod. xxix. 40; Numb. xv. 5; xxviii. 7, 14.

Cup, in the style of Scripture, denotes, likewise, share or portion: "The Lord is the portion of my *cup*," because at meals each had his *cup*. Or, the prophet alludes to those *cups* which were drunk by every one in his turn: *q.* "I will have no share in the inheritance, the feasts, sacrifices, portions, society of the wicked; God alone is sufficient for me; he is my portion and my *cup*; I desire nothing farther."

For remarks concerning Joseph's *cup*, in proof that he did not *divine* by his *cup*, vide FRAGMENTS, No. XXI.

CURSES. God denounced his *curse* against the serpent which had seduced Eve, Gen. iii. 14, 17; against Cain, who had embroiled his hands in his brother Abel's blood, Gen. iv. 11. The Lord promised to bless those who should bless Abraham, and to *curse* those who should *curse* him. The divine maledictions are not merely imprecations, or impotent wishes; but they carry their effects with them, and are attended with all the miseries they denounce, or foretel.

We find, that holy men did sometimes prophetically *curse* particular persons. Noah *curse*d Ham, Gen. ix. 25; Jacob *curse*d the fury of his two sons, Levi and Simeon, Gen. xlix. 7. Moses enjoins the people of Israel to *curse* all violators of the law, Deut. xxvii. 15; Joshua *curse*d him who should undertake to rebuild Jericho, Josh. vi. 26; and history informs us, that these imprecations had their effects; as

had those of our Saviour against the barren fig-tree, Mark, xi. 21.

But these *curse*s are not consequences of passion, impatience, or revenge;—they are *predictions*, and therefore, not such *curse*s as God condemns. No one shall presume to *curse* his father or his mother on pain of death, Exod. xxi. 17; nor the prince of his people, Exod. xxii. 28; nor one that is deaf, Lev. xix. 14; whether a man really deaf is meant here, or one who is absent, and therefore cannot hear what is said against him. Blasphemy, or *curse*ing of God, is punished with death, Lev. xxiv. 10, 11. In the Gospel, (Matt. v. 11.) Jesus Christ pronounces blessed, those disciples who are (falsely) loaded with *curse*s; he requires his followers to bless those who *curse* them; to render blessing for *curse*ing, &c.

The Hebrews say, that Barak *curse*d and excommunicated one Meroz, who dwelt near the brook Kishon, but who came not to assist Israel against Jabin. Wherefore Barak excommunicated him by the sound of 400 trumpets, according to Judg. v. 23: "*Curse* ye Meroz, saith the angel of the Lord, *curse* ye bitterly the inhabitants thereof." Barak himself, they say, is this angel of the Lord. Others believe it was the archangel Michael, general of the Lord's army, who *curse*d Meroz, the angel of the land of the Canaanites. Vide DEVOTING, EXCOMMUNICATION, ANATHEMA.

CUSH, כוש, Xousi: *Ethiopian*, or *black*.

[This name is thought to denote *terror*, *af-fright*, *i. e.* to foes; such being the import of the Arabic root; the Chaldee root, in its duplicate form, takes the same sense.]

I. CUSH, eldest son of Ham, and father of Nimrod, Gen. x. 8. The Easterns affirm that Cush, son of Canaan, and grandson of Ham, had a son named *Habaschi*, the father of the *Abyssinians*, whom the Persians call *Black Indians*. Hebrew grammarians derive *Habaschah*, which denotes *Ethiopia*, from *Habouseha*, which signifies a people formed of a mixture of nations, from different countries, who live together; and this is the true derivation of the word *Habasch*, as the country so named comprehends the *Abyssinians*, the *Nubians*, &c. Scripture knows nothing of *Cush*, son of Canaan, nor of *Habasch*, son of *Cush*: but only of *Cush*, son of Ham, whose sons were Seba, Havilah, Sabtah, Raamah, Sabtecha, and Nimrod, Gen. x. 7, 8. Part of Arabia, especially to the south, was formerly comprised under the name *Ethiopia*. We have no other person in Scripture of this name; but several countries are called by it. The Vulgate, LXX. and other interpreters, ancient and modern, generally translate *Cush*, *Ethiopia*: but there are many passages where-

in this translation is certainly erroneous. It is necessary, therefore, to examine the several acceptations of the word *Cush*, and to be well advised on that particular *Cush* to which any passage of Scripture refers.

["It is a tradition among the *Abyssinians*, which they say they have had from time immemorial, and which is equally received among the Jews and Christians, that almost immediately after the flood, *Cush*, grandson of Noah, with his family, passing through *Atbara* from the low country of Egypt, then without inhabitants, came to the ridge of mountains which still separates the flat country of *Atbara* from the more mountainous highlands of *Abyssinia*.

"Their tradition says, that, terrified by the late dreadful event of the flood, still recent in their minds, and apprehensive of being again involved in a similar calamity, they chose for their habitation caves in the sides of these mountains, rather than trust themselves again on the plain. It is more than probable, that, soon after their arrival, meeting here with the tropical rains, which for duration still exceed the days that occasioned the flood, and observing, that going through *Atbara*, that part of Nubia between the Nile and the *Astaboras*, afterwards called *Meroë*, from a dry climate at first, they had after fallen in with rains, and as those rains increased in proportion to their advancing southward, they chose to stop at the first mountains, where the country was fertile and pleasant, rather than proceed farther at the risk of involving themselves, perhaps in a land of floods, that might prove as fatal to their posterity as that of Noah had been to their ancestors.

"While improvements were going on prosperously in the central and northern territory of the descendants of *Cush*, their brethren to the south were not idle; they had extended themselves parallel to the Arabian gulf; which was in all times called *Saba*, or *Azabo*, both which signify south, [whence the queen of *Sheba*, or *Saba*, or *Azabo*, is called "queen of the south," Matt. xii. 42. *Sabeans*, Isaiah, xlv. 14. Joel, iii. 8.] not because *Saba* was south of Jerusalem, but because it was on the south coast of the Arabian gulf, and from Arabia and Egypt was the first land to the southward which bounded the African continent, then richer, more important, and better known, than the rest of the world.

"By that acquisition they enjoyed all the perfumes and aromatics in the East; myrrh, and frankincense, and cassia; all which grow spontaneously in that stripe of ground, from the bay of Bilur west of Azab, to cape Gardefan, and then southward up in the Indian ocean, to near the coast of Melinda, where there is cinnamon, but of an inferior kind.

"The mountains which the *Agaazi* inhabit, are called *Habab*, from whence it comes that they themselves have got that name. *Habab* in their language, and in *Arabie* likewise, signifies a serpent, and this I suppose explains that historical fable in the book of *Arum*, which says, a serpent conquered the province of Tigré, and reigned there."

Cush is *Ethiopia*, and *Cushite* is *Ethiopian*; many *Ethiopians* are white—many *Cushites* are negroes, black. Bruce's *Travels*, Vol. I. p. p. 376, 381, 397, 409.]

II. CUSH is the name of a country watered by the Araxes. They who, on occasion of this *Cush*, have translated *Cush*, *Ethiopia*, have made way for that unwarrantable opinion of the river Gihon being the Nile; but we believe, that by *Cush*, on the river Gihon, is meant the ancient country of the Scythians, on the Araxes. Herodotus (*lib. i. cap. 201, lib. iv. cap. 11*) says, that the first habitation of these people, was on the Araxes, but being forced from thence by the Massagetæ, they passed this river, and retired into the country of the Cimmerians. Justin (*lib. i. § ii.*) makes the Phasis and Araxes as it were the limits of the Scythians south. Diodorus Siculus (*lib. xi.*) says, the Scythians, near Media, dwelt at first on the Araxes, and that the Saci and Massagetæ are branches of the Scythians. The word *Cuthæi* and *Cutha*, כּוּתָּא, whence some have derived *Scythæ*, or *Scuthæ*, is the same as *Cush*. The Chaldees generally put the *tau*, ט, where the Hebrew use *schin*, ש, they say *Cut* כּוּת, instead of *Cush* כּוּשׁ. The *Cuthæans*, who came and inhabited *Samaria*, were originally from the country of the Medes, bordering on the Caspian Sea; and, consequently, they came from the *Cush* we are speaking of. There are sensible remains of this name still extant in this country and in its neighbourhood, as the *Quitians*, the *Coëtheans*, or *Coëta*, the *Cytheans*; the cities of *Cotatus*, *Cetemane*, *Cythanum*, *Cyta*, *Cytaia*, *Cethæum*, *Cethena*.

III. CUSH. Josephus says (*Antiq. lib. i. cap. 7*) that the *Ethiopians* call themselves by this name, which also is given to them by all Asia. Jerom tells us, that the Hebrews thus call the *Ethiopians*; as do the LXX. Jeremiah (xiii. 23) says, "Can the *Cushæan* change his skin?" In Ezekiel (xxix. 10) the Lord threatens "to reduce Egypt to a desert, from the tower of Syene, even unto the border of *Cush*," or *Ethiopia*; and, Isaiah (xi. 11) says, "He will recover the remnant of his people from Egypt, and from Pathros, and from *Cush*." All these marks agree with *Ethiopia Proper*, or Nubia, south of Egypt.

IV. CUSH. Bochart (*Phaleg. lib. iv. cap. 2*) has

has shown clearly, that there was a country called *Cush*, in Arabia Petrea, bordering on Egypt, which extended itself principally on the eastern shore of the Red Sea; and at its northern extremity. The proofs are these: Zipporah, the wife of Moses, a native of Midian, is called a *Cushite*, Numb. xii. 1. Now, Midian, as Josephus, Ptolemy, and Jerom all agree, was situated on the east of the Red Sea, in Arabia. Habakkuk, iii. 7, mentions the land of *Cush*, or *Cushan*, as synonymous with that of Midian: "I saw the tents of *Cushan* in affliction, and the tent-curtains of the land of *Midian* did tremble." Job, xxviii. 19, speaks of the "topaz of *Cush*." Now, the topaz is found only in an island of the Red Sea, near Arabia. Isaiah, xviii. 1, and Zephaniah, iii. 10, describe Egypt as situated beyond the rivers of *Cush*; which cannot be understood of the rivers of Ethiopia. King Tirhakah, (2 Kings, xix. 9) who marched to attack Sennacherib, and Zerah, who at another time invaded Judah, (2 Chron. xiv. 9) were both kings of *Cush*, i. e. of the country bordering on Egypt and Palestine, as all the circumstances of their histories demonstrate. Thus there are, at least, three countries named *Cush*, in Scripture, all of which have been confounded together by interpreters, under the general name of *Ethiopia*.

[The family of *Cush* appears to have been numerous; and the establishments of this family to have been proportionately dispersed, not in one region only, but in several. We find them in

1. Bactria, west of the Gihon, Gen. x. 7, 8.
2. Assyria, west of the Caspian.
3. Arabia, east of the Red Sea, on the coast. Numb. xii. 1. 2 Kings xix. 9. 2 Chron. xix. 16. 2 Chron. xiv. 9. Isaiah xxxvii. 9. Hab. iii. 7.
4. Southern Ethiopia; or, Ethiopia south of Egypt. This is the Ethiopia best known to the Greeks and Romans.

1. *CUSH*. *Bactria*. Gen. x. 7, 8. Of this we have treated in Excursion, No. vi. the proofs there adduced may justify the placing of a *Cush* in this country. The Syriac in 2 Chron. xvi. 8. for *Cushites* reads *Indians*: both Syriac and Chaldee in Isaiah, xi. 11. and Zeph. iii. 10. for *Cush* read *India*. Jonathan, the Chaldee paraphrast, in Gen. x. 6. for *Cush* reads *Arabia*: so the Chaldee on 1 Chron. i. 8, 9. It is impossible that Arabia near Judæa should be intended: but the Indian *Cushites* were also called *Arabes*, *Oreites*, *Erythreans*, and *Ethiopes*; and these *Arabes*, whom we have referred to Bactria, no doubt, were meant by the paraphrast. The prophet Isaiah enumerates "Elam, *Cush*, and Shinar." xi. 11. The Samaritans in Josephus, *Ant. lib. xi. cap. 4. say*,

"Salmanassar, king of the Assyrians, brought us hither from the countries of *Cuthia* and Media." "The province of *Cutha* is a region in Persia," says Josephus, *lib. ix. cap. 14*.

2. *CUSH*. *Assyria*. As the dispersion of the Jews was principally in Assyria, it may be, that to this dispersion the prophet Zephaniah refers, chap. iii. 10. where he speaks of the return of Judah from captivity, "from beyond the rivers of *Cushan*, my suppliants, even the daughters of my dispersed, shall bring mine offering."—But see Excursion No. xxi. as the dispersion did extend even to the ancient Hindoostan. St. Jerom, in his Catalogue of Ecclesiastical Writers, mentions St. Andrew as preaching the gospel on the rivers of Colchis, the Apsarus, and Phasis: and calls the natives Ethiopians, i. e. *Cushites*. He also says the same of Matthias. *In altera Ethiopia ubi est irruptio Apsari et Hyssi portus, predicavit*.

3. *CUSH*. *Arabia*. The prophet Habakkuk alludes to this settlement of the *Cushites*, chap. iii. 7. "I saw the tents of the *Cushites* in affliction; and the tent curtains of the land of Midian did tremble." We know the land of Midian, connected by this prophet with *Cushan*, too well to be mistaken.

4. *CUSH*. *Ethiopia, south of Egypt*. The eunuch of Queen Candace is in the Syriac rendered the *Cushite*. Acts viii. 27. This is the country usually called Ethiopia.

In Isaiah xviii. 1. rivers of *Cush*, are rivers of Ethiopia: i. e. south of Egypt. Comp. Jer. xiii. 2.]

[This distinction is of greater importance than it may at first appear; because, by attributing to one country, called *Cush*, what properly belongs to another *Cush*, at a considerable distance from the former, much confusion ensues; and confusion too, of a nature not easily remedied. It should be, however, remembered, that all ancient writers have at least equal confusion in their descriptions of *Ethiopia* (*Cush*), and arising from the same cause—the different families of the *Cushites*: which by various removals inhabited these places, so widely separated from each other.]

CUSHI, כּוּשִׁי, Κοῦσι: *troublesome, importunate*; from כּוּשׁ *kashah*: otherwise, *forage, chaff*: from כּוּשׁ *kash*: otherwise, *cucumber*; from כּוּשׁ *kisha*: but this etymology is very dubious.

I. *CUSHI*, brought David news of the defeat of Absalom, 2 Sam. xviii. 21.

II. *CUSHI*, father of Shelamiah, Jer. xxxvi. 14.

III. *CUSHI*, father of the prophet Zephaniah, Zeph. i. 1.

CUSPIUS FADUS, sent after the death of Agrippa, to govern Judæa, A. D. 45. As soon

as he came into this province, he ordered one Ptolemy to be hanged, who had been captain of a band of robbers, and had plundered Judæa with impunity. After this, being informed that one Theudas, a sorcerer, pretended to be a prophet, and had seduced great numbers to believe, that he would stop the course of the river Jordan with a word only, and would procure them a passage through it, without being wetshod, *Fadus* sent a body of horse against him and his followers. Many were killed, and the rest fled. Theudas was taken, and his head cut off, (*Antiq. lib. xx. cap. 2*) A. D. 45. *Fadus* was succeeded by Tiberius Alexander, A. D. 46.

CUTHAH, כּוּתָּא, *Xṣṭh*: which is broken or bruised; from כּוּתָּא *cathath*: otherwise, combustion. This being the name of an Oriental nation, its etymology can hardly be found in Hebrew.

CUTHAH, a province in Assyria, whose inhabitants were transplanted into Samaria by Salmanesser. The *Cuthæans* worshipped the idol Nergal, 2 Kings, xvii. 24, 30. We are of opinion, that *Cutha* and *Scythia* are the same place, and that these *Cuthites* came from the land of *Cush*, or *Cuth*, Gen. ii. 13. [The name is written *Cutha*, with the Chaldee termination.] Vide *Cush* II.

CUTHITES, a people who dwelt beyond the Euphrates, and were from thence transplanted into Samaria, in place of the Israelites, who had before inhabited it. In our opinion, they came from the land of *Cush*, or *Cutha*, on the Araxes, their first settlement being in the cities of the Medes, subdued by Salmanesser, and his predecessors; and that the Israelites were substituted for them in those places whence the *Cuthites* came. Scripture observes that the *Cuthites*, on their arrival in Samaria, &c. continued to worship the gods they formerly had adored beyond the Euphrates. The Lord, being hereby provoked, sent lions among them, which destroyed them. This being reported to Esarhaddon, king of Assyria, who succeeded Sennacherib, he appointed an Israelitish priest to instruct them in that worship which was pleasing to God: but these people thought they might reconcile their old superstitions with the worship of the God of Israel.

They therefore worshipped both the Lord and their false gods together, and made of the lowest of the people priests of the high places. They continued this practice long; but afterwards they forsook idols, and adhered to the law of Moses, as the Samaritans, their descendants, do at this day. When the Jews returned from their captivity, the Samaritans, by their deputies, desired to assist them in re-

building the temple, telling them that since the reign of Esarhaddon, they had constantly worshipped the Lord, Ezra, iv. 1, 2. But Zerubabel, and Joshua son of Jozedek, with the elders of Israel, answered that they could not grant their request; the king of Persia having given his licence to Jews only to build a temple to the Lord. Hereby it appears, that the *Cuthites* hitherto had no common temple in their country; but that in each city they worshipped God, and, perhaps, idols in consecrated places, or on the high places. Josephus (*Antiq. lib. xi. cap. 8*) informs us, that they did not build a common temple on mount Gerizim till the reign of Alexander the Great. Vide SAMARITANS.

CYATHUS, a cup used in the temple for libations. Vide *Cup*.

CYAMON, a place opposite to Esdraelon, Judith, vii. 3, *Gr*. In the Latin, *Chelmon*; perhaps the same as *Camon*, placed by Eusebius in the great plain, six miles from Legio, north.

CYAXARES I. son of *Phraortes*, having succeeded his father in the kingdom of the Medes, levied a great army to revenge himself on the Assyrians. Having defeated them, he led his troops to the siege of Nineveh; but while he was thus employed, the Scythians from the Palus Mæotis, having marched round mount Caucasus, burst into Media. He made haste to defend his own country, but was defeated, and lost the empire of Upper Asia, which the Scythians possessed twenty-eight years: from hence they passed into Syria and Palestine. Some believe, that during this expedition they made themselves masters of Bethsan (afterwards named *Scythopolis*, or the city of the *Scythians*), and plundered the temple of Venus of Askalon. Vide *Anus*. [Herodotus *lib. i.*] *Cyaxares* died after forty years' reign, and was succeeded by Astyages, otherwise called Ahasuerus. *Cyaxares* began to reign about A. M. 3391, died about A. M. 3430.

CYAXARES II. son and successor of *Astyages*, king of the Medes, observing the progress of Evil-merodach, king of the Assyrians, or Belshazzar, his son, called Cyrus to his assistance, who was his nephew, son of Cambyses, king of the Persians, and of Mandane, daughter of king Astyages, and, consequently, sister to *Cyaxares*. They jointly attacked Babylon (vide *BELSHAZZAR* and *BABYLON*), A. M. 3444. Xenophon says, that Cyrus left the government of Babylon to his uncle *Cyaxares*, who held it only two years. This *Cyaxares* is otherwise called Darius the Mede. See *DARIUS*.

CYDIDA, *Cydis*, *Kadesh* of Naphtali, a city of Galilee.

CYPRESSUS,

CYP

CYPRESSUS, or *Cypressus*, a very tall straight tree, cultivated with great difficulty; its fruit is not-edible; its leaves are bitter, and the very smell and shade of it are dangerous, says Pliny, *lib. xvi. cap. 33*. Hence the Romans considered it as a fatal tree, and used it at funerals, and mournful ceremonies. The wood is always green, very heavy, of a good smell, never rots, nor is it liable to be worm-eaten. The *cypress* is distinguished into male and female: the branches of the male are somewhat horizontal, those of the female upright; from this latter are generally taken palisades for gardens, and for treillages. The fruit is round, olive-coloured, and as large as nuts, it grows in separate places: the Latins call it *conus*, because of its figure. It is composed of a kind of scales, in the clefts whereof are hidden little seeds flat and angular. The cypress-tree is common on mount Libanus; the Eastern writers sometimes draw comparisons from it, as a beautiful and large tree. "I was exalted like a cedar in Libanus, and as a *cypress-tree* on the mountains of Hermon." *Ecclus. xxiv. 13*. Mount Hermon made a part of Libanus. "Simon, son of Onias, the high-priest, appeared as a fair olive-tree budding forth fruit, and as a *cypress-tree*, which groweth up to the clouds," *Ecclus. l. 10*. The spouse in the Canticles says, "The beams of our house are cedar, and our rafters of *cypress*," (*Cant. i. 17*), in Hebrew, *beroth*, which by many is interpreted *fir*; but more properly a sort of *cypress*, called *bruta*, *q. berutha*, having the smell and solidity of cedar, but it does not grow so tall.

CYPRIARCHES, *i. e.* governor of Cyprus. Nicanor has this title, *2 Mac. xii. 2*.

CYPROS, a castle built by Herod the Great, above Jericho, in honour of his mother *Cypros*.

I. CYPROS, wife of Antipater, and mother of Herod, Phazael, Pheroras, Joseph, and Salome.

II. CYPROS, daughter of Herod the Great, by Mariamne, the sister of Alexander and Aristobulus, and wife of Antipater, son of Salome. This *Cypros* had a daughter of the same name.

III. CYPROS, daughter of Phazael, brother to Herod the Great, and of Salampso, daughter of the same Herod and Mariamne. She married Agrippa the Great, and was mother of Agrippa the younger, of Drusus, Berenice, Mariamne, and Drusilla.

[**CYPRUS**, *fair*, or *beautiful*, *1 Mac. xv*. We have given it as our opinion that the Philistines, or Phœniciana, passed from the shore of the Red Sea to the Mediterranean, and peopled the islands of Crete, (*Vide CRETE*) and Cyprus.]

CYPRUS, the largest island in the Mediterranean, situated between Cilicia and Syria.

CYR

Its inhabitants were plunged in all manner of luxury and debauchery. Their principal deity was Venus.

The apostles Paul and Barnabas landed in the isle of *Cyprus*; *Acts xiii. A. D. 44*. While they continued at Salamis, they preached Jesus Christ in the Jewish synagogues; from thence they visited all the cities of the island, preaching the gospel. At Paphos, they found Bar-Jesus, a false prophet, with Sergius Paulus, the governor: Paul struck Bar-Jesus with blindness; and the proconsul embraced Christianity.

Some time after, Barnabas went again into this island with John, surnamed Mark, *Acts xv. 39*. Barnabas is considered as the principal apostle, and first bishop of *Cyprus*; where it is said he was martyred, being stoned to death by the Jews of Salamia.

CYPRUS, or *Cyperus*, a shrub, in Hebrew כפר *copher*, in Latin, *cypsus*, *Cant. i. 13*; *iv. 13*. It is so common in the isle of *Cyprus*, that the island is thought to take its name from it. This shrub produces a very sweet flower; but those which grow in *Cyprus* excel all others. Some likewise grew in the territory of Engedi, as the spouse in the Canticles, *i. 13*, alludes to "a bunch of *cypsus*, in the vineyards of Engedi," *Vulg.* Pliny says, the best *cypsus* was that of Canopus; next to it that of Askelon, in Palestine. Dioscorides says the same. Some are of opinion, that the *cypsus* and the *privet* are the same: but the *cypsus* is rather the *al-henna* of the Arabians. The Eastern people use it, with the leaves of senna, to blacken their hair. The leaves of the *cyperus odoratus*, are like those of a reed, long, thin, and hard: the stem rises to about two feet, is straight, triangular, without knots; at the top of it are the blossoms, which have several stamina collected into large buttons. The seed is hard, triangular, and covered with a black skin: the roots are long, knotty, twisted one within another, blackish, and of an agreeable smell. [*Vide* the *PLATE* of *AL-HENNA*, No. I. of the *PLATES* to "SOLOMON'S SONG."]

CYRENE, קיר קרנה: *wall*; from קר *kir*: otherwise, *coldness*; from קר *kor*: otherwise, *meeting*; from קר *kara*: otherwise, *a floor*; from קר *kereth*. The true etymology of this word is foreign from the Hebrew tongue.

CYRENE, a city and province of Lybia Pentapolitana, between the great Syrtes and the Mareotis; at present called *Cairoan*, in the kingdom of Barca. [The district of *Cyrene*, was sometimes called *Pentapolis*, by reason of the five principal cities which it contained, *Cyrene*, Apollonia, Arsinoë, Berenice, and Ptolemais.] From hence came *Simon the Cyrenian*, father of Alexander and Rufus, on whom the Roman soldiers laid a part of our Saviour's cross,

cross, Matt. xxvii. 32; Luke xxiii. 26. There were many Jews in the province of *Cyrene*, great part of whom embraced the Christian religion; but others opposed it with much obstinacy. Among the most inveterate enemies of our religion, Luke reckons those of this province, who had a synagogue at Jerusalem, and excited the people against Stephen, Acts xi. 20.

After the destruction of Jerusalem by Titus, one of the ruffians, or assassins, of Judæa, going to *Cyrene*, persuaded the Jews of this city, to follow him into the desert, upon an assurance that he would demonstrate to them by signs and miracles, that God had suspended his wrath against the Jews, and that they might shortly rebuild Jerusalem. Catullus, governor of the country, marched against these people, surrounded the wood wherein they were, and cut them to pieces. He preserved Jonathan from the slaughter, and used him in discovering a pretended conspiracy, wherein he maliciously included the best men of the country.

II. CYRENE. There is mention in the Old Testament, of another province called *Cyrene*, different from that in Africa. We read in the Vulgate, that Tiglathpileser transplanted the inhabitants of Damascus to *Cyrene*, as the prophet Amos had foretold about twenty-five years before, 2 Kings, xvi. 9; Amos, i. 5; ix. 7. Not certainly to that *Cyrene*, near Egypt, where Tiglathpileser had no power; but to Iberia, or Albania, where the river *Kir*, or *Cyrus*, runs, which falls into the Caspian Sea. Josephus *Antiq. lib. ix. cap. 12*, says, they were transported into Upper Media, which agrees with our opinion; for, anciently, Media was very large.

Amos says, that the Aramæans were originally of *Kir*; intending, probably, to include under *Kir*, the people beyond the Euphrates, and those of Mesopotamia, whence the Aramæans (the *Syrians*) in reality came, who were descended from Aram, son of Shem. [English transl. *Kir*.]

[CYRENIUS, governor of Syria, Luke, ii. 1, 2. As very great difficulties have been raised, on the history of the taxing under *Cyrenius*, we shall state, at some length, our remarks on that subject; and the rather, as it appears, by history, that *Cyrenius* was not governor of Syria, till nine or ten years after our Saviour was born. The following dates are reckoned by the year of Rome.

Cyrenius was not of a noble family; but, by early public services, he obtained the honour of the consulship of Rome, A. U. 742; and he gained a memorable victory over the Homonadenses, A. U. 747, or 748. Usher thinks he was then proconsul of Cilicia; but others think he was sent into that province as an extraordinary officer. How-

PART IX. Edit. IV.

ever, having finished this war, he might be sent, say they, into Syria, for the purposes of the enrolment to be made there, A. U. 749, which is about the time fixed by Luke; for Herod died A. U. 750, or 751. *Cyrenius* was appointed governor to Caius Cæsar, A. U. C. 755. He was famous for dispatching affairs of importance in a rapid and masterly manner.

It is granted, on all hands, that *Cyrenius* was not properly governor of Syria at the time of our Lord's birth, though he was afterwards; but Saturninus was then governor. Nevertheless, for the purposes of this enrollment, *Cyrenius* might be associated with Saturninus; or, though now sent into Syria as an extraordinary officer, yet being afterwards governor of this province, he might be best known under this title, i. e. "Governor *Cyrenius*," "*Cyrenius*, governor of Syria," as we call an officer during his life by the title he has borne, though now no longer bearing that commission.

We should observe on this passage, (Luke ii. 1, 2) *first*, that the word *οικουμένη*, rendered *all the world*, sometimes signifies only the whole of a country, region, or district; as certainly, Luke xxi. 26, perhaps, Acts xi. 28. But the expression, *all the country*, is peculiarly proper here, because Galilee, as well as Judæa, was included; and perhaps all places where there were Jews.

Secondly, that the word *απογραφῆς*, rendered *taxing*, should have been rendered *enrollment*; as a taxation did not always follow such enrollment, though such enrollment was generally the prelude to a taxation. The difficulty of this passage lies in the word *πρωτῆ*, "*first*," because there really was a taxation, ten or eleven years afterwards, which, as a decisive mark of subjection to the Roman power, was very mortifying to the Jewish nation. And to this taxation Gamaliel alludes, Acts v. 37, "Judas of Galilee (*vide* JUDAS GAULONITES) rose up in the days of the taxing," when mobs, and riots, &c. were very frequent, under pretence of liberty.

Dr. Prideaux thought he had found traces of a Roman census, or universal assessment, or enrollment in the second census of Augustus; and that the time occupied in making it, before it came to Judæa, accounts for the difference between the dates when the decree was issued, *ante* A. D. 8, and the period of its execution, at Jesus's birth, *ante* A. D. 3, or 4; observing, that a census of the same kind, made by William the Conqueror in England (*Domesday Booke*), was six years in making. Dr. Lardner, however, objects, that the census of Augustus was of Roman citizens only; whereas this of Luke is not so restricted; but evidently implies *Jewish* subjects, and of every town.

Justin Martyr, in his first Apology, says to the emperor and senate, "You may [of the birth of Jesus, in Bethlehem] assure yourselves, from the census made in the time of *Cyrenius*, your first procurator in Judæa;" and this description of *Cyrenius*, as we shall see, deserves notice. Clement of Alexandria, Origen, and Tertullian, appeal to this census of *Cyrenius*. The emperor Julian the Apostate says, "The Jesus whom you extol, was one of Cæsar's subjects. If you make a doubt of it, I will prove it, by and by, though it may as well be done now: for you say yourselves, that *he was enrolled with his father and mother in the time of Cyrenius.*" *Apud Cyril. lib. vi.*

Assisted by this information, we may combine the narrative of St. Luke into the following order; which, probably, is not far from its true import.

In those days, Cæsar Augustus issued a decree, [he being displeased at some parts of Herod's conduct, and meaning he should feel his dependence on the Roman empire] that the whole land of Judæa should be enrolled, as well persons as possessions, in order that the true state of the inhabitants, their families, and their value in property of every kind, might be known and recorded. Accordingly, all were enrolled, but the taxation did not immediately follow this enrollment, because Augustus was again reconciled to Herod (which accounts for Josephus's silence on an assessment not carried into effect). And this enrollment was made when Cyrenius the censor (afterwards better known under the title of Governor Cyrenius) was first sent into Judæa, (Joseph, de Bello Jud. lib. vii. p. 792). [Your first procurator in Judæa, says Justin Martyr, above quoted]; or, more exactly, this was the first assessment [or enrollment] of Cyrenius, governor of Syria. And all went to be enrolled, each to his own city; and as the emperor's order was urgent, and Cyrenius was known to be a man for dispatching business, even Mary, though far advanced in her pregnancy, went with Joseph; [but I rather think Mary had some small landed estate, or houses, perhaps, of inheritance, for which her personal appearance was necessary, to justify its value, under this enrollment] and while they waited for their turn, to be enrolled, Mary was delivered of Jesus; and Jesus was enrolled, with Mary and Joseph, as Julian says expressly, in the quotation given above.

I. We ought, on this subject, to reflect, (1) that the circumstance of an officer being sent from Rome, with an extraordinary commission, to enroll and assess the subjects of a king, implied, most determinately, that such king was dependent on the Roman emperor; and de-

monstrates beyond denial, in this case, that the sceptre was departed from Judah. (2) Add this occurrence to the alarm of Herod on the enquiry of the Magi respecting the place where the Messiah should be born; for surely Herod was now in a temper, sufficiently exasperated, not merely to slay the infants of Bethlehem, but for cruelties of every kind. (3) After such an occurrence, well might all Jerusalem be alarmed with Herod, (Matt. ii. 3) and the priests, &c. study caution in their answers to him. (4) This occurrence would quicken the attention of all who looked for temporal redemption in Israel, &c. as it could not but be extremely mortifying to every Jewish national feeling. Compare FRAGMENTS, Nos. CXXIII. CCCXXXIV. "On the Departure of the Shebeth from Judah."

II. We see the over-ruling providence of God, which appointed, that, at the time of Christ's birth, there should be a *public, authentic, and general* production of titles, pedigrees, &c. which, throughout the Jewish nation, and its dependencies, should fix beyond a doubt the descent of Jesus from the house and direct family line of David; and that this should be fixed and admitted *judicially*, on such a scrutinizing occasion. (2.) This occurrence brought about the birth of the Messiah, at the very place appointed by prophecy, long before; notwithstanding the usual residence of Joseph and Mary was at Nazareth, which is called *THEIR OWN CITY* (Luke ii. 39) i. e. where Joseph's property was settled, and his connections in business, &c. were formed.

III. Among so much confusion, and such heart-burning as this enrollment must of necessity occasion, the slaughter of the infants might be passed over without much noise. *Query*, Did Herod represent *publicly* (whatever he knew *privately*) that Bethlehem was a turbulent disaffected place, and must be punished for disloyalty, &c. &c. shown by it on occasion of this enrollment? See the PLATES, MEDALS of ANTIOCH, No. 13.

CYRUS, כורש; *as miserable*; from the adverb *כי, as*, and *כרש jarash, miserable*, or *heir*; otherwise, *belly*; from *כרש kereesh*. This is a Persian name, whose etymology cannot be derived from the Hebrew. We are assured, that in Persian, the word *coresah* signifies *the sun*. *Ctesias, Plut. in Artaxerx. & alii.*

CYRUS, son of Cambyses, the Persian, and of Mandane, daughter of Astyages, king of the Medes. Astyages dreamed (says Justin, *lib. i.* Herodotus, *lib. i. cap. 107*) that a vine issued from his daughter's womb, whose branches covered all Asia. The soothsayers told him, that this signified the future power and greatness of a child who should be born of his daughter; and

and that the same child should deprive him of his kingdom. Astyages, to prevent the effects of this prediction, instead of marrying his daughter to some powerful prince, gave her to Cambyzes, a person of mean condition. Moreover, so soon as he understood that his daughter was pregnant, he commanded Harpagus, one of his officers, to kill the infant the moment it was born. Harpagus, fearing the resentment of Mandane, preserved the child, and gave it to the king's chief shepherd, to be exposed to wild beasts. This man's wife, touched with the beauty of young *Cyrus*, persuaded her husband to preserve the infant prince, and thus *Cyrus* was brought up among the king's shepherds.

One day as the young shepherds were playing together, *Cyrus* was chosen king, and having treated with too much authority one of his little play-fellows, the child's parents complained to Astyages. This prince sent for *Cyrus*, and seeing him, observed something great in his air, and some features of his daughter Mandane. After particular enquiry into the matter, he discovered, that in reality he was his grandson. Harpagus, who had preserved him, was punished with the death of his own son; and Astyages concluded, that the royalty which the sooth-sayers had promised to young *Cyrus*, was that which he had lately exercised among the shepherds' children. When *Cyrus*, was grown up, Harpagus discovered to him the secret of his birth: encouraged him to come into Media, and promised him forces, in order to depose Astyages. *Cyrus* engaged the *Persians* to take arms against the *Medes*, marched at their head against Astyages, defeated him, and possessed himself of Media. After many other wars, he sat down before Babylon, and took it, after a long siege. This is a summary account of *Cyrus*, from Herodotus and Justin: but, the learned own, that this recital is so blended with fables, that it is very hard to distinguish truth from falsehood.

Xenophon has given us a very different history of *Cyrus*: but there is no more certainty in this history of Xenophon, according to the judgment of several critics, than in those of Herodotus, Ctesias, and Trogus.

[It is possible that these different histories may refer to different persons, though of the same name: which might originally occasion a confusion among the native historians; and this confusion has been greatly augmented by the misunderstanding of foreigners, the Greeks, through whom we have received our information on these points of history.]

Xenophon says, Astyages married his daughter Mandane to Cambyzes, king of Persia, son to Achæmenes, king of that nation. *Cyrus* was born in the king his father's court, and was edu-

cated with every care. When he was about twelve years old, his grandfather Astyages sent for him to court, with his mother Mandane. Some time after, the king of Assyria's son invading Media, Astyages, with his son Cyaxares and his grandson *Cyrus*, marched against him. *Cyrus* distinguished himself in this war, and defeated the Assyrians. Cambyzes afterwards recalled him that he might have him near his own person; and Astyages dying, his son Cyaxares, uncle by the mother's side to *Cyrus*, succeeded him in the kingdom of Media.

Cyrus, at the age of thirty, was made general of the Persian troops, by his father Cambyzes, and was sent, at the head of 30,000 men, to assist his uncle Cyaxares, whom the king of Babylon, with his allies, were preparing to attack: Cyaxares and *Cyrus* prevented them, attacked them, and dispersed them.

After this, *Cyrus* carried the war into the countries beyond the river Halys, subdued Cappadocia, marched against Croesus, king of Lydia, beat him, and besieged him in Sardis, his capital; after fourteen days, Croesus was obliged to surrender.

Cyrus, having reduced almost all Asia, re-passed the Euphrates, and made war against the Assyrians; he marched to Babylon, and laid siege to that city, which the inhabitants were little concerned at, because Babylon was a place of great strength, and stored with provisions for twenty years. *Cyrus* encompassed the whole city with a ditch, and towers and redoubts; but after lying long before it, observing no progress made in the siege, he drained the Euphrates in many places, directing its waters into large marshes, near Babylon: so that the river being much diminished, *Cyrus* entered by night into the city with his army, through the gates which were inlets for the water. Thus Babylon was taken without much trouble.

Cyrus prepared a palace there for his uncle Cyaxares, and returned to his father and mother in Persia; some time after, he married his cousin, the only daughter and heiress of Cyaxares's dominions, and went with her to Babylon; he engaged again in several wars, and subdued all the nations between Syria and the Red Sea.

He died at seventy years of age, after a reign of thirty years. Authors differ concerning his death. Herodotus, *lib. i. cap. 224*; Justin, *lib. i. cap. 8*; and Valerius Maximus, *lib. ix. cap. 10*; relate, that he died in war against the Scythians; that falling into an ambush which the Scythian queen Thomyris had laid for him, she ordered his head to be cut off, and cast into a vessel full of blood, with this expression: "Thou that hast always thirsted after human blood, now glut thyself with it." Diodorus Siculus (*lib. ii.*) says,

that he was taken in an engagement, and hanged. Ctesias says, that he died of a wound received in his thigh. John Malala, of Antioch, cites a spurious piece of Pythagoras the Samian, which declares, that he was killed in fight with the people of Samos. In Xenophon's account, he is said to die peaceably on his bed, amidst his friends and servants. This is certain, that in Alexander's time, his monument was shown at Pasargarda in Persia, as is witnessed by Plutarch, Quintus Curtius, Arrian, and, lastly, by Aristobulus, an eye-witness, cited in Strabo.

It seems, then, that we are but imperfectly acquainted with the history of this great prince, the founder of the Persian, and destroyer of the Chaldæan empire. We learn few particulars respecting him from Scripture; but they are more certain than any others. Daniel, in the famous vision (chap. viii. 3, 20) wherein God showed him the ruin of several great empires, which preceded the birth of the Messiah, represents *Cyrus* as "a ram which had two horns, both high, but one rose higher than the other, and the higher came up last. This ram pushed westward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great;"—the two horns signify the two empires which *Cyrus* united in his person: that of the Medes, and that of the Persians. See the PLATES, COINS OF PERSIA. In another place, Daniel compares *Cyrus* to a bear, with three ribs in its mouth, to which it was said, "Arise, devour much flesh."

Cyrus succeeded Cambyses in the kingdom of Persia, and Darius the Mede (by Xenophon called *Cyaxares*, and *Astyages* in the Greek of Daniel, xiii. 65,) also in the kingdom of the Medes, and the empire of Babylon. He was monarch, as he speaks, of all the world (Ezra, i. 1, 2; 2 Chron. xxxvi. 22, 23) when he per-

mitted the Jews to return into their own country, A. M. 3466, ante A. D. 538. He always had a particular regard for Daniel, and kept him in his great employments.

The prophets foretold the coming of *Cyrus*: Isaiah, xlv. 28, particularly declares his name, above a century before he was born. Josephus says, (*Antiq. lib. ii. cap. 2*) that the Jews of Babylon showed this passage to *Cyrus*; and that, in the edict which he granted for their return, *Cyrus* acknowledged, that he received the empire of the world from the God of Israel; and the same God had described him by name, in the writings of the prophets; and foretold that he should build a temple to him at Jerusalem.

Cyrus was a Persian by his father, Cambyses, and a Mede by his mother, Mandane: for which reason, in an oracle, cited by Herodotus (*lib. i. cap. 33, 91*) he is called a mule: "Be afraid," said the oracle to Croesus, "when the Medes shall be commanded by a mule." And Nebuchadnezzar, some time before his death, said to the Babylonians, "I foretell a misfortune, which none of your gods will be able to avert: a Persian mule shall come against you, who, with the help of their gods, shall bring you into bondage." Megasthenes, *apud Euseb. Præpar. lib. ix. cap. 41*. It seems as if Isaiah intended to describe the same thing, when foretelling *Cyrus's* march against Babylon, he says, that he saw a man riding in a chariot, drawn by a camel and an ass, Isaiah, xxi. 7, 9. See the PLATES, CHARIOTS, &c.

The taking of Babylon, by *Cyrus*, is clearly told in the prophets, 1 Chron. xiii. xiv. xxi. xli. xlii. xlv.; Jeremiah, i. li.; Dan. vii. viii. We fix the birth of *Cyrus* to A. M. 3405.

The eastern people call *Cyrus*, *Kiresch*; and say, one of his wives was a Jewess, whence they account for his favour to the Jews. D'Herbelot, *Bib. Orient.* p. 170 & 1008.

D

D A G

DABBASHETH, דבש, *flowing with honey*; from דבש, *dabash*: otherwise, *causing infamy* from דבבא, *dibbah*, *infamy, ill reputation*, and שוה, *skuth to impose, to put*. A town of Zebulun, Josh. xix. 2.

[Simon refers this to the hunch of a camel, and supposes that it denotes a town situated in a place (or on a hill) called "camel's hump." This is possible, no doubt; but the derivation from *honey* seems at least equally appropriate.

N. B. This is to be understood of *vegetable honey*, made, or dropping from, the palin tree; not of that made by bees; as appears from those places, where we read that the Israelites brought the first fruits of *honey*; 2 Chron. xxxi. 5: whereas the honey of bees was not allowed to be offered as first fruits, or as tythes. I suppose that this word *Dabesh* imports a *bunch*, whether of dates, or the *bunch* (more properly, perhaps, in English, *hunch*) of a camel: and this is taken from the form of these subjects respectively.]

DABERATH, דברת, Δαβραθ, *word, thing*; from דבר *debir*; otherwise, *a bee, or submissive and obedient*; from דברה *diberah*, or *Deborah*, [called *Dobreth*, 1 Chron. vi. 57.

Perhaps, a leader, (*a female leader*, Syriac) or guide: or, rather, the thing *led, or drawn*; whence some have thought it might denote that kind of go-cart which is appended to the rump of a sheep of that species which has large and unwieldy tails: and consequently is *drawn* after the animal. This name appears to be related to *Dabir*, or *Debir*, which see.]

DABERATH, Joshua (xix. 12) mentions *Daberath*, a town of Zebulun, or on its borders, but (see chap. xxi. 28) in the tribe of Issachar; which tribe ceded this town to the Levites. Josephus (*de Bello*, lib. ii. cap. 26. & *de vita sua*) calls it *Dabaritta*, or *Darabitta*, in the great plain at the extremity of Galilee and Samaria; perhaps it is *Dabira*, which St. Jerome places toward mount Tabor, in the district of *Diocæsarea*. Maudrel speaks of *Debora* at the foot of Mount Tabor.

DAGON, דגון, *corn, or a fish*; from דג *dag*, *a fish*.

DAGON, god of the Philistines. It is our opinion that *Dagon* was represented like a woman, with the lower parts of a fish,

D A G

Definit in piscem mulier formosa superne;
HORAT. DE ARTE POET.

like a Triton or Syren. The *Magnum Etymologicum* says, that *Dagon* was Saturn; others say, he was Jupiter, others say Venus, whom the Egyptians worshipped under the form of a fish; because in Typhon's war against the gods, Venus concealed herself under this shape. Ovid, *Met. lib. v. fab. 5*. Diodorus Siculus says, (*lib. ii.*) that at Askelon the goddess *Derecto*, or *Atergatis*, was worshipped under the figure of a woman, with the lower parts of a fish: and Lucian, *de Dea Syr.* describes that goddess, or Venus, as being adored under this form.

There is an ancient fable, says an eminent author, that Ωάνης, *Oannes*, a creature half man and half fish, rose out of the Red Sea, and came to Babylon; where he taught men several arts, and then returned again to the sea. Apollodorus reports, that four such *Oannes*, in several ages, had arisen out of the Red Sea, and that the name of one of them was Ωδάκων, *Odacon*: whence the learned Selden derives *Dagon*: whom see at large on this matter, *De Syris, Syntag. ii. cap. 3*. Vide FRAGMENTS, No. CLX. with the Dissertation wherein this question is further treated on; and the PLATES.

Scripture shews pretty clearly, that the statue of *Dagon* was human, at least the upper part of it, 1 Sam. v. 4, 5. A temple of *Dagon* at Gaza was pulled down by Samson, Judg. xvi. 23, & seq. In another at Azoth the Philistines deposited the ark of God, 1 Sam. v. 1, 2, 3. A city in Judah was called *Beth-Dagon*, i. e. the house [or temple] of *Dagon*, Josh. xv. 41. and another on the frontiers of Asher, Josh. xix. 27. Eusebius speaks of a town called *Caphar Dagon*, the *Field of Dagon*, between Jamnia and Diospolis. Philo-Biblius in his translation of Sanchoniathon, apud Euseb. *Præpar. Evan. lib. i.* says, that *Dagon* means *Siton*, the god of wheat. *Dagon* does indeed signify *wheat*, in the Hebrew; but, who is this god of wheat? probably *Ceres*, the goddess of plenty; the Hebrews have no feminine names to signify goddesses: and Elian informs us, that among the name of *Ceres*, *Sito* was one. *Ceres* was "the goddess of wheat," in her character of the inventress and protectress of agriculture.

W

We find her likewise delineated with fish around her on some medals, as those of Syracuse. See Montfaucon's *Antiquité expliquée. tom. i. tab. xlv.* In Philo Biblius, *Dagon* is brother to Saturn, as in Greek authors Ceres is sister to Saturn. Ceres submitted to the embraces of her brother, according to the Greeks; *Atergatis* is sister to Saturn, according to Philo Biblius.

Lastly, Ceres is sometimes described with the attributes of Isis, the goddess of fertility among the Egyptians. Berosus, speaking of *Oannes*, says, he had the body and head of a fish; and above the head of the fish he had a human head, and below the tail of the fish, he had human feet. This, say they, is the true figure of *Dagon*; who had different names in different countries. An Egyptian medal represents half the body of a woman with a Cornucopia in her hands, the tail of a fish bent behind, and feet like those of a crocodile, or a sea calf. Vaillant, *Appendic. hist. Ptolemaeorum.* The Rabbins speak only by conjecture on this subject and figure.

There was a very deep pond near Askelon filled with fish, consecrated to *Derceto*, from which the inhabitants of the town abstained, through superstitious belief that Venus having cast herself into this pond, was there metamorphosed into a fish. *Diodor. Sic. Bibl. lib. ii.*

Salmasius, in *Solinus*, is of opinion, that *Dagon* is the same as *Ceto*, a great fish. *Ceto* the sea-monster, to which Andromeda was exposed at Joppa, and *Derceto* the goddess of the Askelonites, are the same deity. Selden, *de Diis, Syntagm. ii. cap. 3.* thinks *Atergatis* to be the same as *Dagon*, and derived from the Hebrew *Adir-Dagan*, "magnificent fish." Diana, the Persian, or Venus, was, they say, changed into a fish by throwing herself into the waters of Babylon, as Manilius says,

Cum Babylonias submersa profugit in undas.

DAGON, *Dog*, or *Docus*, a fortress in the plain of Jericho, where Ptolemy, son of Abubus, dwelt, and where he treacherously killed his father-in-law Simon Maccabæus, with Mattathias and Judas his two sons, 1 Macc. xvi. 11. John Hircanus, son of Simon, besieged Ptolemy his brother-in-law in *Dagon*; but Josephus (*Antiq. lib. xiii. cap. 15.*) relates, that when Hircanus assaulted the fortress, Ptolemy placed his mother and two brothers on the walls, and ordered them to be scourged cruelly; threatening to put them to death, if he continued his attack. His compassion for his mother's sufferings prolonged the siege; and the sabbatical year coming on, Hircanus was obliged to raise it. Ptolemy fled to Zeno, tyrant of Philadel-

phia, having first slain the mother and two brothers of Hircanus. This seems to contradict the Maccabees, which declares, that Ptolemy murdered Mattathias and Judas, with their father Simon, in the room of entertainment, where they supped.

DALETH ד, the fourth letter in the Hebrew alphabet, from which the Greek Δ *delta* is derived.

DALMANUTHA, Δαλμανυθα, *a bucket*; from דלי *dali*, *a bucket*; or, *exhaustion, leanness, branch.*

DALMANUTHA. St. Mark says, chap. viii. 10, that Jesus Christ came to *Dalmanutha*. St. Matthew says, chap. xv. 39, that our Saviour went to *Mageda*, and many MSS. of Mark read thus: but the Greek of St. Matthew is *Magdala*. The Syriac, Arabic, and several old Greek copies, read *Magdan*. The question is where *Magedan* and *Dalmanutha* were situated? Brocard (*Descriptio Terræ Sanctæ*) thought *Magedan* or *Medan* was a source of the Jordan called *Dan*, at the foot of Mount Libanus. About the lake Phiala, which is the true source of the Jordan, great numbers of Saracens, Arabians, and Parthians, kept a fair, and dwelt there, invited by the beauty of the situation, and the conveniency of trade: for which reason it was called *Medan*; in Arabic, *the fair*. Vide Reland, *Palæst. tom. i. cap. 41.* Hegesippus, p. 108, calls this place *Melda* or *Meldan*, which he interprets *the fair*, or *market*. Of *Meldan* may be made *Delmana*, or *Delmanata*, or *Delmanutha*. Thus *Medan*, *Magedan*, *Delmana*, and *Delmanutha*, will be the same: Eusebius and St. Jerom place *Magedan* about Gerasa, beyond Jordan, saying, this district was called *Magedene*. Cellarius and Lightfoot prefer reading *Magdala* instead of *Magedan*: placing *Magdala* in the neighbourhood of Gadara and Tiberias, east of the lake Genezareth; and supposing *Dalmanutha* to be near the city of *Magdala*. Since what we have found relating to *Medan*, or the fair held near Phiala, we prefer the opinion which places *Dalmanutha* in that situation.

DALMATIA, Δαλματια, *deceitful lamps*, or *vain brightness*; from δαλός, *a lamp*, &c. and ματαια, *vain*. Part of Illyria, on the Gulf of Venice, to which Titus went. 2 Tim. iv. 10.

DALPHON, דלפון; *a drip*, or *water that falls from a house-top*; from דלף *dalaph*: *he that regards the poor*; from דלף *dalal*, *poor*, *afflicted*, and פנה *panah*, *to behold*, or *regard*. Arabic, *active*. Son of Haman, Esth. ix. 7.

DAMA, דמה, Heb. *tezebi*, *an antelope*, or *gazelle*. DAMARIS, Δάμαρις, *little woman*; from δάμαρ.

DAMARIS has been thought by some to be

of *Damascus* are modern, except those where St. Paul was let down in a basket: those, he says, are the same which were there anciently, and much stronger than the others.—The external appearance of the houses in *Damascus* is mean; the internal is magnificent.—There are many covered markets, built of hewn stone, and well vaulted, with openings from space to space.—The footways in the streets are raised. Many Khans for lodging merchants and travellers.—The *Straight Street* is at present a covered *Bazar*, Exchange, or Market. The fountain of St. Paul adjoins a great pillar, called The Ancient Column. They say that the keeper of the gate of *Damascus*, in the time of St. Paul, was a Christian, and his friend; and shewed the window from whence he might escape. His tomb is opposite to this window, now walled up. He was, it is said, martyred; and the Christians maintain a lamp always burning at his tomb.

The village called Cocab is at the extremity of the plain on the road to Jerusalem. It is very agreeably situated between two little hills.

About two leagues from *Damascus*, towards Baalbeck, is a district extraordinary dry: no dew ever falls upon it: yet it yields grapes large and sweet, and capable of being preserved a long time, as they contain but little moisture. Comp. 2 Sam. i. 21.

Damascus is one of the most commercial cities in the Ottoman Empire, and has many rich manufactures. The inhabitants are witty, cunning, and sharpers; they are, however, polite, and less oppressed by the Pacha than many others. The Christians are mostly of the Greek Church; with a few Maronites, and formerly a few Europeans, when the residence of the French Consul was established here.

Mocquet says, *Damascus* is five days' journey from Jerusalem. He says that a caravan of pilgrims goes yearly from *Damascus* to visit the mosque of Solomon at Jerusalem: that it sometimes amounts to five or six thousand people: and that he accompanied one of these.

Volney gives the following account of this city. "*Damascus* is the capital, and residence of the Pacha; the Arabs call it *El Shams*, agreeable to their custom of bestowing the name of the country on its capital. The ancient oriental name of *Dameshk* is known only to geographers. This city is situated in a vast plain, open to the south and east, and shut in, towards the west and north, by mountains which render the territory of *Damascus* the best watered and most delicious province of all Syria: the Arabs speak of it with enthusiasm, and think they can never sufficiently extol the freshness and verdure of its fruits, its numerous

PART IX. Edit. IV.

streams, and the clearness of its rills and fountains. This is also the only part of Syria where there are detached pleasure houses in the open country. The natives must set a higher value on these advantages, as they are the more rare in the adjacent provinces. In other respects the soil is poor, generally, and of a reddish colour, and ill adapted for corn; but is, on that account, more suitable to fruits, which are there excellently flavoured. No city contains so many canals and fountains; each house has one; and all these waters are furnished by three rivulets, or branches of the same river, which, after fertilizing the gardens for a course of three leagues, flow into a hollow of the desert to the south-east, where they form a morass, called *Behairat-el-Mardj*, or The Lake of the Meadow.—With such a situation, it cannot be disputed that *Damascus* is one of the most agreeable cities in Turkey; but it is still deficient in point of salubrity: the inhabitants complain, with reason, that the white waters of the *Barrada* are cold and hard; and it is observed that the natives are subject to obstructions; that the whiteness of their skin is rather the paleness of sickness than the colour of health; and that the too great use of fruits, particularly of apricots, occasions there, every summer and autumn, intermittent fevers and dysenteries."

Damascus was, as we have seen, highly complimented by Julian. It was a metropolis and a colony; it is so called on the medals of Gordian and Philip; and it appears that the latter gave his veteran soldiers establishments in this city and its neighbourhood. The legion stationed here was one of the legions called *Ferrata*: the other was in Britain. Dio. lib. v. p. 560.

The female stag, being called in Greek *dama*, some of the ancients supposed that *Damascus* took its name from this animal; and on its coins we have a child sucking a *dama*; as it is said Romulus and Remus were suckled by a she wolf. Others have said that *Damascus* was named after a giant called *Ascus*: and others have referred it to a king named *Damascus*; at the tomb of whose wife Arathis, the Syrians worshipped, as at a temple. These derivations are of no further use than to shew that no dependance can be placed on Grecian etymology, on a subject which refers to an oriental language. Josephus says that *Uz* was its builder.

Damascus is described by Strabo, lib. xvi. p. 756, as a very considerable city, and the most noble of those which are on the confines of the Persian territories.

Damascus, though described as a metropolis on its medals, yet was not a metropolis in the

ecclesiastical sense; but was a bishopric under Emesa, which was the metropolitan see.

Damascus, being situated under Mount Hermon, received a stream or streams from thence. I think this is included in the exclamation of Naaman, 2 Kings, iv. 12. "Are not *Amana* and *Pharphar*, waters of *Damascus*, which issue from the north side of Mount Hermon, as good as the water of the Jordan, which issues from the south side of that mountain, and which is considered by the Jewish doctors as unfit for cleansing?" *Vide Amana*. We have seen, under the article *ABILENE*, that the river *Chrysorrhoas* flowed in that district. Strabo says that it was wholly consumed in those small canals which water the gardens. Mr. Maundrell says the same of the waters of the Barrady, which appear to issue further north, and to run with an eastern course into *Damascus*. I would query, Whether the two streams, one running from the south, the other from the west, were not the *Abana* and *Pharphar* of Naaman? Mr. Maundrell, indeed, informs us, that he saw but one stream: yet another might exist in the way to Judea, without his knowledge of it, as he entered the district by another route. Benjamin of Tudela, in his *Itinerary*, p. 96, 97, mentions two rivers: but he says, that they both flowed from Mount Hermon; and that *Amana* continued its course in the midst of the city: whence it was conveyed by pipes to all the great houses, gardens, &c.

Damascus was, by the kings of Syria, surrounded with three walls; whence the inhabitants, in the pride of their hearts, boasted, that it was impregnable. Tiglath-Pileser took *Damascus*, and carried its inhabitants captive to Kir, 2 Kings xvi. Nebuchadnezzar ruined this city, five years after the destruction of Jerusalem. Parmenio, general of Alexander the Great, found here immense treasures, after the defeat of Darius; with many captives of high quality: he was invited by the Persian governor to seize the city.

Pompey, when warring in Armenia against Tigranes, sent Metellus and Lollius to seize *Damascus*; which from that time was united to the Roman dominions, and became a government. The Saracens conquered it, A. D. 713, and miserably devastated it. In 1147 it was besieged by the Crusaders; but escaped being taken, by reason of discords which broke out in the Christian camp. It was, however, obliged to yield to the Christian forces, 125 years afterwards. Tamerlane, in 1396, besieged it with an immense army; some say, a million of men. After a desperate and prolonged resistance, it fell into his power; and, irritated at its obstinate defence, he desolated it without

mercy. Sultan Selim took it, A. D. 1517, under whose successors, the Ottoman emperors, it still continues.

The principal mention of *Damascus* in Gospel times, is in the History of St. Paul; who narrowly escaped being seized by the governor of this city, under *Aretas* the king.

Aretas was a name common to many of the Kings of *Damascus*; at least from the second century before Christ; and it appears to have been retained by them after that period. The following are the principal occasions, and times, of these princes being mentioned in history:

Ante A. D.

170. *Aretas*, King of Arabia, in the reign of Antiochus IV. King of Syria, 2 Macc. v. 8.

99. The inhabitants of Gaza, having rebelled against Alexander Jannæus, sovereign of Judea, *Aretas*, a minor King of Arabia, under pretence of assisting him, did him more harm than good. Joseph. *Ant. lib. xiii. cap. 13*.

84. The inhabitants of *Damascus*, becoming weary of the government of the King of Syria, delivered their own city, and Cœle Syria, to *Aretas*, King of Arabia. Joseph. *Ant. lib. xiii. cap. 15*.

64. *Damascus* was taken from *Aretas*, the King, by Metellus and Lollius. *Aretas*, whose proper name was *Obodas*, was vanquished by Emilius Scaurus, whom Pompey had sent into these parts, and obliged to sue for peace. From the same Scaurus, Bacchius Judæus, a chief in the vicinity of Arabia, also solicited peace.

A. D. cir. 33. *Aretas* the King is mentioned by St. Paul; Acts ix. 25. 2 Cor. xi. 33.

It will be observed, that *Aretas*, being King of Arabia, and, at the same time, of *Damascus*, we are led to look for that Arabia to which St. Paul retired from *Damascus*, as a district not far from this city. Perhaps it might be so near it, that preaching in this Arabia, might be almost equivalent to preaching in *Damascus*.]

DAMMIM, דַּמִּיִּם, or *Ephes-dammim*, which is of blood, or bloody; from דָּם *dam*: otherwise, that keeps silence; from דָּמָה *dum*.

[DAMNATION. This word is used among us in a theological sense, to express a total loss of the soul; or a state of suffering under spiritual punishment: but this is not its proper import in all places where it occurs in Scripture; and the use of this word is in some passages of our translation extremely unfortunate. We read, John v. 29, of the "resurrection to damnation." Mark iii. 29, of "eternal damnation." Matt. xxiii. 33, of "the damnation of hell." In these instances the stronger sense of the word

is

is exacted by the import and tenor of the context: but Matt. xxiii. 14, we read of the "*greater damnation*," which evidently implies a *lesser damnation*: and Rom. xiii. 2, "Whosoever resisteth . . . shall receive *damnation*"—read *condemnation*. 1 Cor. xi. 19, "He who eateth and drinketh . . . in receiving the holy sacrament unworthily, eateth and drinketh *damnation*"—read *condemnation*, or *judgment*; this conduct is highly reprehensible, and shall issue in his personal correction. 1 Tim. v. 12, "Younger widows will marry: having *damnation*"—read *condemnation*, or *judgment*, because they cast off their first faith. Rom. xiv. 23, "He that doubteth is *damned*"—read *self-condemned*, if he eat" flesh, or any thing else which may offend a weak brother:—but *eternal damnation* cannot be the penalty of doing an action, which is lawful in itself, though it may offend an un instructed fellow Christian; who, in fact, has no right to be offended, but who rather should seek instruction, and practice that charity, which one Christian should should bear to another; in respect to his sentiments, his words, and his actions.]

DAN, דַּן, *judgment, or the judge*; from דָּן *dajan*, or דִּן *dun*, to *judge*.

DAN, fifth son of Jacob, being his eldest by Bilhah, Rachel's handmaid, Gen. xxx. 4, 5, 6.

Dan had but one son, named Hushim, Gen. xlv. 23, notwithstanding which, when the Israelites came out of Egypt, this tribe contained 62,700 men, Numb. i. 38. Jacob blessed Dan in these words: (Gen. xlix. 16, 17.) *Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward:* meaning, that though this tribe was not the most powerful, or the most celebrated in Israel, it would, notwithstanding, produce one, who should be the prince of his people; which prediction was accomplished in Samson, who was of Dan.

The tribe of Dan possessed a very fat and fertile soil, between the tribe of Judah east, and the country of the Philistines west: but the limits of their land were narrow, because it was only part of the territories of Judah divided from the rest. For their success in enlarging their territories, see Judges, xviii.

DAN, a town at the northern extremity of Israel, in the tribe of Naphtali. "From Dan to Beersheba," denotes the two extremities of the land of promise. Dan was the northern city, and Beersheba was the southern. Dan was seated at the foot of Mount Libanus, on the spring of Dan, or Jordan. Several authors have thought, that the river Jordan took its name from the Hebrew, *Jor*, a spring, and *Dan*,

a town near its source. *Euseb.* in *Δαν* & *Βηθσαμυ*. *Hieronym.* in *Ezek.* xlviii. *Philostorg. hist. lib.* vii. cap. 3. xliii. See JORDAN. Dan lay four miles from Paneas, towards Tyre. Some have confounded it with Paneas, because Dan was near that city. Jeroboam, son of Nebat, set up one of his golden calves in Dan. 1 Kings, xii. 29.

[1. A place, Gen. xiv. 14.

2. A city, in the valley of Beth Rehob, not far from the towns of Gilgal and Masaloth.

3. A region in the tribe of Asher; acquired by the Danites. Josh. xix. 47. Judg. xviii. 29. *Vide LAISH*, and *CÆSAREA PHILIPPI*.

4. Dan-Jaan. 2 Sam. xxiv. 6.

Probably this name *Dan* should be understood to import "the director," or determinator; or a thing that is directed, determined, or assigned to any one; which, in the case of judgment, is, till justice be satisfied or fulfilled: and possibly to complete, or to fulfil, may be the import of *Dan* in some places; as some think it signifies a *vase*, or cup; and therefore is analogous to *Phiala*; which was the name given, says Josephus, to the lake in the grotto, whence issued the fountains, whose streams contributed to form the Jordan. *Vide DANNAH*.

Dan-Jaan, Simon thinks, derives its name from a man named *Jaan*. *Vide* 2 Chron. v. 12.

I suspect some relation between this *Jaan* and *Ijon*, mentioned with *Dan*, 1 Kings xv. 20.]

DANIEL, דַּנְיֵאל, *judgment of God*; from *dan*, and אֵל *el*, *God*: or *God is my judge*.

DANIEL, a prophet, descended from the royal family of David; he was carried captive to Babylon, when very young, in the fourth year of Jehoiakim, king of Judah, A. M. 3398, ante A. D. 606. He was chosen with his three companions, Hananiah, Mishael, and Azariah, to continue in Nebuchadnezzar's court; and he received a suitable education, making great progress in all the sciences of the Chaldeans, but declining to pollute himself, by eating provisions from the king's table.

If we may believe the Apocrypha, the first occasion on which *Daniel* discovered his wisdom, was the deliverance of Susanna, Dan. xiii. Apoc. See SUSANNA. Not long after, Nebuchadnezzar having dreamed of a large statue, composed of several metals, which was beat to pieces by a stone, believing this dream to be prophetic, he was very solicitous to have it explained; but having lost the recollection of it, he insisted that the Magi should not only interpret, but should recall it; this being impossible, they were condemned to death. *Daniel* recovered and explained the dream; and was thereupon established governor of the province of Babylon, and chief of the Magi.

Another time, Nebuchadnezzar having dreamed of a large tree, cut down, yet so that its root remained in the earth, *Daniel* explained it of the king himself, whose fate it prefigured.

Nebuchadnezzar was succeeded by Evilmerodach, in whose reign *Daniel* maintained his credit.

Belshazzar succeeded Evilmerodach. In the reign of this prince *Daniel* had a vision of four beasts, which represented the four great empires of—the *Chaldeans*—the *Persians*—the *Greeks*—and the *Romans*, or rather, the *Seleucidæ* and *Lagidæ*. Dan. vii. He foresaw also the persecutions of the Jews under Antiochus Epiphanes; the vengeance of God upon him; and the victories of the Maccabees. In the following chapter, *Daniel* saw in vision a ram and a he-goat—the ram denoted Darius Codomannus, the last king of Persia—and the he-goat denoted Alexander the Great) the ram was overcome; and the he-goat became irresistibly powerful. The prophet describes also the successors of Alexander.

Belshazzar being killed, that very night wherein he had profaned the sacred vessels of God's temple, Darius the Mede, his great-uncle by the mother's side, succeeded him. Dan. v. A. M. 3445, ante A. D. 559. This prince promoted *Daniel* above all his governors, and designed to give him the general administration of his kingdom; this state of favour exciting envy in the grandees, they engaged the king to issue an edict, forbidding every man, during a time, to solicit any thing from God or man, except from the king. Nevertheless, *Daniel* continued his prayers to God regularly three times a day, setting his face towards Jerusalem; his enemies, glad of this disobedience, informed the king; who was obliged to order him to be thrown into the lions' den. The next day early, Darius went thither, and finding *Daniel* safe, commanded him to be taken out; and his accusers, with their wives and families, to be thrown to the lions.

Daniel having read in Jeremiah, that seventy years would be accomplished in the desolation of Jerusalem, he prayed and fasted, to receive the explanation of this period of time: after his devotion, the angel Gabriel appeared to him, and revealed something of much greater importance, even the death and sacrifice of the Messiah; which was to happen after seventy weeks of years.

In the third year of Cyrus's reign in Persia, which coincides with the first year of Darius at Babylon, *Daniel* had another remarkable vision, wherein the angel Gabriel discovered to him in a manner almost as clear as if he had related a history, what was to happen in Persia, after Cyrus: A. M. 3448, ante A. D. 556. Dan. x.—

viz. The coming of Alexander the Great, the overthrow of the Persian empire, the Greek dominion in Asia, the continued wars between the kingdoms of Syria and Egypt, the persecutions by Antiochus Epiphanes, the destruction of that persecuting prince, and the victory and happiness of the saints.

After the death of Darius the Mede, Cyrus ascended the throne of the Persians and Medes: and *Daniel* continued to enjoy great authority.

The reputation of *Daniel* was so great, even in his life-time, that it became a proverb: *Thou art wiser than Daniel*, says Ezekiel, chap. xxviii. 3, ironically to the king of Tyre; and in chap. xiv. 14, 20. God says, *Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness*. Josephus tells us, *Antiq. lib. x. cap. 12*, that God bestowed many favours on *Daniel*, and advanced him to the rank of the most considerable prophets. He enjoyed the good graces of the princes whom he served, with the affection of the people, to his death; and his reputation was immortal. Formerly, some of the Jews shewed an inclination to exclude *Daniel* from among the prophets; but their dislike to this prophet proceeded from hence, only, viz. that his predictions were too clear and too express for Jesus Christ, and that he fixes the time of his coming too precisely.

It is believed that *Daniel* died in Chaldæa, being probably detained there by his great employments in the Persian empire. Epiphanus says he died at Babylon; and this sentiment is followed by the generality of historians. Others think he died at Shushan, or Susa. Benjamin of Tudela relates, that his monument was shewn at Chuzestan, which is the ancient Susa. Josephus says, *Antiq. lib. x. cap. ult.* that in his time there was at Ecbatane, the capital of Media, a tower of admirable structure, said to have been built by *Daniel*. (*Vide BARIS.*) The kings of Persia and Media were buried in it, and the guard of it was committed to a priest of Jewish extraction.

Among *Daniel's* writings, some have at all times been esteemed canonical; others have been contested. Whatever is written in Hebrew, or Chaldee, (for some parts of his works are in Chaldee mixed with Hebrew) is generally acknowledged as canonical both by Jews and Christians. But there has been constant opposition to those parts which are extant in Greek only. In St. Jerom's time, the Jews were divided; some admitted the whole history of Susanna, others rejected it; some received one part, and rejected another. Josephus has said nothing concerning the story of Susanna, nor that of Bel and the Dragon.

The

The first twelve chapters of *Daniel* are written partly in Hebrew, partly in Chaldee; the *Apocryphal Daniel* is in Greek. He writes Hebrew, where he delivers a simple narrative; but he relates in Chaldee, his conversations with the Magi, also Nebuchadnezzar's edict, published after *Daniel* had interpreted his dream of the golden image. This shews the extreme accuracy of this prophet, who relates the very words of those persons whom he introduces as speaking. The Greek which we have of *Daniel*, is Theodotion's; that of the LXX. has been long lost. *Vide Hieronym. Præfat. in Dan.*

Porphyry pretended, that the prophecies which we receive as *Daniel's* were falsely ascribed to him. That celebrated enemy of our religion observed so much clearness in these prophecies, that he insisted on considering them as histories of past events. But, that *Daniel* lived at Bâbylon long before Antiochus Epiphanes, and there wrote the prophecies which go under his name, cannot reasonably be contested.

The *Chronology of Daniel* we dispose thus:—

| | A. M. |
|--|-------|
| He was brought to Babylon - - - | 3389 |
| (At the age perhaps of twelve years) | |
| The history of <i>Susanna</i> might happen in | 3401 |
| <i>Nebuchadnezzar's</i> dream of a great statue - - - - - | 3402 |
| Dream of a great tree cut down to the root - - - - - | 3434 |
| <i>Nebuchadnezzar</i> became insane in - - - | 3435 |
| He re-ascended the throne in - - - | 3443 |
| The history of the golden statue might happen in the same year. | |
| <i>Daniel's</i> vision of the four beasts in the beginning of Belshazzar's reign - | 3446 |
| His vision of the ram and he-goat in | 3448 |
| The visions of <i>Daniel</i> , chap. ix. x. xi. xii. we refer to the beginning of the reign of Darius the Mede - - | 3449 |
| The history of <i>Bel</i> and the <i>Dragon</i> to the reign of <i>Cryus</i> , about - - - | 3468 |
| The time of <i>Daniel's</i> death is not known. | |

The Rabbins, who are out of humour with *Daniel*, because his prophecies are too evident proofs that Jesus Christ is the *Messiah*, and that the time of his coming, who is the desire of all nations, is passed; maintain, that *Daniel* ought not to be ranked among the prophets for two reasons; first, because he did not live in the Holy Land, out of which the spirit of prophecy, say they, does not reside: secondly, because he spent his life in a court, in honour and pleasure; very differently from the customary modes of life of the other prophets. Some add, that he was, personally, a eunuch,

for which opinion they quote the words of Isaiah to Hezekiah: 2 Kings xx. 18. *And of thy sons, shall they take away, and they shall be eunuchs, in the palace of the king of Babylon.* Now the law excludes eunuchs from the congregation of the Lord, Deut. xxiii. 1.

Abenezra, and most of the Rabbins, clear him from this last defect, but the others remain; and many of them place his writings among the *Hagiographa*, as of much less authority than the canonical scriptures. They add another spiteful remark against this prophet: that while Shadrach, Meshech, and Abednego, resisted the impious orders of the king of Babylon, and were thrown into the fiery furnace, *Daniel* went into Egypt; what to do? to look for hogs, which he conveyed by stealth out of the country, [i. e. he might conduct an Egyptian caravan of Gentiles; by the Rabbins called *hogs*:—or, he might be employed in the service of his prince, in that, or in some other very distant province of his empire.]

Some have believed that *Daniel* accompanied Ezra into Judæa; and the eastern people declare, that he was sent back thither by Bahaman, son of Asfendias, king of Persia. They add, that he returned to Persia, and died at Susa.

Others are of opinion, that he dwelt at Babylon or Susa, and never returned to Judæa: his great age, his employments, and the necessity of his protection to his brethren in their captivity, might probably excuse him: a very great proportion of the Jewish nation did not think it convenient to leave Chaldæa, where they had long lived in repose.

II. DANIEL, son of David and Abigail,—1 Chron. iii. 1. See ABIGAIL.

III. DANIEL, of Ithamar's family, returned from Babylon, Ezra viii. 2.

DANNAH, דַּנְיָהּ, *Penna*, judgment, or the judge; from *dan*. The LXX. read *Renna*, רַנָּה. A town in Judah, Josh. xv. 49.

[Simon thinks this is derived from the Arabic and Ethiopic root, *to be depressed, to bow down*. It is possible this town might lie in what we call a *bottom*. If it lay in a *circular bottom*, it comes near to the sense of a *phia*, or cup, for containing water, attributed to *Dan* above: and, it is certain, that a derivative from the same root imports the *sockets*, which, being hollow, received and held the boards of the tabernacle, Exod. xxvi. 19, 21. Their form was that of a shallow kind of pan, which was capable of holding water, had it been applied to that purpose. Or, if it could be determined, we might derive the name from the *circular* arrangement of the elders, who were the ancient judges: the court sitting in a semi-circle, to the right and left of the president.]

DAPHNE,

DAPHNE, Δάφνη, a laurel.

DAPHNE. Josephus speaks of a fountain *Daphne*, which increased the waters of Jordan. St. Jerom and the Chaldees read likewise the fountain of *Daphne*, Numb. xxxiv. 11. the Hebrew reads only the fountain.

II. DAPHNE, a grove, or suburb, near Antioch, the capital of Syria; about forty furlongs, or a league and a half distant from it. This grove was celebrated for its fine water, its wood, and its temple, which was a sanctuary: the high-priest Onias III. retired to this place of refuge; but was prevailed on to quit it; and was massacred, 2 Macc. iv. 33. A. M. 3834, ante A. D. 170.

The oracle of *Daphne*, as Sozomen, Theodoret, and St. John Chrysostom tell us, was silent in the reign of the emperor Julian; moreover, his brother Gallus, a Christian, resolving to purge this place of superstition, ordered the body of St. Babylas, who had been bishop of this city, and suffered martyrdom there a hundred years before, under the emperor Decius, to be removed from Antioch to *Daphne*; from which time, the demon, as had been expected, ceased to deliver oracles in this place. But Julian designing to make war against the Persians, some time afterward came to *Daphne*, to consult the oracle; he sacrificed a great number of victims, but all the answer he received from the oracle, was, that the presence of Babylas made it impossible to utter any thing. The emperor, in great passion, commanded the body of this holy bishop to be removed elsewhere; but the lightning fell upon the temple of Apollo, reduced the altar and statue to ashes, and ruined almost the whole edifice. The churches of St. Michael and St. Euphemius were afterwards built at *Daphne*, by direction of the emperor Zeno. [It was a place of great profligacy.]

DARA, דָּרָא, Δαράδῃ, generation, or house of the shepherd, or of the companion; from דָּרִי dor, or dur, generation, or house, and רוּחַ rohe, a companion, or shepherd; otherwise, race of wickedness; from רָע rah. Son of Zerah, of Judah, 1 Chron. ii. 6.

DARCOONIM, דִּרְכוּנִים. Ezra ii. 69. Nehemiah vii. 70, 71, 72. This word is generally translated *drachms*; which was a coin current among the Greeks, worth about seven pence. Vide ADARCONIM, A Hebrew *drachm*, in the opinion of Dr. Prideaux, is nine-pence. The Attic *drachm*, he supposes, might be equivalent in value to the Hebrew in Judæa; what it wanted in weight being made up in fineness, and in its ready currency in all countries. See Prideaux's *Connection*, &c. Vol. I. Preface.

DARDA, דָּרַד, generation, or habitation of knowledge; from דָּר dur, or dor, to dwell, or

beget, and יָדָה jadah, knowledge. An eminent musician, a Levite, son of Mahol, famous for his wisdom. 1 Kings iv. 31.

DARIUS, דָּרִיּוּשׁ, he that inquires and informs himself; from דָּרַשׁ darash.

I. DARIUS. There are several princes of this name in history: we shall confine ourselves to four, who are noticed in Scripture.

DARIUS the Mede, spoken of in Daniel (chap. v. 31. ix. xi.) son of Astyages, king of the Medes, and brother to Mandane, mother of Cyrus, and Amyit the mother of Evilmerodach, and grandmother to Belshazzar: thus *Darius the Mede* was uncle by the mother's side to Evilmerodach and to Cyrus. The Hebrew generally calls him *Dariavesh*, or *Darius*. The LXX. call him *Artaxerxes*, Dan. vii. but, in chap. xiii. 65, they call him *Astyages*. Xenophon throughout speaks of him under the name of *Cyaxares*. He succeeded Belshazzar, king of Babylon, his nephew's son, his sister's grandson, A. M. 3442, ante A. D. 554. Daniel does not acquaint us of any previous war between them; but the prophets Isaiah and Jeremiah supply this deficiency; whether they mean the wars between *Darius the Mede* and the Babylonians, or that which Cyrus declared against them. Isa. xiii. xiv. xlv. xlv. xlvii. Jer. l. li.

Darius, having acquired the throne of Babylon, appointed a hundred and twenty of the principal lords in his kingdom to govern the different provinces of his dominions, Dan. vi. 1, 2. Over these he set three, whereof Daniel was one, to whom they were to be accountable. By this *Darius*, Daniel was exposed in the lion's den. Vide DANIEL.

Darius the Mede died at Babylon about A. M. 3456, ante A. D. 541. He was succeeded by Cyrus.

II. DARIUS the Mede. See CYAXARES II.

III. DARIUS, son of *Hystaspes*, was one of the seven who killed the impostor Smerdis, and the Magi, who had usurped the kingdom of Persia. After that action, these conspirators agreed among themselves, that he should be acknowledged king, whose horse first saluted the rising sun with his neighing. Being informed of this, the groom of *Darius*, the evening before they were to meet for this purpose, carried his master's horse with a mare for his paramour, to the place of rendezvous. The next morning the seven conspirators met there, at sun-rise. *Darius's* horse, recollecting what had lately passed there, began to neigh: whereupon the six lords, his competitors, dismounted, and prostrating themselves, invested him with the royal authority: Justin, lib. iii. Herodotus lib. iii. A. M. 3488, ante A. D. 521.

Darius married first, *Atossa* daughter of Cyrus.

Cyrus. Herodotus (*lib. vii. cap. 3.*) says, he had four sons by her, and that for a long time she had a great share in the government; for which reason it is thought she was not *Vashti*, who was soon divorced by this prince. He married besides, *Aristone*, for whom he had a particular tenderness, and to whom he erected a statue of hammered gold, says Herodotus. *lib. vii. cap. 69.* She has been thought to be the same as *Esther*. He married likewise the princess *Parmis*, daughter to *Smerdis*, son of *Cyrus*; also *Phædima*, daughter of *Othanes*; and *Phralagune*, the only daughter of *Atarnes*, brother to *Darius*. One of these was probably the *Vashti* of the book of *Esther*. *Esther* became his wife, about A. M. 3383, ante A. D. 514.

In the second year of this prince's reign, A. M. 3385, the Jews, encouraged by the exhortations of *Haggai* and *Zechariah*, resumed the rebuilding of the temple, which had been suspended since the time of *Cyrus*. Their enemies informed *Darius*, who permitted them to complete it, *Ezra vi. 12, 14.* *Haman*, son of *Hamedatha*, desiring the death of the Jews, *Darius* at first consented; but afterwards understanding the injustice of his request, he ordered *Haman* to be hanged upon the gallows which he had prepared for *Mordecai*, A. M. 3496.

This prince recovered Babylon after a siege of twenty months. That city, which had been formerly the capital of the East, revolted from Persia, taking advantage of the revolutions there, first at the death of *Cambyzes*, afterwards on the massacre of the *Magi*. The Babylonians employed four years in preparations, and when they thought their city furnished with provisions for several years, they raised the standard of rebellion: *Herodotus, lib. iii. Justin, lib. i. cap. 10. Polyæn. lib. vii.*

Darius levied an army in great haste, and besieged Babylon. The Babylonians shut themselves up within their walls, the height and thickness of which secured them from assault; and as they had nothing to fear but famine, they assembled the women and children, and strangled them, each reserving only his most beloved wife, and one servant. Thus the words of *Isaiah* were verified, (*chap. xlvii. 7, 8, 9.*) *Thou saidst, O Babylon, I shall be always mistress; and thou hast considered carefully what was to befall thee in the end. Hear now, O delicious city, thou that dwellest without fear, and sayest in thine heart; I am, and no other is like me: I shall not be a widow, nor shall I experience any loss of children; these two evils shall fall suddenly upon thee in one day, both widowhood, and loss of children, &c.*

Some believe, that the Jews were either ex-

pelled by the Babylonians, as being too much in the interest of king *Darius*; or that they quitted that city, when they saw the people determined to rebel; in obedience to what the prophets had frequently admonished them. *Go forth from Babylon, said Isaiah, (xlviii. 20.) flee from the Chaldeans. Jeremiah says, (chap. l. 8) Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans;—for lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north country, who shall take it, and Chaldeæ shall be a spoil. Also, (chap. li. 6) Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this is the time of the Lord's vengeance. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad; she is suddenly fallen and destroyed, &c.* Lastly, *Zechariah* almost at the same time, i. e. about the fifth year of *Darius*, says, *Flee from the land of the north; deliver thyself, O Sion, that dwellest with the daughter of Babylon: Zech. ii. 6, 7.*

Darius, son of Hystaspes, lay twenty months before Babylon, without making any considerable progress. *Zopyrus*, one of *Darius's* generals, got possession of it by stratagem.

Darius ordered the hundred gates of brass to be taken away, according to *Jeremiah's* prediction, (*chap. li. 58.*) *Thus saith the Lord, the broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire, and the people shall labour in vain. This is related in Herodotus, (lib. iii.) Darius* pulled down the walls of Babylon from two hundred cubits in height to fifty, and carried off all the gates, which *Cyrus*, when he took the city, had not done. He commanded three thousand of the most mutinous to be crucified; but pardoned the rest: and to prevent Babylon from continuing a desert, he brought fifty thousand women from neighbouring provinces to supply the place of those who had been massacred.

This prince, who favoured the Jews, had married *Esther*, had advanced *Mordecai*, and who consequently must have had some knowledge of the true God, towards the end of his life patronized the errors of the *Magi*, who were worshippers of fire. *Zoroaster* coming to his court at *Susa*, so effectually insinuated himself and his opinions, that *Darius* embraced them, with his courtiers and nobility: and this continued the prevailing religion in Persia, till the establishment of *Mahometism*. *Hyde, Relig. vet. Persarum, cap. 24, 25, 26.*

Zoroaster attempted afterwards to engage *Argasp*, king of the oriental *Scythians*, a zealous *Sabian*,

Sabian, to embrace his religion, by *Darius's* authority. That king, enraged at the design of imposing arbitrarily on him, in a matter of this nature, invaded Bactria, beat the troops of *Darius*, killed Zoroaster, with his priests, to the number of fourscore, and demolished his temples. *Darius* attacked the Scythians before they could retreat, made a great slaughter of them, drove them out of the country, and rebuilt the temples, particularly that of Balch, which was, as it were, the metropolis of the Magian religion. *Darius* restored it with extraordinary grandeur and magnificence, and out of gratitude it was called afterwards, *The Temple of Darius Hystaspes*. He is said to have assumed the title of *Master of the Magians*, and to have required that this title should be engraven on his tomb. Porphyry, *de Abstinencia*. Vide ESTHER.

IV. *DARIUS CODOMANNUS* was of the royal family of Persia, but very remote from the crown, and in a low condition, when Bagoas the eunuch, who had procured the destruction of two kings, Ochus and Arses, placed him on the throne. His true name was *Codoman*, he did not take that of *Darius* till he was king. He was descended from *Darius Nothus*, whose son *Ostanes*, was father to *Arsames*, who begat *Codomannus*. He was at first no more than *astande*, courier, or at best postmaster-general, to the emperor Ochus: (says Plutarch, *de fortuna Alexand. & in vita ejusdem*.) But one day when he was at this prince's army, one of their enemies challenged the bravest of the Persians. *Codomannus* offered himself for the combat, overcame the challenger, and was made governor of Armenia. From hence Bagoas placed him on the throne of Persia. *Diodor. Sic. lib. xvii. Justin, lib. x. cap. 3.*

Bagoas soon perceived, that *Darius* was not disposed to leave the government to him, and be content with the bare title of king: he resolved therefore to get rid of him by poison. But *Darius*, having intelligence of his design, obliged him to drink it off himself, and thereby secured the quiet possession of the crown. History represents *Darius* as one of the handsomest, best made men, in the Persian empire; and at the same time the bravest, most generous, most gentle, and most merciful.

Alexander the Great being chosen by Greece to command the army marching against the Persians, he entered Asia at the head of 30,000 foot, and 5000 horse and engaging *Darius* at the passage of the Granicus, whose army was five times more numerous than his, he obtained a signal victory over him. He defeated him a second time at Issus. *Darius* three several times made proposals of peace to him: but see-

ing there were no hopes of it, he levied a new army (200,000), which he led toward Nineveh. Thither Alexander followed him; the battle between them was fought near a little village called Gangamales; *Darius* was beat; and fled towards Media, in hopes of raising another army.

At Ecbatane, the capital of Media, he gathered the broken remains of his forces, and some new levies. Alexander having wintered at Babylon and Persepolis, took the field in search of *Darius*, who quitted Ecbatane, designing to retreat into Bactria; but he changed his resolution, stopt short, and determined to hazard a battle, though his army at this time consisted only of 40,000 men. While preparing for this conflict, Bessus, governor of Bactria, and Nabazanes, a grandee of Persia, seized *Darius*, loaded him with chains, forced him into a covered chariot, and fled, carrying him with them towards Bactria; purposing, if Alexander pursued them, to purchase their peace by delivering him up; if not, to kill him, seize the crown, and renew the war.

Eight days after their departure, Alexander arrived at Ecbatane, and set out in pursuit of them, which he continued for eleven days; at last he stopt at Rages in Media, despairing to overtake *Darius*: from thence he went into Parthia, where he learned what had happened to that unfortunate prince. After a precipitate march of many days, he at length overtook the traitors, who seeing themselves pressed, endeavoured to compel *Darius* to get on horseback, and save himself with them; but he refusing, they stabbed him in several places, and left him expiring in his chariot. He was dead when Alexander came up, who could not forbear weeping at so sad a spectacle. He covered *Darius* with his own cloke, and sent him to Sisymbambis, his wife, that she might bury him in the tombs of the kings of Persia.

Thus were verified the prophecies of Daniel, chap. viii. who had foretold the enlargement of the Persian monarchy, under the idea of a ram, butting with its horns westward, northward, and southward; nothing could resist him: but its destruction by a goat having a very large horn between his eyes, (*i. e.* Alexander the Great) coming from the west, overrun the world without touching the earth; springing forward with impetuosity, he ran against the ram with all his force, attacked him with fury, broke his two horns, and trampled him under foot, without any one's being able to rescue the ram. Nothing can be added to the clearness of these prophecies. See the PLATES: PERSIA and MACEDON.

Darius reigned but six years, from A. M. 3668 to 3674, ante A. D. 300.

DARKNESS,

DARKNESS, Obscurity. *Darkness was upon the face of the deep*, Gen. i. i. e. chaos was immersed in thick darkness, because light was withheld from it. The most terrible darkness was that brought on Egypt as a plague; it was so thick as to be, as it were, palpable; so horrible, that no one durst stir out of his place; and so lasting, that it endured three days and three nights, Exod. x. 21, 22. Wisd. xvii. 1, 3, 4, &c.

The darkness at our Saviour's death began at the sixth hour, i. e. noon; and ended at the third hour, i. e. three o'clock in the afternoon. Thus it lasted almost the whole time of our Saviour's being on the cross; compare Matthew xxvii. 45, with John xix. 14, and Mark xv. 25. Origen, Maldonatus, Erasmus, Vatablus, and others, were of opinion, that this darkness covered Judæa only; which is sometimes expressed by the *whole earth*; i. e. land, or country. Chrysostom, Euthymius, Theophylact, &c. thought it extended over a hemisphere. Origen says, it was caused by a thick mist, which precluded the sight of the sun. N. B. The moon being at full, a natural eclipse of the sun was impossible. Some have thought it was occasioned by a comet, which might be the fact; and is far from incredible.

Julius Africanus, Eusebius, and Jerom, in their several chronicles, refer that eclipse of the sun which Phlegon mentions, to our Saviour's death. That author says, it was the greatest eclipse ever seen, since at noon-day the stars were discernible in the heavens. It happened in the fourth year of the 102d Olympiad, which is that of Jesus Christ's death. Tertullian, *Apolog.* cap. 21. refers the Heathen to their public archives for an account of that darkness which happened at noon on the day of Jesus Christ's death. The author called Dionysius the Areopagite, says, (Ep. 7. *ad Polycarp.*) that being in Egypt, and seeing the eclipse at that time, against all the rules of astronomy, Allophanes, who then studied with him, cried out, *These, my dear Dionysius, are supernatural and divine changes.* Suidas (in *Dionys.*) makes Dionysius himself say on this occasion: *God either suffers, or compassionates one who is suffering.*

[Nevertheless, the remarks made by Dr. Lardner, in opposition to the application of what has been adduced from Phlegon, have great force. That ancient writer speaks of what passed in Bithynia, not in Judæa; the references he makes to the year are uncertain, and do not specify the time of the year; his language, so far as appears, may be referred to a natural eclipse of the sun; and, lastly, the quotations made from his work, or the allusions to it by Christian writers, are very loose, imperfect, and unsatis-

PART IX. *Edit. IV.*

factory. On the whole, it does not appear that Phlegon intended a reference to the period of Christ's Passion. The new edition of the *Chronicon* of Eusebius, now publishing from an Armenian MS. may possibly afford additional information on this subject.]

DARKNESS is sometimes put for death: Job x. 22. Psalm cvii. 10. *The land of darkness*—the grave.

II. **DARKNESS** denotes misfortunes and calamities. *A day of darkness*, Esth. xi. 8. an unhappy day. *Let that day be darkness, let darkness stain it*, Job iii. 4, 5. let it be reckoned among the unfortunate days. *I am encompassed with darkness. I will cover the heavens with darkness. The sun shall be turned into darkness, and the moon into blood, &c.* These expressions signify very great calamities: personal and political.

III. **DARKNESS**, in a moral sense, denotes sin. *The children of light*, in opposition to the children of darkness. The righteous in opposition to the wicked. *Ye were once darkness, but now are ye light*, Ephes. v. 8, 11. *God hath called us out of darkness, &c.* 1 Pet. ii. 9. from idolatry, [ignorance] &c. to Christianity.

IV. **DARKNESS**, the kingdom of Satan, the angel of darkness, 2 Cor. xi. 14. *The works of darkness, works of the devil, sin, infamous actions.*

DARKON, דַּרְקוֹן, purchase of generation, or of habitation; from קָנָה *kanah*, to buy, to possess, and דּוֹר *dor*, or *dur*, generation, or habitation: according to the Syriac, a dragon. A Jew, who returned from Babylon, Nehem. vii. 58.

DAROMA, *Darom*, Heb. דָּרוֹם, the south. Eusebius and Jerom frequently use this word to denote the south of Judah. The district of *Daroma* from north to south extended from the city of Eleutheropolis, towards Arabia Petræa about twenty miles; and from east to west from the Dead Sea to Gerara and Beersheba. See *RELAND. Palest. lib. i. cap. 32.* [Michaelis thinks it also ought to be so taken, Deut. xxxiii. 23, for a district south of the lake of Gennesareth; as Naphtali had no possession in the west or in the south of the Holy Land, taken at large, but in the north only.]

DATHAN, דָּתָן, laws or rites; from דָּת *dath*.

DATHAN, son of Eliab, one who conspired with Korah, Abiram, and On, against Moses and Aaron. *Dathan* and his accomplices were swallowed up in an earthquake, Numb. xvi. 1—31. Psalm cv. 17. About A. M. 2552, ante A. D. 1452.

DATHEMA, Δάθημα, or Διάθημα, preparation of the law; from דָּת *dath*, a law, and מָנָה *manah*, preparation; otherwise, present, or gift of the law; from מָנַח *manach*, or *mincha*, a present.

DATHEMA, or *Dathman*, a fortress in the land of Gilead, whither the Jews beyond Jordan retired, and maintained themselves against Timotheus, till Judas Maccabæus came to their relief. *Joseph. Antiq. lib. xii. cap. 11.* See the history, 1 Macc. v. 9. The true situation of this fortress is not known.

[**DAUGHTER**. This word has no less extent of signification than other names of relation employed in Scripture, as mother, sister, &c. of the female sex; and son, father, brother, &c. of the male sex. In fact, being a noun expressing *similitude* no less than kindred, it is used in reference to many subjects, which are not properly the offspring of that person, or that thing, of which they are said to be *daughters*. *Vide FATHER, BROTHER, CHILDREN, &c.* The following are senses in which the word *daughter* is used in Scripture.

1. *Female offspring*, by natural birth, Gen. vi. 1. xxiv. 23. *et al. freq.*

2. *Grand-daughter*; so the servant of Abraham calls Rebekah "my master's brother's daughter;" whereas she was daughter of Bethuel, son of Nahor, as appears from verse 24. consequently *grand-daughter* to Nahor, brother of Abraham, the master of the speaker, Gen. xxiv. 48.

3. *Remote descendants*, of the same family, or tribe, but separated by many ages: "*daughter of Heth*," of his posterity: *daughters of Canaan*, of Moab, of Ammon; and Luke, i. 5. says Elizabeth was of the "*daughters of Aaron*," i. e. of his descendants, though many generations had intervened.

4. *Daughter by nation*. Dinah went out to see the young women of Shechem, called the "*daughters of the land*," Gen. xxxiv. 1. *vide* Deut. xxiii. 17. Numb. xxv. 1. Judg. xix. 1.

5. *Daughter*, by reference to the human species; young women, of whatever nation: Gen. xxx. 13. the *daughters*—young women—the sex—shall congratulate me—call me blessed. *Vide* Prov. xxxi. 29. Cant. ii. 2.

6. *Daughter*, by personification, of a people, or city, &c. whence *daughter of Jerusalem*, of Zion; of Babylon, Isaiah xlvii. 1, 5, 8. of Edom, Lam. iv. 21. of Egypt, Jer. xlvi. 11, 14.

7. *Daughter by law*; so Naomi calls Ruth her *daughter*, Ruth iii. 1. and this is common in all nations, to call a son's wife *daughter*; but Boáz calls Ruth "*daughter*" by courtesy, as expressing kindness, affability, affection, from a senior to a junior in age, from a superior to an inferior by station, Ruth iii. 10, 11.

8. *Daughter by adoption*, as Esther was to Mordecai, Esther ii. 7. and as God promises his people by his grace, 2 Cor. vi. 18.

9. *Daughter*, in reference to disposition and

conduct: as we have "*sons of Belial*," so we have "*daughter of Belial*," i. e. a woman of an unrestrainable conduct, uncontrollable,—1 Sam. i. 16. *Vide* BELIAL, and SONS.

10. *Daughter*, in reference to age: as we have "a son of so many years," so we have "a *daughter of ninety years*," i. e. a woman of that age, Gen. xvii. 17. and the same is said of a female beast, Lev. xiv. 10.

11. The female offspring of a bird, Isaiah xiii. 21. "*daughter of the owl*"—the *hiana*, the ostrich, *vide* FRAGMENT, No. CXLIV.

12. The branches, which are, as it were, the offspring of a tree, Gen. xlv. 22. the branches—*daughters*—of Joseph, compared to a tree, spread over a wall.

13. Towns, or villages, around a mother city, i. e. probably originating from it, or supported by it: So Tyre is called the *daughter of Zidon*, Isaiah xxiii. 12. So we read of Gath-AMMAN, i. e. Gath the *mother-town*; of a town being a *mother* in Israel, &c. *Vide* Numb. xxi. 25, 32. Josh. xv. 45. 2 Chron. xiii. 19. Psalm xlviii. 12. 2 Sam. xx. 19. and many cities in ancient medals, &c. are qualified as *metropolis's*, i. e. *mother-towns*, implying no doubt, lesser towns, and towns not equally ancient, as being included in their jurisdiction. Query, whether "the *daughter of Tyre*," Psalm xlv. be a person, the king's daughter, or a town, offering a present by its deputies?

The state of *daughters*, i. e. young women, in the East, their employments, duties, &c. may be gathered from various parts of Scripture; and seems to have borne but little resemblance to the state of young women of respectable parentage among ourselves. Rebekah drew and fetched water, Rachel kept sheep, as did the *daughters of Jethro*, though Jethro was a priest, or a prince, of Midian. They superintended and performed domestic services for the family; Tamar, though a *king's daughter*, baked bread; and the same of others. We have the same occupations for the *daughters of princes* in the ancient poets, of which Homer is an unquestionable evidence, *Odys. vi.*]

DAVID, דָּוִד, *well beloved, dear*; from דָּוָד *dud*, to love, to cherish.

DAVID, son of Jesse, of Judah, and of the town of Bethlehem. After the rejection of Saul, the first king of Israel, as to the descent of the crown in his family, the Lord sent Samuel to Bethlehem, to anoint a son of Jesse to be the future king. Samuel coming to Jesse, Jesse produced his seven sons one after another; but the intended sovereign was not among them. David therefore was sent for, who was about fifteen years of age, and Samuel conferred on him an unction in the midst of his brethren. After

After which, *David* returned to his ordinary occupation, of feeding his father's flocks. We fix the birth of *David* to A. M. 2919, and his anointing by *Samuel* to 2934, ante A. D. 1066. 1 Sam. xvi. 15, 16.

Some time after, *Saul* falling into a lamentable state of melancholy, was advised to send for a proficient, who, by playing on some musical instrument, might relieve him. *David* was chosen to that office; he was characterised as a *mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord was with him*. *David* therefore must have acquired this reputation between the age of fifteen, when he was anointed, and two or three and twenty, his age at this time. *David* acquitted himself so well before *Saul*, that the king appointed him his armour-bearer: [an office perhaps somewhat like our *aid-du-camp* to the king, but probably of no great advantage, except, when in actual service: probably *Saul* had several such honorary officers.] *David* returned to his father's house, when *Saul* grew better. Some years after, the Philistines encamped at Azekah and Shocoh. Goliath, a giant in their army, of extraordinary strength, insulted Israel by a challenge. In the year A. M. 3942, ante A. D. 1062. *David* was then two or three and twenty.

At this time, *Jesse* sent *David* to the camp, where he had three sons, to enquire after their welfare. *David*, hearing how this giant had defied Israel, declared he would encounter him. This declaration being reported to king *Saul*, he sent for him, and told him, he was too young to attack such a man. But *David* answered, by relating instances of his success against wild beasts: and as such he regarded this giant.

Saul, admiring *David's* courage, would have accounted him in his own armour: but *David* declined it as too heavy, and impeding his free motion. [See the PLATES: ARMOUR, Plate II.] But with his sling and five well chosen stones, he advanced against Goliath, who coming forward and observing him to be a youth of a beautiful and fresh complexion, despised him. *David*, undismayed, slung a stone at him, which struck him in the middle of his forehead so violently, that he fell on the ground: *David* ran immediately upon him, drew Goliath's sword, and cut off his head. The Philistines, seeing their hero killed, fled; and were pursued by the Hebrews.

When *Saul* saw *David* coming against this Philistine, he enquired of Abner who he was? Abner answered, "He did not know." This appears very strange, considering that *Saul* had seen *David* in his own house, where he played

before him on his harp, and had appointed him armour-bearer. Either *David's* face, voice, and air, must have been changed since that time; or *Saul*, during his gloomy insanity, had acquired false ideas of *David's* person: or, after his recovery he had forgot him. [We are not certain that *David* had ever been a regular attendant on the person of *Saul*: whether he had often played before *Saul*: nor under what circumstances of dress and place, &c. Was *Saul* like insane persons among us, kept private in some dark apartment? Did *David* play in a separate apartment, &c.? Any of these ideas answer this difficulty. It does not appear that even Jonathan had seen *David*, at least not familiarly, before, and this is the greater difficulty: Abner, as general, might be absent; but Jonathan was, no doubt, more or less, about his father.] Abner presented *David* to the king, with the head and sword of Goliath in his hands. From this instant, Jonathan, son of *Saul*, conceived a great affection for *David*, which continued ever after.

When *Saul* and *David* returned from this expedition, the women of Israel met them, singing, '*Saul has killed his thousands, and David his ten thousands*;' which so enraged *Saul* against *David*, that from this time he looked on him with an evil eye: yet he kept him about his person, and gave him the command of some troops; but refused to give him his daughter in marriage, though he had promised her to the man who should kill Goliath, 1 Sam. xvii. 25.

The next day *Saul* being returned home, his distemper seized him, and *David* played on the harp before him. *Saul* had a spear in his hand, with which he twice attempted to kill *David*, but he avoided the blows: which increased *Saul's* jealousy and malice.

Michal, *Saul's* second daughter, entertaining kind thoughts of *David*; her father, pleased at this information, caused it to be hinted to him, that to merit the honour of becoming the king's son-in-law, he required no great gifts, dowry, or presents, but a hundred foreskins of the Philistines: his design in this was, to have *David* fall by their hands. *David*, with his people, killed two hundred Philistines, and brought their foreskins to the king. *Saul* therefore could no longer refuse him his daughter; but he did not lay aside the intention of his destruction. His distemper again possessing *Saul*, *David* again played on the harp before him; the king endeavoured to pierce him with his lance; but he fled, 1 Sam. xix. A. M. 2944, ante A. D. 1060.

David, having thus repeatedly escaped from *Saul's* malice, went to *Samuel* at Ramah, and

related what had passed; and they went together to Naioth. *David*, not thinking himself secure at Naioth, secretly visited Jonathan, who encouraged him, and promised to discover Saul's real disposition towards him, distinct from his disease. This proving to be altogether inimical to *David*, the two friends renewed protestations of perpetual friendship; and *David* retired to the high priest Abimelech at Nob, to whom he pretended, that the king had sent him off in haste, 1 Sam. xxi. Abimelech gave him Goliath's sword, which was deposited in the tabernacle, and some of the shew-bread, taken the day before from the golden table.

David, believing himself not safe in Saul's territories, retired to Achish king of Gath; but being there soon known, he was preserved, either by counterfeiting madness, as some think; or by a real epilepsy, as others suppose. From hence he went to Adullam, where his relations and others resorted to him, so that he was at the head of about four hundred men. The prophet Gad advised his return into the land of Judah; where Abiathar the priest joined him, bringing the priestly ornaments. The Philistines having invaded the threshing floors of Keilah, *David* speedily dispersed them. Saul understanding that *David* was at Keilah, marched against him; but *David* retreated to the desert of Maon: Saul pursued him; but, receiving information at this moment, that the Philistines had invaded the land, he desisted from his pursuit.

David, being delivered from this danger, retired to the wilderness of En-gedi, whither Saul soon followed him with 3000 men: but going into a cave on some natural necessity, *David*, who lay there concealed with his people, cut off the skirt of his robe, without his perceiving it, and suffered him to go out without injury. When Saul was got to some distance, *David* went out, cried after him, remonstrated his innocence, and shewed the skirt of Saul's robe. Saul, touched with what he said, shed tears, acknowledged *David's* integrity: and made him swear not to exterminate his family, when he should be advanced to the throne: 1 Sam. xxiv. A. M. 2946, ante A. D. 1058.

David, in the wilderness of Maon, protected the flocks of Nabal, not only from his own people, but from the thievish tribes of wandering Arabs, who seize as prey all they can find: for this service he solicited a present from Nabal; but meeting a denial, his anger prompted him to destroy him and his family. With this resolution he set forward; but Abigail, Nabal's wife, made *David* presents, and stopt his indignation; for which *David* was very thankful to God. Nabal died, and *David* married Abigail.

The Ziphites knowing that *David* lay concealed in the hill of Hachilah, informed Saul, who marched with 3000 men against him: 1 Sam. xxvi. But *David* by night getting into Saul's tent, took his spear, and cruse of water, and went away, without discovery. When on the other side of the hill, he called to Abner, and reprimanded him as a bad centinel; but told him the king was safe.

After this, Achish, king of Gath, (1 Sam. xxvii.) gave *David* Ziklag for a habitation; whence he made several excursions on the Amalekites, and on the people of Geshur and Gezri; killing all which opposed him, to prevent any discovery where he had been: but he brought all the cattle to Achish, reporting that they were from the south of Judah, &c. Achish made no scruple of carrying *David* with him to war against Saul: but the other princes of the Philistines prevailed with Achish to dismiss him, a dismissal very agreeable to *David*. A. M. 2949, ante A. D. 1055. 1 Sam. xxviii.

David returning to Ziklag, after a march of three days, discovered that the Amalekites in revenge of his incursions, during his absence, had pillaged it, burned it, and carried off all the property and all the persons. *David* and his people pursued them, attacked them, destroyed them, and recovered all their booty.

In the battle fought by the Philistines and Hebrews, on mount Gilboa, Saul was overpowered, and slain in the engagement, with Jonathan his son: 1 Sam. xxxi. Three days after, an Amalekite brought the news to *David*, boasted that he had assisted Saul in dispatching himself, and presented him Saul's diadem and bracelet. *David* and all his people lamented the death of Saul, and the defeat of Israel. *David* composed a mournful song in honour of Saul and Jonathan; and ordered this Amalekite to be slain, who boasted that he had laid hands on the Lord's anointed.

David by Divine direction advanced to Hebron, where the tribe of Judah acknowledged him as their king, 2 Sam. ii. Ishbosheth son of Saul reigned at Mahanaim beyond Jordan, over the other tribes. Ishbosheth having reprimanded Abner, his general, he visited *David*, and promised to make him master of all Israel; but was treacherously killed by Joab, at the gate of Hebron. *David* was extremely displeased with this action, but Joab had so much influence over the soldiers, that he could not avenge it; but contented himself with declaring publicly his detestation of it, and with making a magnificent funeral for Abner, A. M. 2956, ante A. D. 1048.

Ishbosheth being assassinated soon after, *David* punished the murderers, and was proclaimed king

king over all Israel. He expelled the Jebusites from Jerusalem, and there settled his residence. The Philistines came twice and encamped near Jerusalem; but were defeated by him. Some years after, he removed the ark of the Lord from Kirjath-jearim to Jerusalem; on the death of Uzzah, *David* left it near the city in the house of Obed-edom: but he brought it soon after to his own palace. Michal rallied him for dancing, as she thought, in an indecent manner before it, but *David* reproved her with equal humility and zeal.

David, enjoying peace, formed the design of building a temple to the Lord: the prophet Nathan applauded his intention: but the night following, God discovered to this prophet, that this honour was reserved for *David's* son; because *David* had shed blood. Nevertheless, *David* prepared gold, silver, copper, iron, and wood, for that edifice.

After this, *David* fought the Philistines,—2 Sam. viii. and freed Israel from these enemies; also from the Moabites, whom he treated with a severity, for which we are not well acquainted with the motives, nor indeed with all the circumstances. He subdued likewise all Syria; made an expedition as far as the Euphrates, and conquered the eastern Edomites in the valley of Salt.

Nahash king of the Ammonites being dead, *David* sent compliments of condolence to his son and successor. But the great men about that king, persuaded him, that *David* sent them as spies to observe his forces, designing war against him. The credulous young prince affronted the ambassadors; and *David* sent Joab his general, against Nahash, by whom the Ammonites were routed, together with the Syrians. The next year, A. M. 2968, ante A. D. 1037, *David* marched in person against the Ammonites, who had received succours from the Syrians beyond the Euphrates: these were entirely dispersed: but *David* the year following resolved to subdue Rabbah, the capital of the Ammonites. He sent Joab with the army while he continued at Jerusalem.

David rising one day after reposing at noon, and walking on his terrace, saw Bathsheba bathing herself: she was the wife of Uriah the Hittite, then with Joab, 2 Sam. xi. *David* procured her company, and lay with her. Shortly after she communicated information of her pregnancy: to conceal his crime, and secure her honour, he sent for Uriah, and persuaded him to pass the night at home with his wife; but he not complying, *David* returned him with letters to Joab, commanding him so to manage, that Uriah might be killed by the Ammonites. These orders were executed. When *David* was informed of this, he married Bathsheba, and took her home.

This misdeed was extremely displeasing to God: all Israel was scandalized at it; and the very strangers took occasion of blaspheming the name of the Lord, 2 Sam. xii. 14.

Nathan, by God's command, visited *David*, and under a parable of a rich man, who had taken from a poor man the only ewe-lamb he had, obliged *David* to condemn himself. 2 Sam. xii. Nathan foretold that his house should be filled with blood, and his wives abused in the sight of the world, as a punishment for his crime: and that the child born of this adultery should die: as it did accordingly within a few days, A. M. 2971, ante A. D. 1033.

Joab having reduced Rabbah to extremities, invited *David* to come and take it: *David* went, took the city and plundered it; ordering the people to be subjected to the most cruel labours. This was probably before he was brought to repentance on account of his criminal connection with Bathsheba.

As the beginning of his predicted punishment in his own family, his son Amnon, having ravished *David's* daughter, Tamar, was slain by her brother Absalom. Absalom fled, but was brought back by Joab's management; nevertheless, he soon abused his father's indulgence, and aspired to the royal dignity, A. M. 2980, ante A. D. 1024. He went to Hebron with a company of people, and there was acknowledged king. *David* fled from Jerusalem, designing to go beyond Jordan. He had scarcely passed Mount Olivet, when Ziba, the servant of Mephibosheth, a son of Jonathan, met him with a couple of asses loaded with provisions, which he presented to the king, 2 Sam. xvi. *David* asked, why Mephibosheth did not come? Ziba replied, that he continued at Jerusalem, saying, *To-day shall the house of Israel restore to me the kingdom of my father.* *David* too credulously, in his confusion of mind, gave the crafty Ziba the whole inheritance of his master.

David being arrived near Bahurim, Shimei loaded him with curses; but *David* endured all with a patience analogous to his remorse for his past iniquity. Absalom followed *David* to Mahanaim, and a battle ensued, wherein Absalom's army was defeated; and he, hanging by his hair on a tree, was slain by Joab.

The news of his death overwhelmed the king with sorrow; but Joab representing to him how much his interests would suffer by it, he shewed himself publicly to the people, and began his return to Jerusalem. The tribe of Judah met him; but Sheba, son of Bicri, sounded the trumpet, saying, *We have no part in David, nor inheritance in the son of Jesse,* 2 Sam. xx. Israel followed Sheba, but Judah adhered to *David*; and Sheba was afterwards slain in Abila.

The

The land being afflicted by a famine of three years' continuance, the oracle reminded *David* of the blood of the Gibeonites unjustly shed by Saul. *David* therefore asked the Gibeonites, what satisfaction they required? They demanded seven of Saul's sons, to be hanged up in Gibeah. With this *David* complied, A. M. 2983, ante A. D. 1021. 2 Sam. xxi.

Some time after, *David* having proudly and obstinately commanded the people to be numbered, the Lord sent the prophet Gad to offer him the choice of three scourges; either—that the land should be afflicted by famine during seven [three *additional*] years, or—that he should fly three months before his enemies, or—that a pestilence should rage during three days. *David* chose the latter: 70,000 persons died; yet the sentence was not executed with full rigour. *David*, as an act of thanksgiving, erected an altar in the threshing-floor of Araunah, where, some are of opinion, that the temple was afterwards built, A. M. 2987, ante A. D. 1017, 2 Sam. xxiv.

The king, being old, could scarcely receive any warmth: a young woman, therefore, named Abishag, was brought to him, lay with him, and attended him; but continued a virgin. At this time, Adonijah, his fourth son, set up the equipage of a king, and formed a party. Nathan, who knew the promises of *David* in favour of Solomon, acquainted Bathsheba with it, who claiming those promises, *David* gave orders that Solomon should be mounted on his own mule, conducted to Gihon, and there anointed king.

David, now near his end, sent for Solomon, committed to him the plans and models of the temple, with the gold and silver prepared for it; charged him to be constantly faithful to God, not to let Joab die in peace; and to punish Shimei. He died, aged 71, A. M. 2990, ante A. D. 1014. He reigned seven years and a half at Hebron, and thirty-three at Jerusalem, in all forty years.

Josephus, *Antiq. lib. vii. cap. ult.* relates, that Solomon deposited abundance of riches in *David's* monument; and that, 1300 years after, the high-priest Hircanus, being besieged in Jerusalem by Antiochus Pius, opened *David's* monument, took out 3000 talents, and gave Antiochus part of them. He adds, that many years after, Herod the Great searched this monument, and took great sums out of it.

In the Memoirs published in Arabic by M. le Jay, in his Polyglot, we read of a report, that Hircanus, when besieged by king Antiochus Sidetes, opened a treasure chamber, which belonged to some of *David's* descendants, and that after he had taken a large sum out of it, he still left a great deal in it, and sealed it up again. This is very different from Josephus's account: but is probably the foundation of it.

David's monument was much respected by the Jews. St. Peter, Acts ii. 29, tells them, it was still with them. Dio, in *Vita Adriani*, informs us, that part of this mausoleum fell down in the emperor Adrian's reign. St. Jerom relates, that he often went to pray at this holy prophet's sepulchre, *Ep. ad Marcellam*. Modern travellers describe monuments, dug in the rock, said to be those made for the kings of Judah. They are doubtless ancient, but it would be difficult to distinguish *David's* from the rest; [and these are, certainly, not *David's*]. Maundrell describes particularly these famous grottos, called the Sepulchres of the Kings: but for what reason they go by that name, is, he says, hard to resolve; for it is certain, none of the kings either of Jerusalem or Judah were buried there. *Vide* the MAP of JERUSALEM among the PLATES.

DAY. The *day* is distinguished into *natural*, *astronomical*, *civil*, and *artificial*. There is another distinction of the *day*, which may be termed *prophetical*; the prophets being the only persons who call years *days*; whereof there is an example in the explanation which is given of Daniel's seventy weeks.

The *natural day*, is one revolution of the sun. The *astronomical day*, is one revolution of the equator, added to that portion of it through which the sun has passed in one *natural day*. The *civil day* is that, whose beginning and end is determined by the custom of any nation.

The Hebrews began their *day* in the evening. *From even unto even shall ye celebrate your Sabbath*, Lev. xxiii. 32. The Roman church does the same in ecclesiastical offices; but not in regard to the rest from labour, observed on festivals. The Babylonians reckoned their *days* from sun-rising; as do the inhabitants of Nuremberg at this day: the Italians from sun-set; astronomers from noon; Roman catholics from midnight.

The *artificial day* is the time of the sun's continuance above the horizon, which is unequal according to different seasons; by reason of the obliquity of the sphere. The sacred writers generally divide the *day* and night into twelve unequal hours. The sixth hour is always noon throughout the year; and the twelfth hour is the last hour of the *day*. But in summer, the twelfth hour, as all the others were, was longer than in winter. See HOURS. Also the PLATES, WATCHES and HOURS, with their Explanations.

To-DAY, does not only signify the particular *day* on which we are speaking, but any indefinite time: as we say, the people of the present *day*, or of that *day*, or time, &c.

DEACON, *Διακονος*, *Diaconos*, *Minister*, *Servant*, [ATTENDANT.] This word is used in church language to denote an officer who assists
either

either the bishop or priest, or, in the service of the poor. For the institution of *deacons*, see Acts vi. 1. The first seven *deacons*, were *Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas*: they were selected by the people from among themselves, were then presented to the apostles, and ordained by prayer and imposition of hands.

St. Paul, 1 Tim. iii. 8, 12, requires that a *deacon* be chaste, sincere, and blameless; not a drinker, nor given to filthy lucre; that he should hold the mystery of the faith in a pure conscience; should be well approved before admission; should be the husband of one wife; should rule well his own house, his family, &c.

DEACONESS, such women were called *deaconesses*, [ATTENDANTS] who served the church in those offices, which the *deacons* could not with propriety exercise themselves; such as keeping the doors of that part of the church where the women sat; for they were not seated promiscuously with the men, but had separate places in the church. *Deaconesses* assisted the women to undress and dress at baptism. They privately instructed those of their own sex, and visited others imprisoned for the faith. They were of mature and advanced age when chosen; of good manners and reputation. They were in the primitive times appointed to this office, with the imposition of hands. *Concil. Laodic. cap. xi.* St. Paul, Rom. xvi. speaks of Phœbe, *deaconess* of the church at the port of Cenchrea, the eastern haven to Corinth.

[These persons appear to be the same as those whom Pliny, in his famous letter to Trajan, (*Epist. 97*) styles "*Ancillis, quæ ministræ dicebantur*"—female attendants called *assistants, ministers, or servants*. It appears, then, that these were customary officers throughout the churches; and when the fury of persecution fell on Christians, these were among the first to suffer: the most cruel of tortures were inflicted on them, not sparing even extreme old age. *Vide SUICER, Thesaurus, Deaconess: Lardner, Test. vol. ii. p. 42.* Is it not rather strange that this office, which is perfectly well adapted to the matronly character of the female sex, should be *wholly* excluded from our list of *assistants* in the church?]

[This female church-officer continued long to be useful and popular among the faithful; but is gradually more rarely adverted to by ecclesiastical writers; and ceases to be mentioned in connection with church-services, after A. D. 1000. *Deaconesses* are most particularly mentioned by Epiphanius, (*Hæres. lxxix.*) who says, "There are also *Deaconesses* in the church; but this office was not instituted as a priestly function, nor has it any interference with priest-

ly administrations; but it was instituted for the purpose of preserving a due regard to the modesty of the female sex; especially at the time of baptismal washing, and while the person [body] of the woman is naked; that she may not be seen by the men performing the sacred service, but by her only who, by order of the priest, had charge of the woman, during the time that her person [body] was naked."

It is usually understood that at first, *Deaconesses* were widows, who had lived with one husband only; not less than sixty years of age; which, by the fifteenth canon of the council of Chalcedon, was reduced to forty years. In later times they wore a distinguishing dress. They visited women, in the name of the Church, when sick, or in poverty: (they also, it is supposed, visited prisoners, suffering as Christians). The Apostle Paul says, that Phœbe had been his *patroness*, as well as of many others. This implies a dignity which is seldom considered: and it shews, at least, that great respectability of station in life was the reverse of inconsistent with the office of *Deaconess*. Afterwards (*Ignatius, Epist. Smyr. ad. fin.*) we read of "*virgins who were called widows*," i. e. *Deaconesses*: and it should seem that maiden ladies of a certain age were invested with this office. We have the sepulchral inscription of "*Daciana, a Deaconess, who lived forty-five years and three months; in the time when F. Palmatus was consul: she was sister to Victorinus the Presbyter; and had INSTRUCTED (in religion) many of her sex.*" Muratori. p. 1537. Considering that in the East men had scarcely any access to the younger women at home, there can be little doubt, but what they received the major part of their religious instruction from the *Deaconesses*; and so much of this as was previous to baptism, became a very convenient preparation for that rite.

The practice of *anointing* after baptism is extremely ancient, and was, in a manner, universal. In this the *Deaconess* performed the principal part: for the Presbyter anointed the woman's head only. The *Deaconess* anointed the parts of the woman's body, the joints, &c.]

DEAD. It is our opinion, that the Hebrews by this name sometimes understood Adonis: Deut. xiv. 1. *Vide* ADONIS: BAAL-PEOR.

DEAD. It was natural that the Hebrews should have great consideration for the *dead*, since they believed the soul's immortality, and a resurrection of the body. They esteemed it the greatest misfortune to be deprived of burial, and made it a point of duty to bury the *dead*, (*Tob. i. 20. ii. 3, 9. iv. 17.*) and to leave something on their graves to be eaten by the poor. When an Israelite died in any house or tent, all persons, and

and all the furniture in it, contracted a pollution, which continued seven days, Numb. xix. 14—16. All who touched the body of one who died, or was killed, in the open fields; all who touched mens' bones, or a grave, were unclean seven days. To cleanse this pollution, they formerly took the ashes of the red heifer sacrificed by the high-priest on the day of solemn expiation (Numb. xix.) on these they poured water in a vessel; a person who was clean dipt a bunch of hyssop in this water, and sprinkled with it the furniture, the chamber, and the persons, on the third day and on the seventh day. It was required that the polluted person should previously bathe his whole body, and wash his clothes; after which he was clean.

The Rabbins tell us, that no uncleanness was contracted at funerals, unless the *dead* person were an Israelite; for the Gentiles, say they, pollute those who come near them while living, but after death, their carcases communicate no impurity; whereas the Israelites, while living, exhale a pure smell, which sanctifies those who come near them; but after death, their souls and the Holy Spirit having forsaken them, they communicate pollution. Since the destruction of the temple, and since the sacrifice of the red heifer has ceased, the Jews no longer look on themselves as polluted by a dead body. See Leo of Modena, *of the Ceremonies of the Jews*, P. i. cap. 8.

[Nevertheless, I am assured by a Jew-priest, (who derives his descent from Aaron) that himself and family constantly observe the prohibition; and always quit the house in which a death is expected; or avoid entering one where a death has recently happened.]

All present where any person has just expired, tear their clothes, according to the ancient custom of the Hebrews; but only their extremities about the breadth of their hand, and this more out of ceremony, than sorrow. It is an old custom with them to pour all the water in the house, &c. into the street. The Rabbins say, that the destroying angel washes in this water the sword with which he killed the sick person, whereby the water becomes poisonous: after this they put the body on a sheet spread out; turn the thumb inward to the hand, and light a wax taper at the feet, or head; they wash the body, put a shirt on it, and over the shirt a garment of fine linen, which he wore on the day of solemn expiation; then his *taled*, which is a piece of square cloth with tufts. Lastly, they put a white cap on his head, and close up the coffin.

[It appears to have been a custom anciently in Palestine, to embalm the bodies of persons of distinction and fortune: but this was never general. St. John remarks, that our Saviour was

wrapped in linen clothes, and whelmed with perfumes, as the manner of the Jews is to bury, John xix. 29. We read, that either with, or near, the bodies of some kings of Judah, abundance of spices was burnt, 2 Chron. xxi. 19. but we cannot affirm that this was customary. Jer. xxxiv. 5.]

After the body has been exposed, the relations meet to accompany it to the ground. They carry it feet foremost, according to the prescription of the Rabbins. Anciently they had women hired to lament, and persons who played on doleful instruments, and who walked in procession. The Rabbins say, that an Israelite was enjoined to have two of these musicians at his wife's obsequies, besides the women hired to weep. Persons who met the funeral procession, in civility joined the company, and mingled their groans. To this our Saviour seems to allude, Luke vii. 32: *We have mourned to you, and ye have not wept.* And St. Paul—*weep with those that weep, and rejoice with those who rejoice*, Rom. xii. 15.

At the place of burial, the coffin is set down on the ground; then if the deceased be of rank, some one makes his encomium: after which, they walk ten times about the grave, repeating a long prayer, beginning *God is the rock, his way is perfect*, &c. Deut. xxxii. 4. Then the body is let down into the grave, its face turned toward heaven; the nearest relations throw the earth upon it, and the grave is filled. When they depart from the spot, they walk backward, and pulling up some grass three several times, they throw it behind their backs, repeating, *They shall flourish like the grass of the earth.* They believe that the bodies of the Jews are conveyed through subterraneous passages to Palestine; this they call *the rolling of the dead*, or *the rolling of the caves*. They hope to rise again and enjoy a state of bliss in that country. They do not believe the soul to be received into the place of rest, before the body is reduced to dust; but that for a year after decease, it often visits its body in the grave.

[“The corruption of *dead bodies* has the most destructive effects on health in hot countries; more so than in more temperate climates. It was therefore necessary to secure the inhabitants from its noxious influence, by increasing, through religious motives, their natural aversion to *dead carcases*. Mahomet, and some other founders of sects, have for this reason affixed ideas of spiritual impurity to the act of touching a *dead body*. Some Mussulmans require great purification to cleanse a man thus defiled; and they separate him for some time from society. The Arabians are less rigid; when a person of this nation has had the misfortune

fortune to touch a *carcase*, he washes himself carefully, and, when no mark of external impurities remains, he then returns to the ordinary intercourse of life." NIEBUHR'S TRAVELS, Vol. II. p. 251, Eng. Edit.]

DEATH. Adam having eaten of the forbidden fruit, incurred the penalty of *death*, for himself and his posterity. Had he continued obedient, in all likelihood he had not died, and the fruit of the tree of life was probably meant to have preserved him in a happy state of constant health; perhaps too, after a long life, God might have translated him, by some easy mutation, into a life absolutely immortal.

Death was brought into the world by the envy and malice of the devil: Wisd. iii. 24. and the sin of Adam introduced the death of all his descendants. *By one man, sin came into the world, and death by sin*, Rom. v. 12. St. Austin distinguishes two sorts of immortality, a greater and a lesser: the greater and more perfect immortality consists in an *impossibility* of dying, which is the happy state of God and of angels; the lesser immortality consists in a possibility of not dying; such Adam enjoyed in innocence; and from this lesser degree of immortality he might have arrived at the greater degree, which is that of the blessed after the resurrection. He was therefore driven out of Paradise after his guilt, lest he should eat the fruit of the tree of life.

The Socinians pretend, that Adam was created mortal, and that sin produced no change in his condition, in this particular; and for this they affirm, that they have the authority of the Rabbins. But the Rabbins evidently maintain, that if our first parents had persevered in innocence, they had lived always. Manasseh Ben Israel, in the seventeenth century, asserted, that the immortality of the first man is founded on Scripture; and that many famous Rabbins who are cited by him, are of this opinion. He shews that this immortality of Adam agrees with reason; since there was no internal cause in him which might produce *death*, and that he had nothing to fear from external causes, living in a delicious and agreeable place, where every thing was subject to him; while the fruit allotted him for food increased his strength, and preserved his health.

Jesus Christ by his *death* subdued the power of *death*, and merited for us a *blest* immortality. Not that the soul, mortal before, has been by him made immortal; or that he has merited for us the favour of not dying; for he has not changed the nature of the soul, nor exempted us from the necessity of dying; but he has given us the life of grace in this world, and hath merited a *happy* immortality

PART IX. Edit. IV.

for us in the future world; provided the merits of his *death* are received by faith.

Death is taken in Scripture, (1.) for the separation of body, and soul, the *first death*; (2.) for the *second death*, that of eternal damnation. (3.) For any great danger, or imminent risque of *death*; [as *persecution*, &c.] (4.) For the plague and contagious diseases. (5.) For poison, and great calamity. *The gates of death*, signify the grave; *instruments of death*, dangerous and deadly weapons; *bonds or snares of death*, snares intended to produce *death*; *a son of death*, one who deserves *death*, or one condemned to *death*; the *dust of death*, the state of the body in the grave, &c.

DEBIR, דביר, *Ḍaḇar*, oracle, discourse, word, thing; from the Syriac, a leader.

[This name, probably, signifies, "THE ORACLE," or rather that *separated* part of a temple, called the *adytum*; the most retired or secret part, from which the oracle was understood to issue.

As in ancient times those who consulted the oracle, were persuaded of a divine *impulse* there resident, and also were *impelled* to do many things, by way of fulfilling the prophetic prediction received from such oracles, so it should seem, that an *impulse*, or the impelling principle, was radically intended by this appellation. But in another acceptance, not inconsistent with this, it may denote the *guide*, *conductor*, or *director*: as the advice of an oracle was asked in difficult cases, so, when it was obtained, the oracular decision became the guide, or director, as well as the influential motive, of those who had obtained it. Vide DABERETH.]

I. DEBIR, or *Kirjath-sepher*, (the city of letters) or *Kirjath-arba*, a city of Judah, near Hebron. Its first inhabitants were giants of the race of Anak. Joshua took it, and slew its king, Josh. x. 39. xj. 13. *Debir* fell by lot to Caleb; Othniel first entering the place, Caleb gave him his daughter Achsah, Josh. xv. 15, 16. *Debir* belonged to the Levites, Josh. xxi. 15. 1 Chron. vi. 58.

II. DEBIR, a town of Gad, beyond Jordan, Josh. xiii. 26.

III. DEBIR, king of Eglon, slain by Joshua. chap. x. 3.

IV. DEBIR, a city of Benjamin, which had belonged to Judah, Josh. xv. 17.

[DEBIRA, דבירה, the oratory, or word; otherwise, the thing, or a bee, or subjection. A city in Judah, Josh. x. 39. xv. 16. Judges i. 11, 12.

This name appears to be that of *Debir* with an emphasis, THE ORACLE; and as it should seem that this city is called also *Kirjath-sepher*, the "city of the book," or learning; and *Kirjath-*

3 I sena,

seua, the "city of purity," from the Chaldean and Arabic roots to *cleanse*, we may safely conclude that it was a priestly university of the ancient inhabitants: to which the ideas of holiness, learning, and oracular information, were attached: together with that of *retirement*. Other conjectures may be seen in Bochart, *Canaan*, p. 855. Masius on Joshua, *cap.* 15. Schmidius on Judg. i. 11. Gusset. *Comment. Loc. Heb.* p. 567. Reland's *Palest.* p. 726. and *Dissert. Miscel.* P. ii. p. 285, 286. Buddeus, *Hist. Ecc. V. T. tom.* i. p. 940. Ritmerus, in his *Dissert. de Kiriath Sepher; et apud alios.*

DEBORAH, דְּבוֹרָה, *word, thing*; otherwise, *bee*; from דְּבוֹרָה *deborat*.

I. DEBORAH, a prophetess, wife of Lapidoth, who judged the Israelites, and dwelt under a palm-tree between Rama and Bethel: Judg. iv. 4, 5. She sent for Barak, directed him to attack Sisera, and promised him victory; but Barak refused to go, unless *Deborah* went with him. She went, but told him, that the success of this expedition would be imputed to a woman, and not to him. See BARAK. After the victory, *Deborah* and Barak composed a fine thanksgiving song, which is preserved; Judges, chap. iv. A. M. 2719, *ante* A. D. 1285.

II. DEBORAH, Rebecca's nurse, who accompanied Jacob, and was buried at the foot of Bethel, under an oak, for this reason called the oak of weeping, Gen. xxxv. 8. A. M. 2266, *ante* A. D. 1738.

[DEBT, DEBTOR, an obligation which must be discharged by the party bound so to do. This may be either special, or general: special obligations are where the party has contracted to do something in return for a service received: general obligations are those to which a man is bound by his situation as a man, as a member of civil society, as a member of Christian society; or, &c. Matt. xxiii. 16, whoso shall swear by the gold of the temple—by the gift on the altar—is a *debtor*; is bound by his oath; is obliged to fulfil his vow, or &c. Rom. i. 14. I am *debtor* to the Greeks and barbarians; under obligations to persons of all nations, &c. Gal. v. 3. he is a *debtor*—is bound—to do the whole law. Men may be *debtors* to human justice, or to divine justice: bound to obedience, and if that he not complied with, bound to suffer the penalties annexed to transgression.]

DECALOGUE, the ten principal commandments, Exod. xx. 1, &c. from the Greek *deca*, *logos*, word; by a similar name, q. d. *the ten words*, the Jews call these ten precepts.

DECAPOLIS, Δεκάπολις, from the Greek, δέκα, *ten*, and πόλις, *a city*.

DECAPOLIS, a country in Palestine, which contained ten principal cities, some on this,

some on the other, side of Jordan. According to Pliny, they were, 1. *Scythopolis*; 2. *Philadelphia*; 3. *Raphana*; 4. *Gadara*; 5. *Hippus*; 6. *Dion*. 7. *Pella*; 8. *Gerasa*; 9. *Cana-tha*; 10. *Damascus*. Others reckon them otherwise, as Pliny observes, *in loc.*

[*Decapolis*, though within the limits of Israel, yet, probably, was inhabited by foreigners; as Beth-shan was. Hence it retained a foreign appellation. This may contribute to account for the numerous herds of swine kept in this district, a practice which was forbid by the Mosaic law. Matt. iv. 25. viii. 30. Mark. v. 20. vii. 31.]

[DECREE, a determination, or appointment, judicial, civil, ecclesiastical, or divine. *Judicial decrees* should determine litigation and controversy between man and man; *civil decrees* refer to the purposes of society; *ecclesiastical decrees* are appointments for the promotion of piety: all these may be well intended, but may err; the Divine appointments never err, being founded on truth, judgment, perfect wisdom and perfect knowledge, united with perfect goodness, kindness, and grace.]

DEDAN, דִּדָּן, *their breasts*, or *their friendship*, or *their uncle*, &c. from דָּד *dad*, or דִּד *dud*; or, a *judge*; from דִּן *din*.

[Simon thinks this is from the root *Dadeh*, and imports "a great increase," i. e. of the family: and to this root he also refers *Dodanim*, Gen. x. 4. which being called (1 Chron. i. 7.) *Rodanim*, he thinks the latter word has the same sense in the Syriac and Arabic, as the former has in the Hebrew; so that the import of both names is much the same.

It is likely that *Dedanah*, Ezek. xxv. 19. is the same as *Dedan*.

Beside the first mention of this name, Gen. x. 7. it occurs four times in SS. Jer. xxv. 23. xlix. 8. Ezek. xxv. 13. xxvii. 15.

Also, we find two persons named *Dedan*.

1. A son of Cush. Gen. x. 7.

2. A descendant of Abraham, Gen. xxv. 5. where he is associated with the Edomites. It is probable that Ezek. xxv. 13. and Jer. xlix. 8. refer to this *Dedan*.

Ezek. xxvii. 15. appears to refer to *Dedan* son of Cush. This *Dedan* is enumerated among the merchant towns which dealt with Tyre.

There is a town called *Dadan*, situated on the Persian Gulf; it is placed by D'Anville not far from the Indian Ocean, and rather out of the gulf. This name is written *Daran*, or *Daram*, by some; *Dadan*, or *Dedan*, by others.

The *Dedan* of Ezek. xxvii. 15. is distinguished by furnishing Tyre with ivory, (or great tooth) which in all probability it procured from India; much as the city of Ormus on the Persian Gulf did, in later ages. *Dedan* also furnished

nished ebony; which it equally received from India. Virgil says—

*sola India nigrum
Fert hebenum.*

The mention of these articles agrees perfectly with the notion of a town on the Persian Gulf; where, in fact, we know a very extensive commerce flourished many ages after Tyre: and of which these very articles formed a part.

Misled by the conformity of the Hebrew דָּדָן and דָּדָן, the Syriac generally reads *Doron*; the LXX. read *Radan*: and interpret of the Rhodians; Jerom remarks and corrects this error. The Arabic Polyglotts by *Dedan* understand India.]

DEDAN, second son of Raamah, Gen. x. 7. The LXX. Vulgate, Hebrew, here read *Dadan*; but Gen. x. 4. instead of *Dodanim*, the LXX. read *Rhodanim*; and Ezek. xvii. 15. instead of *Dedan* they read *sons of the Rhodians*. Josephus did not read *Dodanim*, nor does he mention this name. In that chapter, instead of *Dedan* he reads *Judah*, whom he describes as father of certain Jews in the west of Ethiopia: nevertheless the true reading, Gen. x. 7. is *Dedan*. I cannot well tell whether *Dedan* and *Dedanim* (Isaiah xxi. 13. Jeremiah xxv. 23. xlix. 8. Ezekiel xxv. 19. xxvii. 15, 20. xxxviii. 13.) is the *Dodanim* of Gen. x. 4. descendants of Japheth; or the *Dadan* of ver. 7. descendant of Ham; or whether *Dedan* be not rather a descendant of *Dadan*, son of Jochshan, and grandson of Abraham and Keturah. Arias Montanus places the descendants of *Dadan* in the Palmyrene, where we find the mountain *Aladan*, or *Alladadan*. Bochart places *Dadan* in Arabia Felix, west of Raamah. This country is still called *Dadana*, and the capital of it is called *Dadan*.

DEDAN II. son of Jochshan, and grandson of Abraham and Keturah. *Dadan* was father of the Letushites, Ashurites, and Leummities, Gen. xxv. 3. He dwelt in Edom, where Jeremiah, xxv. 23. places the city of *Dedan*. Ezekiel, xxvii. 20. speaks of *Dedan*, whose natives traded at Tyre, with those of Shebah, Eden, Ashur, and Chilmad; whence we conclude, that one or both of the *Dadans* dwelt near the people of Ashur and Eden.

DEDICATION, a religious ceremony, whereby any place, temple, altar, or vessel, is declared to be consecrated to the worship of God. Moses *dedicated* the tabernacle built in the wilderness, (Exod. xl. Numb. vii.) also, the vessels set apart for divine service. Solomon *dedicated* the temple which he erected, 1 Kings viii. The Israelites returned from the Babylonish captivity, *dedicated* their new temple, and on the day of this *dedication* sacrificed a great

number of victims, Ezra vi. 16, 17. The Macabees having cleansed the temple, which had been polluted by Antiochus Epiphanes, again *dedicated* the altar, 1 Macc. iv. 52, &c. This is believed to be the *dedication* which the Jews celebrated in winter, at which our Lord was present, John x. 22. The temple rebuilt by Herod was *dedicated* with great solemnity; and in order to make this festival more august, Herod appointed it on the anniversary of his accession to the crown. Now this was towards the end of A. M. 3964, ante A. D. 40; and the temple which he built was *dedicated* at the end of his 32d year, four years before the true birth of Jesus Christ. Some think it probable this was the *dedication* mentioned John x. 22. *Vide* ENCENIA.

Not only sacred places were thus *dedicated*, but also cities, their walls, and their gates, and even the houses of private persons. When Nehemiah had finished the walls and gates of Jerusalem, he *dedicated* them, Nehem. xii. 27. The title of Psalm xix. implies, that it was sung at the *dedication* of David's house. Moses ordered proclamation to be made on the day of battle at the head of the army, *What man is there that hath built a new house, and hath not dedicated it? let him return*, &c. Deut. xx. 5. This *dedication* was performed, principally, according to the Rabbins, by pronouncing a certain blessing, while some particular words of the law written on parchment, rolled up in a cane, or hollow stick, were fastened on the doorpost. *Vide* MEZULLOTH.

Hence the custom of *dedicating* churches, oratories, chapels, &c. at their opening, &c.

DEEP. See ABYSS.

DEER, *fallow*, a wild quadruped, of a middle size between the stag and the roe-buck; its horns turn inward; the main horn and branches are large and flat, not round. The *deer* is naturally very timorous: it was reputed clean, and good for food; young *deer* were particularly esteemed for their delicacy, &c. They are noticed in the Canticles, Proverbs, and Isaiah, as beautiful, lovely creatures, and very swift. The Hebrew *Tzeb*, or *Tzebi*, צֵבִי or צִבְי, is taken for the *roe-buck* or *deer*. [GAZELLE, or ANTELOPE. See the ARRANGEMENT OF NATURAL HISTORY.]

[DEFILE, DEFILEMENT. Many were those blemishes of person and conduct which, under the law, were esteemed *defilements*: some were voluntary, some involuntary; some originated with the party, others were received by him; some were inevitable, being defects of nature, others the consequences of personal transgression; but under the gospel, *defilements* are those of the heart, of the mind, the temper, the conduct:

conduct: moral uncleannesses are as numerous, and as much prohibited as ever, but ceremonial uncleannesses are superseded, as requiring religious rites; though many of them claim attention as usages of health, decency, and civility. *Vide* Matt. xv. 18. Gen. xlix. 4. Rom. i. 24. James iii. 6. Ezek. xliii. 8. See also many passages in Leviticus and Numbers. *Vide* BLEMISH, PURIFICATION.]

[DEGREES, as measures, or marks, of time. *Vide* DIAL, and FRAGMENTS, No. II. CII. CCLXIII.

DEGREES, Psalms of, *vide* PSALM, *ad fin.* The reader has seen many opinions on this title. —Is there room for another? Were these psalms sung during the time of service, while the flesh, &c. of a sacrifice was consuming on the altar, and while the smoke and fume of it ascended towards heaven?

Their title as *Psalms of Ascent*, seems not inimical to this supposition; especially when we recollect that sacrifices in Hebrew are called by this word עָלוּ OLEH, an ascent, עָלוּ OLUT, burnt sacrifices; מַעֲלוֹת M-OLUT, of degrees. It is, at least, certain, that during the consumption of an offering by the fire of the altar, pieces of music were performed; not among the Hebrews only, but among all nations, in their public rites; that the poetry which expressed the sentiments of the worshipper, should be appointed, and be short, (as these *Songs of Degrees* are), seems not improbable, from the nature of the service.]

DEHAVE, דַּחַו, דַּחַוֹּיֹּת, Syriac, of the country of the *Havites*.

DEHAVITES, a people mentioned Ezra, iv. 9. The people of *Ava*; perhaps inhabitants of that part of Assyria which was watered by the river *Diaba*. See 2 Kings xvii. 24.

DELAIAH, דָּלִיָּה, Δαλία, the poor, or the exhausting of the Lord; from דָּלַל *dalal*, and יָה *jah*, the Lord; otherwise, the branch of the vine; from דָּלִיּוֹת *daliioth*: or who is made lean; from דָּל *dal*, made lean.

I. DELAIAH, son of Eliænai, of David's family, 1 Chr. iii. 24.

II. DELAIAH, a counsellor of king Jehoiakim, who opposed his burning Jeremiah's book, which Baruch had written. Jer. xxxvi. 25.

III. DELAIAH, of the race of the priests. 1 Chron. xxix. 18.

DELILAH, or DALILAH, דָּלִילָה, poor, small, or head of hair; from דָּלַל *dalal*: or bucket.

DELILAH, a prostitute who dwelt in the valley of Sorek, belonging to Dan, near the land of the Philistines. Samson doating on her, abandoned himself to her; and, as some say, married her. Judg. xvi. 4. The princes of the Philistines by bribes prevailed on her to betray Samson: he eluded her first demands; but at

length she succeeded, and reduced his strength to weakness, by cutting off his hair. *Vide* SAMSON, and FRAGMENT, No. XXV.

DELOS, Δῆλος, shown and manifested; Greek δηλώω, I demonstrate. An island, 1 Macc. xv.

DELUGE. Not only that terrible inundation whereby God destroyed mankind, and animals, is in Scripture called *diluvium*, or *deluge*, but likewise all inundations, or collections of extraordinary waters. The Psalmist, speaking of a violent tempest, denotes it by the word *deluge*, or *flood*; Psalm xxix. 10. And, Psalm xxxii. 6, he says, that a *deluge* of water shall not come near the righteous.

But we understand principally by the word *Deluge*,—that universal flood which happened in the time of Noah, wherein, as St. Peter says, there were but eight persons saved. Moses's account of this event may be seen Gen. vi. *Vide* ARK, NOAH.

We confine ourselves here to the *Deluge*, its causes, circumstances, universality, and effects. The sins of mankind were the causes of the *Deluge*; but, why was this punishment chosen rather than any other? This we know not; but if God had employed any other means of extirpating sinners, human curiosity would have formed other questions as little reasonable.

Commentators agree to place the year of the *Deluge*, A. M. 1656; but they find difficulties as to the month wherein it began. Several of the Fathers were of opinion, that it began and ended in the spring of the year; understanding the second month mentioned by Moses, of the second in the ecclesiastical year, beginning at Nisan, (March, O. S.) about the vernal equinox. Among other proofs, they borrow one from the dove's bringing back an olive-leaf to Noah, which was, they say, a tender shoot of that year. We believe, however, with the most learned chronologists, that the sacred author designed the second month in the civil year, which answered partly to October and partly to November: so that the *Deluge* began in autumn.

CALENDAR OF THE MELANCHOLY YEAR, A. M. 1656.

According to M. BASNAGE: *Ant. Jud. tom. ii. p. 399.*

MONTH.

- I. September. Methuselah died, aged 969 years.
- II. October. Noah and his family entered the ark.
- III. November. The fountains of the great deep broken up.
- IV. December 26. The rain began; and continued forty days and nights.
- V. January. The earth buried under the waters.
- VI. February. Rain continued.
- VII. March. The waters at their height till the 27th, when they began to abate.

VIII.

VIII. *April 17.* The ark rested on Mount Ararat, in Armenia.

IX. *May.* Waiting the retiring of the waters.

X. *June 1.* The tops of the mountains appeared.

XI. *July 11.* Noah let go a raven, which did not return.

18. He let go a dove, which returned.

25. The dove being sent a second time, brought back the olive-branch.

XII. *August 2.* The dove sent out a third time, returned no more.

A. M. 1657.

I. *September 1.* The dry land appeared.

II. *October 27.* Noah went out of the ark.

The question concerning the *UNIVERSALITY* of the *Deluge*, is very serious and important. Some learned men have denied it, and have pretended that to maintain it, is an absurdity; that the *universality of the Deluge* is contrary both to the Divine power and the Divine goodness; that it may be geometrically demonstrated, that were all the clouds in the air reduced to water, that water would not cover the superficies of the earth to the height of a foot and a half; and that all the water in the rivers and the sea, if spread over the earth, would never reach the tops of the mountains, unless rarefied in an extraordinary manner, and then it could not support the weight of the ark; that all the air which encompasses the earth, if condensed into water, would not make above thirty-one feet of water, which would be very far from enough to cover the surface of the earth and the mountains to fifty cubits above their tops.

All this, say they, seems contrary to reason, as what follows is contrary to nature. Rain does not fall upon eminences above 600 paces high: it does not descend from a greater height, and rain, if formed higher, would immediately be frozen by the cold that prevails in those upper regions: whence then came the water to cover the tops of those mountains that rise above this region? Will any one say that the rain found a way back again? How could the plants be preserved so long under water? How could the animals that came out of the ark, disperse themselves throughout the whole world? Besides, all the earth was not peopled at that time; why then should the *Deluge* be universal? Was it not sufficient if it reached those countries which were inhabited? How were beasts brought from the extremities of the world, and collected into the ark?

These are the principal objections against the *universality of the Deluge*. Isaac Vossius proposed them in his dissertation *de Etate Mundi*, &c. This opinion was examined while F. John Mabillon was at Rome, A. D. 1685. And the counsellors of the congregation de

l'Indice having done him the honour to advise with him concerning it, he offered reasons against Vossius, and others, in his excuse.

The *universality of the Deluge*, says Vossius, is impossible and unnecessary; was it not sufficient to deluge those countries where there were men?—But, who told Vossius that the world was not then fully peopled? For, according to the LXX. whose chronology is supported by him, the world was above 2200 years old. Supposing a partial *Deluge* only, what necessity was there to build, at a great expence, a prodigious ark? to bring all sorts of animals into it for preservation? to oblige eight persons to enter into it, &c. Was it not more easy to have directed these people, &c. to travel into those countries which the *Deluge* was not to reach?

How could the waters continue above the mountains of Armenia without spreading into the neighbouring countries? How should the ark float many months on a mountain of water, without sliding down the declivity of it? Now, Vossius himself confesses, that supposing a partial *Deluge*, this would be the situation of the ark.

He says, that if the *Deluge* extended throughout the world, the plants and trees would have died: but that, according to his own system, they did not die, since Noah, and the animals, when they quitted the ark, settled in those very countries, which, by his confession, the *Deluge* overflowed. Now if the plants and trees in this country did not die, why should they die elsewhere? And if Noah stored this country afresh with them, supposing they did die, why might not the same be done elsewhere? If the waters of the *Deluge* destroyed the trees and plants where they reached, whence came the shoot of the olive-tree, which the dove brought to Noah? There is an infinite fertility of nature in the production and reproduction of plants; we know of many wonderful preservations of seeds, not only under the water, but in the earth, and out of the earth, for many years; we know that water, with respect to plants, is a principle infinitely more proper to preserve them, than to destroy them: that many plants grow under water, and that all vegetables require moisture to enable them to germinate; trunks of trees have been known to grow green again, and become fruitful, after having been ten or eleven years plucked up by the roots.

Add to this, that the waters of the *Deluge* covered the whole surface of the earth, not more than about an hundred and ten days: so that the length of time during which the seeds and plants continued under water, was far short of a year: [in fact, was not half a year.]

The difficulty of bringing beasts of all kinds to

to Noah, is not so great as may be imagined. The number of beasts created in the beginning might not be very many. If the various tribes of mankind proceeded from one man and one woman, why may not the various kinds of animals proceed from one pair of each kind? The differences between the most unlike sorts of dogs and horses, is not greater than between the different nations of men, of whom some are white, and others black; some are of an olive colour, others red.

Besides, of every species of animals some individuals might inhabit the country about Paradise; where Noah [most probably] resided, perhaps not far from Armenia, and there is little doubt, but that Noah's ark was built in Mesopotamia, towards Chaldæa. If there be any animals, that through long habit, which becomes a second nature, cannot now live in this part of the world, (which however I think very difficult to prove) it does not follow that there were such in Noah's time. If men or beasts were suddenly conveyed from the extremely heated regions of Africa, to the coldest parts of the North, it is credible, they would perish; but the case is greatly altered, if they remove by insensible degrees to those places, or if they were bred there; and if now some creatures are found only in particular countries, we are not to infer, that there never were any of the same kind elsewhere. We know well, that formerly beasts of several species were numerous in countries where at present none of the kind inhabits, as the hippopotami in Egypt; [wolves and beavers in England; and even several kinds of birds, as the crane, stork, &c. which formerly bred in England, where they are now unknown; though they still breed in Holland.]

But the strongest objection against the *universality of the Deluge* is, the quantity of water requisite to cover the whole earth, to the height of fifteen cubits above the mountains.

It has been believed, that if all the air in the atmosphere around our globe, were condensed into water, it would not yield above two and thirty feet depth of water over all the earth; this calculation is founded on experiments made to prove the gravity of the air. Nevertheless, these experiments are contradicted by other experiments, which allow us to question, at least, the precision of this inference, because, there is a prodigious extent of atmosphere above that which can reasonably be supposed to have any influence on the barometer, or on any instrument which we can construct for the purpose of ascertaining the weight of the air.

At the creation the terrestrial globe was surrounded with water, the whole of which might not be exhaled into the atmosphere, but of which

a part might run into reservoirs below the surface of the globe.

But wherever these primitive waters might be deposited, and whatever might become of them, certainly they were not annihilated; and it was as easy for God to restore these into the state and action of fluidity at the *Deluge*, as in the beginning to rarefy the other portions of water into air or vapours; or to appoint them other (inferior, or superior) situations.

Moses relates, Gen. vii. 11, 12. *That the fountains of the great deep were broken up, as well as that the windows of heaven were opened*;—evidently meaning to describe a rising of waters from beneath the earth, no less than a falling of waters from above upon it.

But, supposing the ark to be raised fifteen cubits above the highest mountains, how could the men and creatures in it live and breathe amidst the cold, and the extreme tenuity of the air, in that middle region? We offer two things in reply to this:

First, it is indeed colder, and the air is sharper on the tops of the highest mountains, than in the plains; but people do not die there from those causes.

Secondly, the middle region of the air in respect to temperature, is more or less elevated, according to the greater or lesser heat of the sun. During winter it is much nearer the earth than in summer; or, to speak more properly, the cold which rises into the middle region of the air during summer, descends to the lower region during winter. Thus, supposing the *Deluge* to be universal, it is evident, that the middle region of the air must have risen higher above the earth and waters, during the long winter of that calamity; consequently, the men and beasts enclosed in the ark, breathed nearly, or altogether, the same air as they would have ordinarily breathed a thousand or twelve hundred paces lower, *i. e.* on the surface of the earth.

We do not pretend by these arguments to prove, that the *universal Deluge* was produced without a miracle; in what manner soever it might be effected: and we confess this terrible event does involve, whether considered as *universal*, or as *partial*, very great difficulties. For, if we design, by allowing a particular *Deluge* only, to silence libertines, we offer violence to the text, since Moses and all the sacred authors, who mention it, express so distinctly the universality of it.

Dr. Thomas Burnet, in his *Telluris Theoria Sacra*, London, 1681, pretended to explain physically, how the *Deluge* was produced. He supposed the earth was, in its beginning, round, smooth, and even, throughout; without mountains

tains or valleys; that the centre of the earth contained a great abyss of water; that the earth, by sinking in many places, and by rising in others, in consequence of different shocks and of divers earthquakes, opened a passage for the internal waters, which issued impetuously from the centre where they had been enclosed, and spread over all the earth; that, in the beginning, the axis of the earth was parallel with the axis of the world, moving directly under the equator, and producing a perpetual equinox; and that in the first world there were neither seas, nor rain, nor rainbow.

[Dr. Burnet's system is undoubtedly liable to great objections, but they rise rather from the extremes to which he pushed his suppositions, than from the general idea itself; if instead of saying the earth was uniformly level, he had admitted hills and valleys, though not such high mountains as at present; if he had admitted lakes or small seas, yet not such oceans as at present; much might have been said in support of it. For it is every way credible, that the state of the globe before the *Deluge* was very different from what it is at present; but to shew in what those differences might consist, requires, besides a lively fancy, a correct judgment, and much scientific information.]

Dr. Woodward thought that the whole mass of the earth being dissolved by the waters of the *Deluge*, a new earth was afterwards formed, composed of different beds, or layers of terrestrial matter which had floated in this fluid: that these layers were disposed one over the other, almost according to their different gravities; so that plants or animals, and particularly shell-fish, which were not dissolved like others, remained inclosed by mineral and fossile materials, which have preserved them entire, or at least have retained impressions of them: and these are what we now call *fossils*.

By this hypothesis he explains the shells found in places very remote from the sea, the elephants' teeth, the bones of animals, the petrified fishes, and other things found on the tops of mountains, &c. In his work are many very curious facts and observations relating to the *Deluge*; [and this author ranks among the first who, by inquiring into the actual appearances of nature, produced proofs of this great event still remaining in sufficient abundance. He opened those memorials of evidence which have since been enlarged by others. MR. WHITEHURST has lately trod in the same path: and MR. PARKINSON, in his "ORGANIC REMAINS OF a Former World."]

The Mussulmen, Pagans, Chinese, and Americans, have traditions of the *Deluge*: but each nation relates it after its own manner. Josephus,

contra Appion. lib. i. cites Berosus, who on the testimony of ancient documents, describes the *Deluge*, much like Moses: and gives also the history of Noah, of the ark, and of the mountains where it rested. Abydenus, *apud Euseb. Præpar. lib. ix. cap. 12.* relates, that one Sesis-trus was informed by Saturn of a *Deluge* approaching to drown all the earth; that Sesis-trus, having embarked in a covered vessel, sent forth birds to learn in what condition the earth was; and that these birds returned three times. Alexander Polyhistor, relates the same story with Abydenus, adding, that the four-footed beasts, the creeping things, and birds of the air, were preserved in this vessel. Lucian, in his book *de Dea Syria*, says, that mankind, having given themselves up to vices, the earth was drowned by a *Deluge*, so that none but Deucalion remained upon it, he having taken shelter in a vessel, with his family, and the animals. Apollodorus, Ovid, and many others, have discoursed of Deucalion's *deluge*; but have intermixed many circumstances, which agree only with that of Noah. *Apollodor. Bib. lib. i. cap. 1. Ovid. Metam. lib. i. v. 270, &c.* For the Indian history of the *Deluge*, vide FRAGMENTS, No. XX. See also the various Articles which treat on DAGON, &c. among the PLATES.

DEMAS, Δημας, popular; from the Greek, δῆμος: otherwise, corpulent.

DEMAS, mentioned by St. Paul, was of Thessalonica: he was at first a most zealous disciple of the apostle, and very serviceable to him at Rome during his imprisonment. But some years afterwards, (about A. D. 65.) he forsook him to follow a more secular life, and withdrew to Thessalonica, his native city, 2 Tim. iv. 10. Epiphanius, *Hæres. 51.* informs us, that he renounced the faith, and embraced the heresy of Cerinthus, who held Jesus Christ to be a mere man. Dorotheus, in his Synopsis, says, that he became a priest to idols at Thessalonica. Others affirm, that he recovered after his fall; Estius conjectures, that St. Ignatius to the Magnesians, speaks of him, as *their bishop worthy of God*. But this is grounded only on a false supposition, that the second epistle to Timothy was written during Paul's first imprisonment at Rome, and before the epistle to the Colossians, and that to Philemon.

DEMETRIUS, Δημήτριος, belonging to Ceres; from δημήτηρ.

DEMETRIUS SOTER, king of Syria, reigned twelve years, from A. M. 3842 to 3854. ante A. D. 150. He was son of Seleucus IV. surnamed *Philopater*; but, being a hostage at Rome when his father died, his uncle Antiochus Epiphanes, who in the interim arrived in Syria,

Syria, procured himself to be acknowledged king, and reigned eleven years; after him his son Antiochus Eupator, reigned two years. At length *Demetrius Soter* regained his father's throne. He is often mentioned in the books of the Maccabees.

II. DEMETRIUS NICANOR, or *Nicator*, son of *Demetrius Soter*. In the beginning of the war against Balas, he was sent by his father into the isle of Cnidus, to secure him against accidents, says Justin, *lib. xxxv. cap. 2*. After the death of his father, he continued waiting for an opportunity to recover his kingdom. Five years after the death of *Demetrius*, A. M. 3856, ante A. D. 148, young *Nicanor* passed into Cilicia with troops. Soon afterwards Apollonius, governor of Coele-Syria, joined him; and as Jonathan Maccabæus persisted in his alliance with Balas, Apollonius made war against him, but with little success. 1. Macc. x. 76—89. In the mean time Balas's affairs became worse and worse, and *Nicanor* strengthened himself more and more in Syria: till at length (by the assistance of Ptolemy Philometor, his father-in-law) he recovered the throne of his ancestors. When seated in security he became voluptuous and contemptible. Diodorus or Tryphon expelled him, settled Antiochus, son of Alexander Balas, on the throne in his stead; at length murdered Antiochus, and seized the throne himself; but he became odious to the soldiery, who eventually abandoned him.

Jonathan Maccabæus, solicited by Tryphon, abandoned the party of *Demetrius*, and espoused that of young Antiochus Theos, who permitted him to attack those cities of Phœnicia and Syria, which held out for *Demetrius*. Tryphon had a little before treacherously killed Judas Maccabæus, who was one of the most powerful supports of that young prince. Simon, Jonathan's brother and successor, abhorring his cruelty, sent a crown to *Demetrius Nicanor*, acknowledged him for king, and intreated him to exempt the Jews from tribute. This prince, banished, as it were, to Seleucia, in a corner of his dominions, readily consented; so that A. M. 3861, ante A. D. 142, the Jews were intirely freed from subjection to the Gentiles.

Demetrius resolved to make war against the Parthians; but was treacherously taken, and delivered to the king of Parthia, who treated him with honour, and gave him his own daughter in marriage. Cleopatra his first wife, whom he had left at Seleucia with his children, seeing him engaged in another marriage, offered the kingdom of Syria to Antiochus Sidetes, brother to *Demetrius*, if he would make her his wife. Antiochus consented, and coming

into Syria, assumed the title of king, and wrote to Simon Maccabæus desiring his friendship. He reigned nine years, from A. M. 3865 to 3874. To get his brother *Demetrius* from the Parthians, he declared war against them; but after much success, he at last perished; *Demetrius* returned into Syria, and was again placed on the throne. He reigned four years after this, and was killed, A. M. 3878, ante A. D. 126. He was succeeded by his eldest son Seleucus, to whom he left a dangerous rival in the person of Alexander, surnamed Zebina.

III. DEMETRIUS, surnamed *Eucærus* or *Eukairus*, son of Antiochus Gryphus, is not mentioned in the sacred writings; but Josephus says, he made war against Alexander Jannæus, king of the Jews, at the desire of his own subjects, with 4000 foot and 3000 horse, and encamped at Sichem. Alexander marched against him at the head of 2000 Jews, and 6000 foreign soldiers. Alexander was conquered, and obliged to fly to the neighbouring mountains. The Jews, compassionating the misfortunes of their king, resorted to him from all parts, so that he soon had a body of 6000 men: and *Demetrius* retired. *Eucærus* was established in the kingdom by Ptolemy Lathyrus, A. M. 3912. He was taken and delivered some years afterwards to Mithridates, king of Parthia, who treated him honourably. *Demetrius* died at his court. Joseph. *Antiq. lib. xiii. cap. 22*. See III. ALEXANDER JANNÆUS.

IV. DEMETRIUS, a goldsmith of Ephesus, who made niches, or little chapels, [or portable models of the famous temple] for Diana of Ephesus, which he sold to foreigners, Acts xix. 24. This man observing the progress of the gospel, not in Ephesus only, but in all Asia, assembled his fellow craftsmen; and represented that, by this new doctrine, not only their trade would suffer, but the worship of the great Diana of Ephesus was in danger of being intirely forsaken. This produced an uproar and confusion in the city; till at length the town-clerk appeased the tumult by firmness and persuasion. *Vide FRAGMENT, No. CXXVII.*

V. DEMETRIUS, mentioned by St. John as a virtuous Christian. Some believe him to be the *Demetrius* of the former article, who had renounced Heathenism to embrace Christianity. But this opinion wants proof. 3 John 12.

DEMON, or *Dæmon*, *Δαίμων*, *knowing, learned*. Good and bad angels, but generally bad angels, are called in Greek and Latin, *Dæmons* or *Dæmones*. The Hebrews express *Demon* by *Serpent*; *Satan*, or *Tempter*; *Scheddim*, or *destroyers*; *Shirim*, *goats*, or *hairy* [*satyrs*]; and in Greek authors we find *Dæmones*, or *Diabolus*, i. e. *Calumniators*, or *impure spirits*, &c.

The apocryphal book of Enoch, and some passages of the LXX. wherein it is said, "the sons of God saw the daughters of men, and took them wives, from whom the giants descended;" misled several of the ancient Fathers, to assert that angels and *demons* had certain subtle bodies, and particular passions which consist only with material substance: but the opinion commonly followed is, that angels good and bad, are immaterial spirits, created at the same time, and with the same excellencies; that some of them kept not their first state, but left their own habitation, and were precipitated into hell; but the rest, continuing faithful, were confirmed in grace and glory. Jude 6.

The Rabbins are divided in their opinions concerning *demons*. Some maintain, that they are spiritual, that God had not leisure to give them bodies, because the Sabbath began at that very instant when he was going to form such for them. Others pretend that they are corporeal, of different sexes, capable of generation, and subject to death.

The Jews represent evil angels at the left hand of God's throne, to receive his orders, while the good angels are at his right hand ready to execute his will. *Excerpta Gemaræ apud Hottinger. p. 124. Vide ANGELS, VIII.*

Lactantius, *lib. ii. cap. 14.* believed there were two sorts of *demons*, celestial and terrestrial: the celestial are the fallen angels, who engaged in impure amours. The terrestrial are their issue, and these are authors of all the evils committed on earth.

The Greeks in the Council of Florence, maintained, that angels who before their fall were spiritual, became afterwards, in some degree, material and carnal; whence proceeded their inclination for bodies, as instanced in those whom they possessed, and in the legion of devils who entered the herd of swine. Matth. viii. 28, 30.

There are three opinions remarkable in authors who have written on the fall of angels; some attribute the cause of it—1. to their pride and presumption: others—2. to their envy of man: others—3. to their irregular love of women. Many join the two first causes, 1. the pride of Lucifer in his own perfections, the glory whereof he did not refer to God; and, 2. his envy of man, whom he saw like a little god stationed over the works of the Lord. This last opinion is almost the only one received at present.

Many of the ancients allotted to every man an evil angel, continually tempting him to evil, and a good angel continually inclining him to good. The Jews have the same sentiment at this day; and the same may be remarked in the ancient philosophers. Origen thinks that

PART X, *Edii. IV.*

every vice has its presiding evil angel, the *demon* of avarice, the *demon* of fornication, the *demon* of pride, &c. *Hómil. in Luc.*

We commonly hold that the devils are in hell, where they suffer the punishment of their rebellion. But the ancient Fathers placed (*vide* also Ephes. vi. 12.) the devils in the air; and St. Jerom says, it was the common opinion of the doctors in the church, that the air between heaven and earth is filled with evil spirits. St. Augustin, and others of the Fathers, believed that the *demons* fell from the highest and purest region of the air into that near the earth, which is but darkness in comparison to the serenity and clearness of the other.

The request of the devils to our Saviour, not to send them into the deep, but to permit them to enter the herd of swine, intimates that these evil spirits found some enjoyment while on earth; and their fear of torment *before the time*, shews, that the time of their extreme punishment was not yet come. Matth. viii. 29. Luke viii. 31. When our Saviour pronounces sentence against the wicked, Matth. xxv. 14. he says, *Depart ye cursed into everlasting fire, prepared for the devil and his angels.* This fire, therefore, was only prepared for the devil, who did not as yet suffer the pain of it. But we are not to suppose that *devils* suffer anything at present; grief, despair, and rage, to see themselves fallen from happiness, banished to infinite and eternal misery, must be a very great punishment. Venerable Bede (in *Jacob. iii.*) compares the present state of *devils* to that of one sick of a fever, who, however he may change his place, or his posture, carries his fever with him: and this is the common opinion of divines.

That the *devil* formerly affected divine honours, and that whole nations were so far blinded as to pay them, cannot be questioned. *They sacrificed to devils, not to God, whom they knew not.* Deut. xxxii. 17. And again, *They sacrificed their sons and their daughters unto devils.* Psalm cvi. 17. And Baruch, *Ye provoked him that made you, by sacrificing to devils, and not to God.* Baruch iv. 7. I confess, notwithstanding, that the Hebrews never, that I know, paid any worship to the devil, in our sense of this word, as understanding by it *Satan*, the fallen angel: or the head of the fallen angels.

The heathens worshipped Pluto, or Hades, the god of hell, and other infernal deities, manes, furies, &c. But the Greeks and Romans had not the same idea of the *devil* (or *Satan*) as we have.

The Persians, who acknowledged two principles, one good, Oromazes, the other bad, Ari-manes, offered to the first sacrifices of thanksgiving.

giving, and to the second, sacrifices to avert misfortunes. They took an herb, called *omoni*, which they bruised in a mortar, invoking the god of hell and darkness: they mingled with it the blood of a wolf, and carried this composition to a place where the rays of the sun never entered; here they threw it down. Plutarch, *de Iside & Osiride*. It is said, that certain people of America [and Africa] pay superstitious worship to the *devil*, i. e. the evil principle, under whose government they suppose this earth to be.

Josephus, *de Bello*, lib. vii. cap. 25. tells us, that the *demons* which possess certain persons, and sometimes kill them, are the souls of the wicked.

DENARIUS, a Roman coin, worth four sesterces, generally valued at seven pence three farthings English. In the New Testament, it is taken for a piece of money, in general; or a *shekel*, which was the common coin among the Hebrews, before they were subjected to the Romans. Mark, xii. 15, and Luke, xx. 24. calls that *denarius*, which Matthew, xxi. 19. calls *numisma census*, the piece of money paid in Judæa to the Romans as a capitation. The Rabbins by the word *denarius* generally understand a *quarter of a shekel*, about seven pence English. See Dr. Arbuthnot on the *Denarius*, who discourses of it at large with his usual accuracy and learning. *Tables of Ancient Coins*, &c. p. 15.

DERBE, Δερβη, Hebrew דרבן *darban*, a *sting*. [Walled round, or surrounded by a fosse. A city in Lycaonia; or Isauria, as Strabo says, lib. xii.]

DERBE, hither St. Paul and Barnabas retreated, after having been expelled from Iconium, Acts xiv. 6. A. D. 41. Gaius, host to St. Paul, and to St. John the Evangelist, was a native of *Derbe*, Acts xx. 4.

DESART, 'Ερημος. The Hebrews, by מדרב, *Midbar*, "desart," mean an uncultivated place, particularly if mountainous. Some *desarts* were entirely dry and barren; others were beautiful, and had good pastures; Scripture speaks of the beauty of the *desart*, Psalm lxiv. 13. Jer. ix. 10. Joel i. 20. Scripture names several *desarts* in the Holy Land; and there was scarcely a town without a *desart* belonging to it, [i. e. uncultivated places, for woods and pastures; like our English commons: Common lands.] *Reland: Palæst. cap. i.*

ARABIA, *Desart of*, wherein the Israelites sojourned forty years after leaving Egypt, is particularly called the *Desart*. The Mahometans reduce these forty years to forty days. One of their poets, ridiculing the Jews, says, they are always wandering in the *Desart*.

ANNON, or **AMON**, *desart of*, in the wilderness,

Numb. xxi. 13. *Arnon* is a brook which runs along the *desart of Gilead*, or the frontiers of Arabia Deserta.

DIBLAH, *desart of*, in the land of Moab. Jerem. xlviii. 22.

EDOM, *desart of*. We cannot determine its limits; as *Edom* extended far into Arabia.

EGYPT, *desart of*, Ezekiel, xx. 36. seems to denote the *desart* wherein the Hebrews sojourned after quitting Egypt. Tobit (viii. 3.) speaks of the *desarts* of Upper Egypt, probably of the Thebais.

JUDÆA, *desart of*, where John the Baptist preached, about Jericho: Matth. iii. 1.

KADESH, *desart of*, about *Kadesh Barnea*, in the south of Judah, and in Arabia Petræa.

MAON, *desart of*, 1 Kings xxiii. 24. in the country, and perhaps near the capital, of the *Maonians*, or *Meonians*, in Arabia Petræa, at the extremity of Judah.

PALMYRA, *desart of*. Solomon built *Palmyra*, in the *desart*, between the Euphrates and the rivers Orontes and Chrysorroas. See **TADMOR**.

PARAN, *desart of*, was in Arabia Petræa, near the city of *Paran*. Ishmael dwelt in this wilderness, Gen. xxi. 11. Habakkuk says (iii. 3.) that the Lord appeared to his people in the mountains of *Paran*. The Hebrews remained long in this *desart*. See **PARAN**.

SHUR, *desart of*, lies north [E.] of the Red Sea. Hagar wandered in this wilderness. Israel, after passing the Red Sea, came into the *desart of Shur*. Here was, probably, a city named *Shur*.

SIN, *desart of*. There are two *desarts* of this name in Scripture; the *first*, written with a *Samech*, סן, Exod. xvi. 1. lies between Elim and Mount Sinai. The *second*, written with a *Tzade*, צן, *Tzin*, Exod. ix. 2. is near *Kadesh Barnea*; this town was in the *desart of Sin*, or *Tzin*, Numb. xxi. 1; xxxiii. 12.

SINAI, *desart of*, adjacent to Mount Sinai. The people encamped here a long time, and received most of their laws here.

TEKOA, *desart of*, **BOSOR**, *desart of*, **GIBRON**, *desart of*, i. e. the uncultivated places, or commons, near those cities. See their articles.

ZIPH, *desart of*, whither David fled from Saul. See **ZIPH**.

The **DESART**, absolutely speaking, signifies frequently, the *desarts of Arabia*, between Jordan, or the mountains of Gilead, and the river Euphrates: Exod. xxiii. 31. God promised the children of Israel all the land between the wilderness and the river, i. e. all the country from the mountains of Gilead to the Euphrates. In Deut. xi. 24. he promises them all between Libanus, the *desart*, the Euphrates, and the Mediterranean.

DESSAU, Δεσάυ, *fat*; from the Greek δασύς; or

or *ashes*, from the Hebrew *dasha*. The Hebrew *dasha*, signifies to *bud*, to *put forth*.

DESSAU, a town, or castle, near to which the Israelites lodged themselves under Judas Maccabæus: 2 Macc. xiv. 16. The situation of it we know not.

DEUEL, or *duel*, *ἡγάκη*, *Ἐπιστήμη*. Knowledge, or science of God; from *יָדַע* *jadah*, to know, and *אֱל* *el*, God. The LXX. read *Raguel*, *ῥαῆλ*, instead of *ῥαδελ*.

DEUEL, of Gad, father of Eliasaph, Numb. vii. 47.

DEVIL. See DEMON, DIABOLUS, and ANGEL.
DEVOTING. The most ancient instance, and indeed the only instance, of *devoting*, strictly speaking, in SS. is that which Balak king of Moab would have had Balaam use against Israel, Numb. xxii. 6.

Josephus has furnished us with another, *Antiq. lib. xiv. cap. 4. & de Bello. lib. i. cap. 5.* During the disputes in Judæa between the two brothers Hircanus and Aristobulus, for the high-priesthood and dominion over the Jews, Aristobulus, with his people, being shut up in the temple by Hircanus, who occupied Jerusalem with his party; the latter sent for one Onias, who was reputed a great saint, and was reported to have obtained rain in a time of drought by his prayers; and they imagined that his curses would draw down the vengeance of heaven upon Aristobulus.

Onias long resisted their importunities; at length, finding they incessantly tormented him, he lifted up his hands to heaven in the midst of the army, saying, *O Lord God, who art governor of the universe, since they who are with us are thy people, and they who are besieged are thy priests, hearken not unto the prayers of either the one or the other against the opposite party.* They who invited him, enraged at finding their expectation frustrated, stoned him on the spot, and cruelly murdered him.

Several *devotings* of another sort are noticed in sacred history; as, when any people, city, country, or family was *devoted*, for instance, the Canaanites and Amalekites; the town of Horemah, the family of Achan, the city of Jericho. On these occasions they generally destroyed every thing contained in these provinces and cities.

The heathen who admitted a plurality of gods, and who believed them to be subordinate in power one to another, used enchantments and *devotings* to bring mischief on their enemies. They sometimes called forth the tutelary deities of cities, to deprive their enemies of their protection and defence. It is said, that for fear of this, the Tyrians chained the statue of Apollo to the altar of Hercules, the tutelary deity of their

city, lest he should forsake them, *Q. Curt. lib. iv. [i. e. they combined intellect, genius—Apollo, with strength, activity—Hercules, for their cities' defence.]*

The Romans, says Macrobius *Saturnal. lib. iii. cap. 9.* being persuaded that every city had its tutelary deities, when attacking a city, used certain verses to call forth its gods, believing it impossible otherwise to take the town; and even when they might take a place, they thought it would be a great crime to take the gods captive with it; for this reason the Romans concealed the real names of their cities very closely, they being different from what they generally called them; they concealed likewise the names of the tutelary gods of their cities. Pliny informs us, that the secret name of Rome, was *Valentia*, and that Valerius Soranus was severely punished for revealing it. *Lib. iii. cap. 5. Solin. cap. 2. Plutarch, Problem 2.*

The form used by the Romans in calling forth the tutelary god of a city was as follows: "If it be god or goddess under whose guard are the city and people of Carthage, I beseech thee, O great god, who hast taken this town and people under thy tuition, I conjure and entreat thee, graciously to abandon the city and people of Carthage, to forsake all their dwellings, temples, and sacred places, to cast them off, to inspire them with fear, terror, and forgetfulness, and to retire to Rome among our people; let our habitations, our temples, our sacred things, and our city, be more agreeable to thee; demonstrate to us that thou art my protector, the protector of the Roman people, and of my soldiers. If thou dost this, I engage myself by a solemn vow to found temples and institute games in honour of thee." Macrobius. *Sat. lib. iii. cap. 9.* We see the evocation of the gods of Veia, in Livy, *Decad. i. lib. v.*

Of the *devoting* hostile armies, or besieged places, we have an example in Macrobius, *Saturn. lib. iii. cap. 9.* "Dis-Pater, (this was Pluto) Jupiter, ye Manes, or by what other name ye will be called, I earnestly beseech you to spread fear and terror in the army I shall mention to you, and throughout the city of Carthage. May ye look upon all as *devoted* and accursed, may ye deprive them of light, and remove at a distance from this country all those who shall bear arms against us, and shall attack our legions and our armies; may all their armies, fields, cities, heads, and lives, be comprised within this wish, as far as they may be comprised in it by the most solemn *devoting*. Wherefore I *devote* them, I charge them with all the mischief that may happen to myself, to our magistrates, to the Roman people, to our armies, and our legions; that ye may preserve

me myself, and those who employ me, the empire's legions, and our army, which is concerned in this war. If you please to do these things, as I know and understand them, I promise you, O Earth, mother of all things, and you, great Jupiter, a sacrifice of three black sheep."

DEUTERONOMY, Δευτερονόμιον, *the second law, or repetition of the law.*

DEUTERONOMY. The fifth book of the Pentateuch. The Greeks gave it this name, because Moses herein recapitulates what he had ordained in the preceding books. The Hebrews call it *elle haddebarim*, which are the first words of this book. Some Rabbins call it *Mishnah*, the *second law*; others, the *book of reprehensions*, by reason of the reproaches which occur in chap. i. viii. ix. xxviii. xxx. xxxii. This book contains the history of what passed in the wilderness from the beginning of the eleventh month, to the seventh day of the twelfth month, in the fortieth year after their departure from Egypt; i. e. about six weeks.

Some have questioned whether this book were written by Moses, because it mentions his death, and the author speaks of the land beyond Jordan, like one who writes on this side, west of that river. (*Vide* AARON IX.) We allow that the relation of Moses's death was added to this book; but the word עבר *Heber*, translated *beyond Jordan*, may likewise be translated *on this side*. [Rather *along-side* of the place to which it refers.]

In the book of *Deuteronomy*, Moses addresses the people, reciting what had passed since their coming out of Egypt. He states to them the laws of God which he had received at Sinai, which he explains, and adds some others; he also exhorts the people to obedience; and declares, that Joshua was appointed by God to succeed him. He wrote down this transaction, committed the writing to the Levites and elders, and charged them to read it every seven years, in a general assembly of the people, at the feast of tabernacles, Deut. xxxi. 9, 10—14. It includes also his last song; to which is added the history of his death, &c.

DEW. Dews in Palestine are very plentiful; like a small shower of rain every morning. Gideon filled a bowl with the dew which fell on a fleece of wool, Judg. vi. 38. Isaac blessing Jacob, wished him the dew of heaven which fattens the fields, Gen. xxvii. 28. In those warm countries, and where it rains but seldom, the *night-dews* supply the want of showers.

Isaiah (xviii. 4.) speaks of rain as if it were a dew, like a cloud of dew in the heat of harvest. He says also, chap. xxvi. 19. that the dew which God causes to fall on his people, is a bright dew; *ros lucis ros tuus*; a dew which

revives, enlightens, i. e. restores liberty to thy captives. Speaking of the captivity of Babylon, he compares his captive people to withered and dying grass, which the dew refreshes and strengthens. Others [with Eng. Tr.] translate, "thy dew is as the dew of herbs." See Hosea vi. 4. xiii. 8. xiv. 5. Micah. v. 7.

DIABOLUS, Διαβολος, *an accuser, a calumniator*; from the Greek διαβαλλω, *to accuse.*

DIABOLUS. We rarely meet with this word in the Old Testament. Sometimes it answers to the Hebrew *Belial*: sometimes to *Satan*. The first signifies a libertine; the second, an adversary, or an accuser. [The *Satan* of Job i. 6, is rendered ὁ διαβολος, by the LXX.]

We have spoken, in the article DEMONS, of the fall of Lucifer. The *Eblis* of the Mahometans is the same with our Lucifer. The name *Eblis* comes pretty near that of *Diabolus*. The Mussulmen call him likewise *Azazel*, which is the Scripture name for the scape-goat; and is probably the *Azazel* of the book of Enoch. They maintain, that *Eblis* was called by this name, signifying [*perdition*, or] *refractory*, [which is pretty near the meaning of *Belial*, to which it seems to be related] because, having received orders to prostrate himself before Adam, he would not comply, under pretence that being of the superior nature of fire, he ought not to bend the knee to Adam, who was formed only of earth. They say the angels were created many thousand years before Adam, and that the fire whereof they were composed, is of a much greater activity than ordinary fire; and of the nature of lightning.

Diabolus signifies sometimes the *devil*, as Wisd. ii. 24. "Through envy of the devil, came death into the world." Sometimes an accuser, an adversary who prosecutes before the judges; as Psalm cix. 6. "Let his accuser [*Satan*] be at his right hand, and when he is judged, let him be condemned." Ecclus. xxi. 30. "When the wicked curseth his adversary, he curseth himself." He drew this enemy upon himself by his own bad conduct; had he been wise, he would have had no enemy. Others understand it of the *devil*: he who curseth the *devil* who tempts him, and seduces him into sin, should complain only of himself; of his own will, and wickedness, his own promptitude to transgress.

DIADEM, Διαδῆμα, *a diadem*; from the Greek preposition δια, and the verb δέω, *ligo, to bind*. See CROWN.

DIAL, is not mentioned in Scripture before the reign of Ahaz, A. M. 3262, ante A: D. 726, and we do not clearly ascertain, that, even after his reign, the Jews generally divided their time by hours; but continued to reckon it after their

their former manner. The word *hour* occurs first in Tobit; Tobit and Tobias continued prostrate *three hours*, says the Vulgate, which likewise is the reading of the Chaldee. This may confirm the opinion of those who maintain, that the invention of *dials* came from beyond the Euphrates, Herod. *lib. ii. cap. 109*. But others believe, that this invention came from the Phœnicians, and that the first traces of it are discoverable in what Homer says

Νῆσος τίς Συρίη κυκλίσσεται (ἵππῳ ἀνδρῶν)

Ὀρτυγίης καθυπερβείη, ἴδῃ τρώσῃσι Χαλδαίοι.

ODYSSEY, XV. v. 402.

of an island called Syria, lying above Ortygia, where the revolutions of the sun are observed: i. e. in this island they see the returns of the sun; the solstices. As the Phœnicians are thought to have inhabited this island of Syria, it is presumed, that they left there this monument of their skill in astronomy. *Vide Hours*.

About three hundred years after Homer, Pherecydes, in the same island, set up a *sun-dial* to distinguish the hours, *Laert. in Pherecyd.* The Greeks confess that Anaximander first divided time by *hours*, and introduced *sun-dials*, among them, *Laert. lib. ii. vide & Suidam, & Euseb. Præpar. lib. x.* Usher fixes the death of Anaximander to A. M. 3457, ante A. D. 547, under the reign of Cyrus, and during the captivity of Babylon. As this philosopher travelled into Chaldæa, he might bring with him from thence the *dial* and the needle, which were both in use there. Pliny gives the honour of this invention to Anaximenes, by mistake confounding the disciple with the master: for, as M. Basnage observes, it is more reasonable to think Pliny was mistaken than Diogenes Laertius; or [rather] that this name is an erroneous reading.

For the *dial* of Ahaz, see 2 Kings xx. 1, 2, &c. This was about twelve years after the death of Ahaz, A. M. 3291.

Interpreters differ concerning the form of this *dial* of Ahaz: St. Cyril of Alexandria, and St. Jerom believed, (*Cyrrill. in Isai. lib. iii. t. 4. Hieron. in Isai. xxviii.*) it was a stair-case so disposed, that the sun shewed the hours upon it by the shadow: the generality of expositors have followed this notion. Others, as Pagn. Munst. Sanct. Vatab. believe it was a pillar erected in the middle of a very level and smooth pavement, upon which the hours were engraved. The lines marked on this pavement are, according to these authors, what the Scripture calls *degrees*. Grotius describes it thus, after Rabbi Elias Chomer: It was a concave hemisphere, in the midst whereof was a globe, the shadow of which fell upon several lines, engraved in the concavity of the hemisphere:

these lines, say they, were eight-and-twenty in number. This description comes pretty near to that kind of *dial* which the Greeks called *Scapha*, a boat, or *hemispherion*; the invention whereof Vitruvius attributes to a Chaldæan, named Berosus, *Vitruv. lib. ix. cap. 9*.

As to the retrogradation of the shadow on this *dial*, and the manner of it, whether the sun did really go backwards, or whether the reflection of his rays was occasioned by some cloud formed suddenly, which produced this effect supernaturally, is what opinions are very much divided about. [Most probably the latter: or, a peculiar refraction in the atmosphere, *pro tempore*.]

The RETROGRADATION of the Sun on the *Dial* of Ahaz requires a serious examination. Some authors, as Pereira and Spinosa, believe this retrogradation was not real, but apparent only; that the change was only in the shadow, which fell on Ahaz's *dial*, and not in the motion of the sun, which luminary continued in progressive motion as usual; but the solar rays being deflected in an extraordinary manner by the interposition of a cloud, or some other means, they produced the change, or retrogradatory motion, of the place of the shadow in Ahaz's *dial*.

Whether the ten degrees denoted so many hours, we are not able to decide: there might be many degrees for one hour. Scripture does not say, that this day was longer than any other. If the miracle consisted in changing the determination of the sun's rays to a particular point, and for a short time, the day was not longer than ordinary; even supposing the sun to have stopped in its course: it does not follow that the day was ten hours longer than other days, because it is not certain, that every degree denoted an hour. The reader may likewise, if he pleases, consult M. Basnage's *History of the Jews*, tom. vi. p. 213, and M. Benoit's *Letters* at the end of the same *volume*, wherein he shows, that the retrogradation of the sun prolonged the day not above two thirds of an hour. *Vide* the PLATES, and FRAGMENTS, No. II. CII. Also WATCHES, No. CCLXIII.

DIANA, Ἀρτεμις; this, as a Latin word, may signify *luminous*. The Greek ἄρτεμις, imports *perfect*.

DIANA, a celebrated goddess of the Heathen, honoured especially at Ephesus. She was one of the twelve superior Deities; called likewise *Hebe*, *Trivia*, and *Hecate*. In the heavens she was the *moon*, on earth *Diana*, in hell *Hecate*. She was invoked by women in child-birth under the name of *Lucina*. She was painted with a crescent on her head, a bow in her hand, and dressed in a hunting habit. She passed for a virgin. Bees were consecrated to her.

Diana

Diana of Ephesus was otherwise represented. Her statue was covered with breasts, sometimes from head to foot; sometimes her bosom only and her belly, all below was a kind of pedestal, adorned with heads of stags, dogs, oxen, &c. The breasts were an emblem of her fertility, as sustaining men and beasts. *Vide* PLATES, and FRAGMENT, No. CXXVII.

Diana was said to be daughter of Jupiter and Latona, and twin sister to Apollo. She was worshipped in Palestine in the times of Isaiah and Jeremiah, under the name of *Meni*, the goddess of months, the moon. Likewise as queen of heaven; cakes were offered to her on terraces on the tops of houses, at the corners of the streets, or at the doors of houses. *The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven*, says Jeremiah, vii. 18. xi. 13. xlv. 17, 18. Ezek. xvi. 24. *Vide* MENI, MOON, ASTARTE, ASHTAROTH.

DIBLAIM, דבלים, Δεβλημ, *heaps, or frails, of figs*. Father of Gomer, wife of the prophet Hosea. Hos. i. 3.

DIBLATHA, דבלתה, *a frail of figs; [a mass or lump of dried figs]*. A city mentioned by Ezekiel, which Stephens thinks should be read *Riblatha*, the ד ר and ר ר being much alike in the Hebrew. Hiller thinks, that dried figs were made in the town of *Dibla*, a city of the Moabites, abounding in that fruit; whence *Diblatha*, Ezek. vi. 14, imports "towards *Diblath*." The same is called *Diblathaim* [or, *Almondiblathaim*; *vide* ALMON.] in the dual form, Numb. xxxiii. 46. so that, probably, it was a double city; and we read of *Beth Diblathaim*, Jerem. xlviii. 22, which imports either the "temple of the double town of *Diblathaim*;" or, the "the temple of the repositories of lumps of dried figs;" or "the temple of *Almon*," the hidden Aun "of *Diblathaim*,"]

DIBON, דבן, *understanding, abundance of knowledge, or of building*; from בנה *banah*, to build, or בנה *binah*, to understand: according to the Syriac, *gliding away*.

[*Son of abundance*; otherwise, *abundance of intelligence, or edification*: from the Syriac, *a flow*. Some derive it from *Daba*, whose root in Arabic signifies *quiet, tranquillity, security*: or, *rest in safety*.

A city of Moab, so called from softly flowing waters; thought to be the *Dimon* of Isaiah xv. 9.

The name *Dibon* importing, I presume, *Dibaun*, is written full, except in Numb. xxi. 30. It appears, to denote a deity; and this the rather, because, in Jer. xlviii. 18, where our translation reads "Thou daughter that dost inhabit *Dibon*;" the original is, simply, "Thou inhabitress of *Beth-Dibaun*," and as the towns,

or rather the temples which gave names to the towns, of *Beth-Gamul*, *Beth-Meon*, are mentioned in the following verses, why should not *Beth-Dibaun* be of a like character with them? In verse 22. *Dibaun* is associated with *Nebo*; and, as we know that *Nebo* was an idol, it should seem that *Dibaun* was of the same class.

There is, however, some difficulty in determining the character of this deity. If the name be derived from *Duba*, then it imports "the Aun reposing;" not so much referring to Morpheus, the god of sleep, as to an Oriental divinity; for it accurately expresses the attitude and description of the Indian deity *Vishnuh*, who thus reposes on the mighty waters, under the protection of the serpent *Ananta*; referring, no doubt, to Noah, preserved in the ark by the miraculous exertion of Divine power. *Vide* FRAGMENT, No. XX. But, if this name be derived from the Hebrew *Dub*, to mutter, then it imports "the Aun of muttering;" and may refer to a mode used by the priests of this temple in giving answers to applicants; a kind of oracle; and so not wholly unlike *DEBIR*.

Perhaps, this name imports much the same as some others: "the Aun of complaint," lamentation, or mourning. *Vide* ADDON, AZMON, CABBON, et al.]

DIBON, דבון, Διβων, Hebrew, *Dimon*: full of blood; from דם *dam*: otherwise, *dung*: from דמן *domen*.

DIBON, a city given to the tribe of Gad by Moses, afterwards yielded to Reuben, Numb. xxii. 3, 33, 34. Josh. xiii. 9. Eusebius says, *Dibon* was a large town on the river Arnon. Probably *Dibon-Gad*, Numb. xxxiii. 45. an encampment of the Hebrews. St. Jerom says, it was called indifferently *Dibon* or *Dimon*.

II. DIBON, in Judah, the same perhaps as *Debir* or *Kirjath-Sepher*, Nehem. xi. 25. The LXX. call that place *Dibon*, which in Hebrew is *Debir*. Joshua xiii. 26.

DIBON-GAD, דיבון גאד, *abundance of sons happy and powerful*; from דד *dad*, abundance, or fortunate; and בן *ben*, a son, and from גאד *gad*, great, powerful: otherwise, *happy, or great understanding, or edifice*; from בנה *binah* to understand, or בנה *banah*, to build: otherwise, *abundance of sons armed or dressed*. [q. *Dibon of Gad*? Numb. xxxiii. 45, 46. "The Aun of good fortune reposing."]

DIBRI, דברי, from דבר, Δαβρι *my word*. The father of Shelomith, of Dan. Levit. xxiv. 11—13.

DIDRACHMA, Διδραχμα, Matth. xvii. 23. A Greek word, signifying a piece of money in value two drachms; about fourteen pence English. The Jews were by law obliged, every person, to pay two drachms, i. e. half a shekel, to the temple. To pay this our Lord sent Peter

to catch a fish, which probably had just swallowed such a coin. See CAPITATION.

DIDYMUS, *i. e. a twin*. This is the signification of the Hebrew, or Syriac, word *Thomas*. See THOMAS. John xi. 16. xx. 24.

DIGIT, אצבע, *Etzbah*, a measure containing $\frac{9}{16}$ of an inch. There are four *digits* in a palm, and six palms in a cubit: a cubit is twenty-one inches.

DIKLAH, דקלה, *his diminution*; from דק *dek*, *ah*, *his*: rather *decla*, a palm, or palm-tree.

DIKLAH, seventh son of Joktan. His descendants are placed either in Arabia Felix, which abounds in palm-trees, called *Dikla* in Chaldee and Syriac; or in Assyria, where is the town of *Degla*. [and the river *Tigris*, or *Dikkel*.]

DILEAN, דלען, Δαλλάν, *poor, afflicted*; from דלל *datal*; or *of the poor*; from דלל *poor*, and דנה *onah*, *to answer, to sing, to afflict*; [from the Hebrew and Syriac, a *poor sheep*. A city in Judah, Josh. xv. 38.

The Chaldee root for this word denotes a pumpkin, or gourd; and the name may express a town famous for that kind of vegetable: "Pumpkin-town." Otherwise, it might take its name from its situation, as being on a hill named the Pumpkin; whether from its shape, or from any other circumstance.]

DIMNAH, דמנה, *murder, silence*; from דם *dam*: otherwise, *his resemblance*; from דם *dam*, and נה *na*, *his*: otherwise, *dung*; from דמן *domen*. A city of Zebulun, Josh. xxi. 35. Given to the Levites of Merari's family.

[Perhaps the soil of this neighbourhood was very clayey, and adhered to the feet of travellers; somewhat like what we call *greasy*. The Arabic root imports *excrementitious*. Might any kind of marle, or fat earth, whether or not used as manure for land, abound in this neighbourhood? Comp. MADMENAH.]

[**DIMON**, Isaiah xv. 9.: where we read, "the waters of *Dimon* shall be full of blood;" this name is interpreted *bloody*, or *excrementitious*; but it seems better to refer it to the sense given in **DIBON**, as the root imports *quiet, composure, or recumbency*.]

DIMONA, a town in south Judah, Josh. xv. 22.

DIMONAH, דמנה, *dung*; from דמן *domen*: otherwise, *present*, or *number abounding*; from דאי *dai*, *abounding*, and מנה *manah*, *to number*, or מנח *manach* or *mincha*, a *present*, or *gift*.

DINAH, דינה, *judgment*, or *who judges*; from דין *din*.

DINAH, daughter of Jacob and Leah: Gen. xxx. 21. She was born after Zebulun, about A. M. 2250, ante A. D. 1754. When Jacob returned into Canaan, *Dinah*, then about the age of fifteen or sixteen, had the curiosity to

attend a festival of the Shechemites, to see the women of the country, Gen. xiv. 1, 2. Shechem, son of Hamor the Hivite, prince of the city, having seen her, conceived a great desire for her, and ravished [seduced] her. Afterwards, he desired his father Hamor to procure this young woman for his wife. *Dinah's* brothers being informed of what had passed, were strongly exasperated at it: they made insidious proposals to Shechem, to his father Hamor, and to the inhabitants of their city; whom they afterwards slew and plundered; carried off *Dinah*, and thus revenged the affront offered to their sister: all this they did without the knowledge or consent of their father Jacob; who afterwards cursed them for it.

What became of *Dinah* after this affair we cannot tell. The Hebrews assert, that she was married to Job; whereof there is no proof. Certainly if Job and Jobab, the fourth son of Esau, Jacob's brother, be the same person, there is no probability that *Dinah* could live so long as to become his wife; [but, may not this notion suggest their idea of *Dinah's* inconsiderate character? See Job ii. 9.]

DINAITES, דינאי, *judges or judgment*; from דין *din*. A people who opposed the rebuilding of the temple, Ezra iv. 9.

DINHABAH, דינהבה, *his judgment in her*, or *she gives judgment*; from דין *din*, *judgment*, and ה *ah*, *his* or *hers*, and ב *beth*, *in*, and ה *ah*, *her*: otherwise, *who gives judgment*; from דין and יתב *to give*. A city of Edom, Gen. xxxvi. 32.

[The Chaldee root imports *fatness*; the Arabic, *oil*; and the form of the word appears to imply "the giver of abundant quantities of oil."]

DIOCESAREA. See SEPHORIS.

DIODOTUS, otherwise called **TRYPHON**, had been a captain in the troops of Alexander Balas. Observing that Nicanor, king of Syria, had incurred the hatred of his soldiers, he undertook to place Antiochus upon the throne, who was son to his master Balas, and a child, then living in the court of Elmachuel, king of the Arabians. He succeeded in this attempt, and governed absolutely in the young prince's name: but he grew weary of having only the title of deputy, so he procured the death of Antiochus, and seized the throne.

Being desirous to secure the protection of the Romans, he sent a golden statue of Fortune to the senate, which weighed ten thousand pieces of gold. The senate received the golden image; but recorded in the inscription, that it was given by young Antiochus, who had been killed by *Tryphon*. *Diodor. Sicul. Legat.* 81.

Simon Maccabæus seeing robberies every where committed by *Tryphon* embraced the party of Demetrius Nicanor, 1 Macc. xiii. 34,

37. Even *Tryphon's* own soldiers deserted him, and went over to Cleopatra, wife of Demetrius, who was beyond the Euphrates, making war against the Parthians. *Tryphon* fled to Apamea, the place of his birth, where he was put to death. Josephus, *Antiq. lib. xiii. cap. 12.* and Strabo, *lib. xiv.* say, he was pressed so closely in a castle, where he had shut himself up, that he was obliged to kill himself. George Syncellus relates, that he threw himself into a fire. *Syncell. in Chronico.*

DIONYSIUS, Διονύσιος, *divinely touched*; from *διος*, divine, and *νύω*, to strike; or rather, *child of Jupiter.*

DIONYSIUS, the *Areopagite*. Acts xvii. 34. The auditors of St. Paul, when speaking in the *Areopagus* at Athens, he mentioned the resurrection of the dead, mocked at the supposition; but, some said they would hear him some other time: nevertheless a few embraced the faith; among whom was *Dionysius*, a senator of the *Areopagus*. A. D. 56. This is almost all we know of *Dionysius the Areopagite*. Some have been of opinion that *Damaris* was his wife; but, of this we have no proof. St. Chrysostom, *de Sacerdoti, lib. iv. cap. 7.* declares *Dionysius* to have been a citizen of Athens; which is credible, because the judges of the *Areopagus* generally were so. An author (*Cæsar, Dialog. qu. 112.*) tells us, he was of Thrace; but for this one witness only is cited; and he is not very capable of persuading us. After his conversion, *Dionysius* was made the first bishop of Athens: having laboured, and suffered much in the gospel, he is said to have been burnt at Athens, A. D. 95. The Greeks keep his festival October 3. The Latins, since the time of Louis le Debonnaire, have been persuaded, that *Dionysius the Areopagite*, first bishop of Athens, is the same with *Denis*, first bishop of Paris. But that these saints are two different persons is now acknowledged. I say nothing of the works of *Dionysius the Areopagite*. Those attributed to him are generally reputed spurious.

DIOSCORUS, Δίσκορος, *son of Jupiter.* *Castor* and *Pollux* were so called. *Vide CASTOR.*

DIOSPOLIS, Διοσπολις, *the city of Jupiter.*

DIOSPOLIS, *vide* LYDDA.

II. DIOSPOLIS. We do not meet with this name in the sacred writings; but Nahum, in all probability, intended this city under the name of No Ammon. *Vide AMMON I.*

DIOTREPHEs, Διοτρεφής, *nourished by Jupiter, or Jupiter's foster-child*; from the Greek *διος*, of *Jupiter*, and *τρέφω*, a *foster-child*.

DIOTREPHEs. Who *Diotrephes* was, we cannot tell, nor whether he were in any church office, as bishop, or of what church. Grotius believes that Gaius, to whom St. John wrote

his third epistle, and who lived in the same place as *Diotrephes*, was of one of the seven churches named in the Revelations. Lightfoot is of opinion, that he lived at Corinth. *Diotrephes* did not receive with hospitality those whom St. John had sent to him, nor would he suffer others to do so. Oecumenius, Bede, and some modern commentators, think *Diotrephes* was a heretic: others think he was a *judatizing Christian*, who would not admit *gentile* converts to his table: others affirm quite the contrary, that *Diotrephes* would not receive those converted to Judaism. See 3 John, 9.

DIPLOIS, Διπλοῖς, *a double cloak, or lined cloak*; from *διπλός*, double. *Vide LINING.*

DIPONDIIUM, Διπόνδιον, *two Oboli*; from the Greek *δις*, twice, and *pondus*, weight.

DIPSAS, Διψάς, *from* ἐδίψαω, *I thirst.*

DIPSAS, a serpent, whose biting produces such a thirst as proves mortal; whence it is called in Greek, *dipsas*, *thirsty*: in Latin, *situla*, a pail: as if so great thirst could drink pails of water. Moses mentions, Deut. viii. 15. "that desert in which were fiery serpents;" *יָמֵי טְרִימָאֵן*. The Hebrew answers well to the Greek, *dipsas*, and expresses the thirst occasioned by the biting of this serpent. Some understand by it a desert and dry place.

DISCERNING of spirits. A divine gift, mentioned 1 Cor. xii. 10. It consisted in discerning among those who professed to be inspired by God, whether they were inspired by a good or an evil spirit; whether truly or falsely: [and whether they were sincere in their profession of Christianity; I suppose, sometimes.] This gift was of very great importance both under the Old Testament, wherein we find that false prophets often rose up, and seduced the people; and under the New Testament, in the primitive ages of the church, when supernatural gifts were frequent; when the messenger of Satan was sometimes transformed into an angel of light; and false apostles, under the meek appearance of sheep, concealed the disposition of ravening wolves.

DISCIPLE. The proper signification of this word is well known. Absolutely taken, it signifies, in the New Testament, a believer, a Christian, a follower of Jesus Christ.

Disciple is often used instead of *apostle*, in the gospels; but, subsequently, apostles were distinguished from *disciples*.

The seventy-two, who followed our Saviour from the beginning, are called *disciples*; as are others who were simple professors and bore no office: [and some who professed to follow him, for a time only, and then fell away.]

DISEASES. Many kinds of diseases are mentioned in Scripture. The Hebrews attributed

buted sundry diseases to the devil. Concerning the *diseases* observable in Scripture, consult Francis Valesius, *de Sacra Philosophia*; Thomas Bartolinius, *de Morbus Biblicis*; and William Adenus; Christianus Warlitzius, on the same subject. See PHYSICIANS.

Diseases and death are consequences of sin; this idea of them we receive from Scripture. The ancient Hebrews, not much accustomed to recur to physical causes, often imputed them to evil spirits. If their infirmities appeared unusual, and especially if the cause were unknown to them, they concluded it was a stroke from the avenging hand of God; to him the wisest and most religious had recourse for cure; and king Asa is blamed (2 Chron. xvi. 12.) for placing his confidence in physicians, under a very painful fit of the gout in his feet; and not applying to the Lord. Job's friends ascribed all his distempers to God's justice. Leprosies were treated as sacred *diseases*; the priests judged of their nature and qualities; shut up the diseased, declared the disorder healed, or still existing in the patient, &c. Miriam, Gehazi, and king Uzziah, were smitten suddenly with a leprosy; the first as a punishment for detraction; the second for avarice; and the third for presumption.

In the gospel many *diseases* are attributed to the devil. Luke xiii. 16. *Ought not this woman, a daughter of Abraham, whom Satan hath bound, lo these eighteen years, to be loosed from this bond on the sabbath-day?* The same person is mentioned as *having a spirit of infirmity*, in verse 11. We read of a dumb devil; of another that could scarcely speak; i. e. of demons who caused these infirmities; and whenever Jesus Christ or his apostles restored such persons to health, they began with driving out the devil; and the cure of the person was quickly accomplished.

In other cases our Saviour began with forgiving the sins of the patient, and then proceeded to cure the disease: *Datur nobis intelligentia propter peccata pleraque corporum debilitates; & idcirco forsitan dimituntur prius peccata, ut causis debilitatis ablatis, sanitas restituatur*, says St. Jerom, in *Matth.* ix. 4. St. Paul delivers the incestuous Corinthian to Satan "for the destruction of his flesh," that the evil spirit might afflict him with *diseases*, 1 Cor. v. 5. [*Vide FRAGMENT, No. CLIII.*] The same apostle attributes the death and *diseases* of many Corinthians to their communicating unworthily: 1 Cor. xi. 30. *For this cause many are weak and sickly among you, and many sleep.* He also, elsewhere, ascribes the infirmities wherewith he was afflicted to an evil angel:—"a thorn in the flesh—an angel

of Satan to buffet me," 2 Cor. xii. 7. An angel of death slew the first-born of the Egyptians; a destroying angel wasted Sennacherib's army; an avenging angel smote the people of Israel with a pestilence, after David's sin. Saul fell into a fit of deep melancholy, [hypocondriacal depression] and it is said "an evil spirit seized him." *Vide ANGELS II.* 2. Abimelech, king of Gerar, for taking Sarah, the wife of Abraham, was threatened with death, Gen. xx. 3, 4. The Philistines were smitten with an ignominious *disease*, for not treating the ark with adequate respect. These *diseases*, and others that we read of, were evident interpositions of Providence, by whatever agency they were produced.

DISHAN, דִּישָׁן, *fat*; from דָּשָׁן *dashen*: otherwise, *ashes*: from the same. LXX. *Rishon*.

DISHAN, and DISHON, sons of Seir, the Horite. [Gen. xxxvi. 21, 30. 1 Chron. i. 38: also 26, 42. Perhaps a species of the wild goat, or the antelope kind: the *pygargus*, *dama*.]

DISHON, דִּישָׁן, *ashes*, or *trituration*.

DISPERSION. St. Peter and St. James wrote to the Jews of the *dispersion*, 1 Pet. i. Jam. i. 1. St. Peter directs his letter to those who were *dispersed* in the countries of Pontus, Galatia, Bithynia, Asia, Cappadocia; St. James still more uncertainly addresses the *twelve tribes scattered abroad*. Not that all the tribes were then *dispersed*; for Judæa was yet filled with Jews; (these epistles being written before the war between the Jews and Romans) but, after the captivities into Assyria and Chaldæa, there were many Jews of all the tribes constantly resident in various places throughout the East. This was called, *The Dispersion*. Nehemiah prays God to collect the *dispersion* of his people. And the Jews said of Jesus Christ, John vii. 35, *Will he go unto the dispersed among the Gentiles?*

DIVINATION. The Easterns were always fond of *divination*, magic, the curious art of interpreting dreams, and of acquiring the prescience of futurity. When Moses published the law, this disposition had long been common in Egypt, and the neighbouring countries. To correct the Israelites' inclination to consult diviners, fortune tellers, and interpreters of dreams, &c. he forbade them, under very severe penalties, from consulting persons of that description, and promised the true spirit of prophecy to them, as infinitely superior. He commanded those to be stoned who pretended to have a familiar spirit, or the spirit of *divination*, Deut. xviii. 9, 10, 15. The prophets are full of invectives against the Israelites who consulted *diviners*; and against false prophets, who by such means seduced the people.

DIVINATION was of several kinds: by water, fire, earth, air; by the flight of birds, and their singing; by lots, by dreams, by the wand, &c.

DIVINATION *by the earth*, or *geomancy*, is common among the Persians. They impute the invention of it to Edris (*Enoch*), or to Daniel. It consists in making several points on a table prepared for this purpose, which they call *Raml*. These points, disposed in a certain number, on many unequal lines, are likewise described with a pen on paper: he who *divines* by this art, is called *Rummal*. He derives his pretended knowledge of futurity from the combination of these points and lines. *Bibl. Orient.* p. 709.

DIVINATION *by the wand*, Ezekiel xxi. 21. *Vide WAND*: also *FRAGMENT*, No. CLXXIX.

DIVINATION *by the flight, singing, or eating of birds*, is sufficiently known; I cannot tell whether this were in use among the Hebrews.

It appears that they drew omens from serpents. The Hebrew נחש *nachash*, taken for *divining*, and drawing omens, signifies a serpent. Bochart has collected examples of this *divination*. *Hieroic. Part i. lib. i. cap. 3. Vide FRAGMENTS*, No. XXI.

DIVORCE, or *repudiation*. Moses tolerated *divorce* for very good reasons. Deut. xxiv. 1, 2, 3, &c. "When a man hath taken a wife and he hath found some uncleanness in her; then let him write her a bill of *divorcement*, and give it into her hand, and send her out of his house." Commentators are much divided on the sense of these words, *because he hath found some uncleanness*, or as the Hebrew דבר ערוה *LXX. Ἀσχημον χόρημα*, *matter of nakedness in her*.

The school of Shammah, who lived a little before our Saviour, taught, that it imported some action really infamous, and inconsistent with virtue. The school of Hillel, Shammah's disciple, taught, on the contrary, that small reasons authorized *divorce*, *e. gr.* if the wife did not dress meat well, or if the husband found any other woman whom he liked better. Akiba, another famous Rabbin, was still more indulgent that Hillel: he explained the text of Moses thus,—*If she find no favour in his eyes*; this was the first reason: the second was, *If he find any uncleanness in her*. Josephus and Philo shew sufficiently, that in their time the Jews practiced *divorce* on very trivial causes. The Hebrews at this day hold the same principles. Although a woman, says Leo of Modena, were to give her husband no occasion of complaint, he may put her away, if he be ever so little displeased with her. *Joseph. Antig. lib. iv. cap. 8. & lib. de vita sua, ad finem*, Philo *de Specul. Legib. præcept. 6 & 7*, Leo Modena, *Cerem. Jud. P. iv. cap. 6*.

But our Lord Jesus Christ has limited *divorce* to the single case of adultery. Matth. v. 31, 32, *I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery*. These words have been interpreted different ways. Some by *adultery* or *fornication* have understood any kind of great crime, idolatry, infidelity, &c. which are sometimes in scripture called *fornication*. Others have restricted the meaning of this word to connubial adultery and personal infidelity.

Origen, *Homil. 7. in Matth.* is of opinion, that the Son of God named fornication, not as the only cause of lawful *divorce*, but as an example of crimes and instances wherein *divorce* may be used. But almost all the Fathers and interpreters have taken our Saviour's words in their literal meaning, and the practice of the church, has always been agreeable to this opinion. As to the crime of infidelity, see St. Paul's explanation of it, 1 Cor. vii. 12, 13, 15.

Another difficulty on the subject of *divorce* is, whether persons separated by *divorce* are at liberty to marry again? The law of Moses did not forbid this, and the laws of the first Christian emperors expressly allowed it. Tertullian believed the bond of marriage to be dissolved by adultery, and that the woman may marry another man. Origen says, that in his time some bishops gave such permission to their people. And several councils, particularly of the Gallican churches, are cited, which suppose, or which authorize, the same custom.

But, though these things have occasionally been practised, they have been almost always condemned. The canons ascribed to the apostles expressly enjoin, *Canon 48*, that no man who had put away his wife, should marry another in the former wife's life-time. Several popes, as Siricius, Innocent I. Leo, Stephen, and Zachary, in their decretal epistles plainly proscribed these marriages as adulteries. The Latin church hath always taught, that the bond of marriage subsists, notwithstanding *divorce*.

There is great probability that *divorces* were used among the Hebrews before the law, since the Son of God says, that Moses permitted them by reason only of the hardness of their hearts; that is to say, because they were accustomed to this abuse, and to prevent greater evils. Abraham dismissed Hagar on account of her insolence, at the request of Sarah, Onkelos, the Jerusalem paraphrast, and several Rabbins, believe the cause of Aaron and Miriam's murmuring against Moses, Numb. xii. 1. was, his divorcing Zipporah, or, as others say, Tharbis, daughter to the king of Ethiopia. Others are of

of opinion, that their murmuring was occasioned by his receiving her again after having been divorced from her. But the truth is, that he had only sent her to Jethro, his father-in-law, for a time, and without design of separating from her: and when he received her again they murmured.

We find no instance of a *divorce* in the books of the Old Testament written since Moses. The Jews themselves tell us, that David did not divorce any of his wives to marry Abishag; but took her under the title of concubine, or wife of the second rank, because he had already eighteen wives, the number which custom allowed. It is certain, however, that they separated from their wives on too trifling occasions. Samson's father-in-law, understood that, by his absence from her, his daughter was divorced by him, since he gave her to another, Judges xv. 2. The Levite's wife, who was dishonoured at Gibeah, had forsaken her husband, and would not have returned, had he not gone in pursuit of her, Judges xix. 2, 3. Solomon speaks of a libertine woman, who had quitted her husband the director of her youth, and had forgot the covenant of her God, Prov. ii. 16, 17. The prophet Malachi, ii. 15. commends Abraham for not divorcing Sarah, though barren; and inveighs against the Jews, who had abandoned the wives of their youth. Micah also, chap. ii. 9. reproaches them with having cast out their wives from their pleasant houses, and taken away the glory of God from their children for ever. Ezra and Nehemiah obliged many of the Jews to dismiss the foreign women whom they had married contrary to the law; all which proves that *divorces* were not uncommon.

Josephus was of opinion, *Antiq. lib. xv. cap. 11.* that the law did not permit women to divorce themselves from their husbands, and that it prohibited those who had separated themselves from marrying others, without first receiving *letters of divorce* from their former husbands. He believes Salome, sister to Herod the Great, to be the first wife who put away her husband. Herodias, mentioned Matth. xiv. 3. Mark vi. 17. did likewise dismiss her husband, as is inferred from the relation of Josephus, *Antiq. lib. xviii. cap. 7.* The three sisters of the younger Agrippa, king of Chalcis, afterwards of the Trachonitis and Batanæa, divorced their husbands. Berenice the eldest put away Polemo king of Pontus, some time after she had married him. Mariamne, her sister, quitted Archelaus her first husband, to marry Demetrius, alabarch of the Jews in Alexandria. Drusilla, the third sister, forsook Aziz king of Emesa, to marry Felix, governor of Judæa. *Joseph. Antiq. lib. xx. cap. 15.*

It has been questioned in the Christian church, whether women are permitted to put

away their husbands in cases of adultery. St. Basil in his canonical letter to Amphilochus, *lib. ix.* owns, that the law which permits men to put away their wives for adultery, is observed; but that custom required women to continue with their husbands, though they were guilty of the same crime. The Greeks, who have explained the Apostolical Canons, in *canonem viii.* assert, that it is a custom which has always been observed among them, that the wife cannot leave her husband on account of his adultery. We have already taken notice, that Josephus the historian did not believe women to have any liberty from the law of Moses to forsake their husbands. Some of the primitive Christians allowed a man who had put away his wife to marry another; but they did not grant the woman the same privilege.

Others indulge the same liberty to both the man and the woman of divorcing, and of second marriage. Justin Martyr speaks of a Christian woman who sent *letters of divorce* to her husband, who lived disorderly. St. Jerom mentions Fabiola, a Roman lady, who forsook her husband because of his irregularities. The Greeks at this day have a custom of divorcing in the particular case intimated in the gospel, Matth. v. 32. and after this they marry; as if the bond of marriage had been dissolved by adultery.

The wise man seems to make a precept of divorce, saying, *He who lives with an adulteress, i. e. who does not procure a divorce from her, is a fool and a mad man*, Prov. xviii. 22. The Council of Neocæsarea enjoins a priest to put away his wife, if she be guilty of adultery after her husband's ordination. St. Paul, in advising the wife to be reconciled to her husband, 2 Cor. vii. 10, 11, shews what the intention of our Saviour was; and the generality of the Fathers have always dissuaded from divorcing.

Among the Jews, divorces have become less common since their dispersion among nations which do not permit the dissolution of marriage on light occasions: nevertheless, some divorces obtain among the Jews. The woman is at liberty to marry again as she shall think proper; but not with the person who gave occasion for the divorce. Basnage, *Hist. de Juifs, lib. vii. cap. 22.* Leo of Modena, *Part iv. cap. 4, 6.*

A girl who was betrothed when under ten years of age, whether she has or has not a father, if her husband be not agreeable to her, may be unmarried, at any time previous to her reaching the age of twelve years and a day, at which age she is reputed a woman; she then declares, that she is not willing to have such an one for her husband, and takes two witnesses of this declaration, who authenticate it in writing; after which, she may marry whom she pleases.

To prevent the abuse which the Jewish men might make of their liberty of *divorcing*, the Rabbins appoint many formalities, which consume much time, and give the married couple leisure to be reconciled. Where there is no hope of accommodation, a woman, a deaf man, or a notary, draws the *letter of divorce*. He writes it in the presence of one or more Rabbins; on vellum ruled, containing only twelve lines, in square letters; and abundance of little trifling particulars are observed, as well in the characters as in the manner of writing, and in the names and surnames of the husband and wife. Besides, neither he who pens it, nor the Rabbins, nor the witnesses, ought to be relations either to the husband or to the wife, or to one another.

The substance of this letter, which they call *Gheth*, is as follows: *On such a day, month, year, and place, I, N. divorce you voluntarily, put you away, restore you to your liberty, even you, N. who were heretofore my wife, and I permit you to marry whom you please.* The letter being written, the Rabbi examines the husband closely, in order to learn whether he acts of voluntary inclination in doing what he has done. They endeavour to have at least ten persons present at this action, without reckoning the two witnesses who sign, and two other witnesses to the date. After which, the Rabbi commands the wife to open her hands, and bring them close to one another, in order to receive this deed, lest it fall to the ground; and he examines her over again: the husband gives her the parchment, and says to her, "*Here is thy divorce; I put thee away from me, and leave thee at liberty to marry whom thou pleasest.*" The wife takes it, and gives it to the Rabbi, who reads it once more, after which she is free. We omit many little circumstances, invented only to increase difficulty. Afterwards the Rabbi cautions the woman against marrying again within three months, lest she should be with child. From this time the man and woman are not to continue alone in private together in any place, and either of them may marry again.

[**DOCTOR**—or **TEACHER**, of the law; may, perhaps, be distinguished from *scribe*, as rather teaching *viva voce*, than giving written opinions. It is not easy when the expression, "counsel learned in the law" is used among us to divest ourselves of the idea of the *political* law of our country, and its administration; but if we could waive that idea, and restrict the phrase to *learned in the divine law*, I apprehend, we should be not far from a tolerably accurate conception of what the *doctors* of the law were in Judæa: i. e. having studied the law of Moses,

in its various branches, and the numerous comments which had arisen from it, or had been grafted on it, in latter times, and on various occasions, they gave their opinion on cases referred to them for advice.

It deserves notice, that Nicodemus, himself a *doctor* (*διδάσκαλος*, *teacher*) of the law, yet comes to consult Jesus, whom he compliments in the same terms as he was accustomed to receive from his clients: "RABBI, we know that thou art *didascalos*, a competent *teacher*—from God:"—and most probably, adding, "Pray, what is your opinion of such and such matters?" *q. d.* "our glosses have been too far-fetched, too overstrained; they have never satisfied my mind:—pray let me hear your sentiments."

So our Lord among the *doctors*, Luke ii. 46. not only heard their opinions, but asked them questions,—proposing his queries in turn, and examining their answers; whether they were consonant to the law of God: and the *doctors*, we find, were in extasies at the intelligence of his mind, and the propriety of his language and replies.

DOCTORS of the law were mostly of the sect of the Pharisees; but are distinguished from that sect, Luke v. 17. where it appears that the novelty of our Lord's doctrine drew together a great company of *law-doctors*, (*νομοδιδασκαλοι*) who, no doubt, questioned him as well as they were able.

DOCTORS, or *teachers*, are mentioned among divine gifts, Ephes. iv. 11. It is credible, that the apostle here, does not mean such ordinary *teachers* (or pastors) as the church now enjoys; but, as he seems to reckon them among the extraordinary donations of God, and uses no mark of distinction, or separation, between apostles, with which he begins, and *doctors*, with which he ends, his list: but rather unites them by the same conjunction "and some"—it may be, that he refers to the nature of the office of the Jewish *doctors*, as stated above; meaning, well-informed persons, to whom enquiring Christian converts might have recourse for clearing their doubts and difficulties, concerning Christian *observances*, the sacraments, and other rituals, and for receiving from Scripture the demonstration that "this is the very Christ;" and that the things relating to the Messiah were accomplished in Jesus. Such a gift could not but be very serviceable in that infant state of the church (and the service though private was important); which, indeed, without it would have seemed, in this particular, inferior to the Jewish institutions. To this agrees the distinction, Rom. xii. 7. between *doctors*, (*teaching*, *διδάσκων*) and exhorters, *q. d.* "he who gives advice privately, and resolves doubts, &c. let him attend

DOG

tend to that duty; he who exhorts with a loud voice, (*παράκλησις*) let him exhort" with proper piety. The same appears, 1 Cor. xii. 28. where the apostle ranges, *first*, apostles, public instructors; *secondly*, prophets, occasional instructors; *thirdly*, *didascalous*, i. e. *doctors*, or *teachers*, private instructors.]

DOCUS, *Δωκ*, to urge, pound, bray; from the Hebrew דוך *duc*. If we read *dog*, it may be translated *fish*. Vide DAGON.

DODANIM, דודנים, *the sleep of the friend*, or *uncle*, or *breast of her that sleeps*; from דד *dad*, or דד *dud*, and נום *num*, to sleep: or the *loves, the breasts*. [AFFECTIONS: FRIENDSHIPS.]

DODANIM, דודנים, Δωδανειμ, *sleep of him that descends, or commands*; from נום *num*, to sleep; and ירד *jarad*, to descend; or from רדד *radach*, to command.

DODANIM, the youngest son of Javan. Several Hebrew MSS. read *Rhodanim*, and believe that he peopled the island of *Rhodes*: vide RHODES. Possibly the *Dodonians*, inhabitants of *Dodona*. See DEDAN.

DODAVAH, דודאו, Δοδία, *his friendship, his uncle*, or *her breast*; from דד *dud*, a breast, or דד *dod*, an uncle, or *friendship*; and דו *hu*, his. Father of the prophet Eliezer, 2 Chron. xx. 37.

DOEG, דוג, *who acts with uneasiness*; from דוג *daag*: otherwise, *a fisherman*; from דוג *dog*, to fish. Vide DAGON.

DOEG, an Edomite, Saul's chief herdsman. Being at Nob, a city of the priests, when David came thither, and received provision from Abimelech, he reported this to Saul, and thereby was the cause of his sending for the priests who resided at Nob, and of their massacre, to the number of fourscore and five, 1 Sam. xxii. 16. When none of the king's guards would slay these sacred persons, *Doeg* executed the order without scruple or reluctance.

DOG, a domestic animal well known. By the law the *dog* was unclean, and this animal was despised among the Jews. To compare a person to a *dog*, living or dead, was a most degrading expression; so David uses it, 1 Sam. xxiv. 14. *After whom is the king of Israel come out? after a dead dog?* So Mephibosheth, 2 Sam. ix. 8. *What is thy servant, that thou shouldst look upon such a dead dog as I am?*

The name of *dog* sometimes expresses one who has lost all modesty; one who prostitutes himself to abominable actions; for so several understand the injunction, Deut. xxiii. 18. of not offering the hire of a whore; or the price of a dog; and Eccles. xiii. 8. *What fellowship is there between a pure and sanctified person, and a dog?* Jesus Christ, in Rev. xxii. 15. excludes *dogs, sorcerers, whoremongers, murderers, and idolaters, &c.* In Philip. iii. 2, St. Paul says,

DOG

"Beware of *dogs*!"—of impudent, sordid, greedy professors. Solomon, Prov. xxvi. 1. and St. Peter, 1 Epist. ii. 21. compares sinners, who continually relapse into sins, to *dogs* returning to their vomit.

I do not observe that the Hebrews made use of hounds. Game killed by *dogs* would have been unclean, and not lawful for use. Levit. xvii. 15. I do not find any mention of *dogs*, when hunting is spoke of; nor of hunting, when *dogs* are mentioned.

The Arabians as well as Jews hold *dogs* to be unclean; they speak kindly to them, and feed them well, but do not touch them: particularly if they should happen to be wet, they would not suffer them to come near them, lest a sprinkling of water should fall upon their clothes, which would incapacitate them from saying their prayers. Nevertheless, those who love sports, do, notwithstanding, keep *grey-hounds* and *setting dogs*: alleging, that these *dogs* being always tied up, and eating nothing that is unclean, are exempted from the common rule. The same they plead for little *lap-dogs*. No one among them does any harm to *dogs*, and if any person were to kill one of them deliberately and with design, he would be punished. D'Arvieux, *Mœurs des Arabes*, cap. 8.

[*Dog* is put for persecutor; Psalm xxii. 20. The Jews were fond of giving degrading epithets to other nations; hence they called aliens *hogs*, (vide DANIEL *ad fin.*) and *dogs*: our Lord, to a certain degree, and to answer a certain purpose, adopts their language, Matth. vii. 6. where he must be understood, not as using his own private and personal phraseology, but the current language of his nation and country, to the Syrophœnician woman; calling the Jews, *children*, and the Gentiles *dogs*.

The state of *dogs* among the Jews was probably pretty much the same as it is now in the East; where, having no owners, they run about the streets in troops, and are fed by charity, or by caprice; or they live on such offal as they can pick up. That they were numerous in Jezreel, when directed to fulfil the prophecy of Elijah, vide FRAGMENTS, No. LIII.

In Prov. vii. 22, we have a passage which perhaps admits of a sense very different from what it conveys, as it stands in our translation. Solomon, illustrating by several comparisons the conduct of the unwary youth who follows a lewd woman, says,

"As an ox goeth to the slaughter;
As a fool to the correction of the stocks;
Till a dart strike through his liver,
As a bird hasteth to the snare,
And knoweth not that it is for his life."

Observe,

1. The words in the Hebrew are transposed, "as the stocks to the correction of a fool."

2. Whose liver does the dart strike through? the fool's, when going to the *stocks*? or when already in them? or,

3. Is the connection thus? "he goeth after her . . . till a dart strike him."

4. The word *ocēs* does not properly signify the *stocks*, as a place of punishment; but a tinkling ornament for the legs (*vide* PERISCYLIDES) as in Isaiah iii. 18. Hence Symmachus translates, *Σχιρῶν ἐπὶ δεσμών ἀφρων*. The LXX. (with whom agree Chald. Syr. and Arab.) *Καὶ ὡσπερ κύων ἐπὶ δεσμός, ἢ ὡς ἔλαφος τοξενίῳ περλήγῃς εἰς τὴν ἡπαρ*—As a dog goes to bonds; or as a stag, till a dart strike through his liver.

Without entering into any conjectural consideration of how the LXX. read, in their copies, which appear to have had a letter or two different from our present copies, I think it clear that we ought to have here *four* similes drawn from the actions of animals, every one of which is *fatal* in its issue: but, "the correction of the stocks" is not *fatal*; and the fool going to the stocks, is very like making the unwise youth a simile to himself. The passage, I think, requires this arrangement.

He goeth after her—directly—straightway, as,

1. An ox goes to the slaughter—*house*, or slaughter-place:

2. As a dog goes to the tying up—*halter*-place:

3. As a stag goes to (where the hunters await his coming that they may shoot arrows, &c. at him)—the *place* of shooting though his liver:

4. As a bird hasteth to the snare placed for him:

5. But no one of these creatures is aware that the *place* to which it is going, is destruction to its life.

Observe, the progress of this motion. "With her much fair speech she caused the youth to yield *assent*; with her flattery she forced him"—he goes after her at first, slowly,

1. As the heavy ox goes to the slaughter-house; he is even reluctant, but he goes:—then she seduces him to quicken his pace, and he proceeds more briskly; As, 2. a *dog* which is going to be hanged, and is already tied with the cord about his neck, yet is led by that cord to the place of hanging; [the reader perceives the Hebrew word (*ocēs*) is taken generally, for shackles, manacles, bonds of any kind] As, 3. a *stag* bounds swiftly toward the place where he is to be surrounded by the toils, and exposed as a mark to the darts, &c. of the hunters; 4. As a bird flies with rapidity, swifter even than the boundings of a stag.

This introduction of the *dog* produces an arrangement, and a climax in the passage: and

shews its sense and beauty clearly. It removes also the fool, who is the subject of these comparisons, in whom they all terminate, and who seems to have no business where he is now placed; and having the authority of the LXX. the Chaldee, Syriac, and Arabic versions, it is, I think, intitled to attention, as being very probably the true *assimilation* of the passage: and very much in the manner of the writer of this book of Proverbs.

N. B. All the creatures alluded to *expect* gratification—but *find* death in that very place to which they are going.]

DOMITIAN, the Roman emperor, son of Vespasian, and brother to Titus, was the last of the twelve Cæsars; he succeeded Titus, A. D. 81, Sept. 13, and was abhorred for his debaucheries and his cruelty. He persecuted the Christian church. The apostle John being at Rome, was put into a cauldron of boiling oil, near the Latin gate, but suffered no harm by it. *Tertull. prescrip. cap. 36. Hieronym. de Scriptorib.* In this persecution, *Domitian* knowing there were Christians who claimed to be of the race of David, and related to Jesus Christ, he was apprehensive of their sedition. They were grandsons to Judas, brother to our Lord, and probably son to Joseph by a former wife, before his marriage with the Virgin Mary, Being carried to *Domitian*, he asked them, if they were of David's family? they confessed they were. He farther enquired, how much land they possessed? and what money? They answered, that they were two in number, they had to the value of 9,000 sesterces in lands, containing thirty-nine *plethra*, (about seven acres, and four perches) that for these they paid taxes, cultivated them themselves, and subsisted on their produce; at the same time they shewed him their hands, which were callous, and their bodies, which were hardened with labour.

The emperor asked them, what the kingdom of Jesus Christ was? when, and where, he was to reign? They answered, that his kingdom was not earthly, but heavenly and angelical; that it would appear at the end of the world, when he would come with celestial glory to judge both quick and dead. *Domitian*, despising them, sent them away without injury. He also suspended the persecution; at least in Judæa. These two confessors lived to the time of Trajan. *Hegeſip. apud Euseb. lib. iii. cap. 20. Hist. Eccles. Domitian* died A. D. 96, Sept 17.

DOORS. See GATES.

DOPHKAH, דֹּפְקָה, *Paḥakā*, impulse; from דָּפַח *daphac*. The LXX. read *Raphaca*, רֶשֶׁח, instead of דָּ דֹּלֶת.

[This impulse implies to go forward; whence to *rush* as a stream; and the Arabic root imports

ports an *effusion of water*: it is probable, therefore, that at this station of the Israelites, there was either a flow, or rill, of water; or, the people were in haste to *rush forward* on their journey. It might, however, be of the same nature as what our sailors term a *ripple*, occasioned, perhaps, by a current, or bank of sand, in the Red Sea; or other obstruction to the course of the tide, ebbing or flowing.]

DOPHKAH, the ninth or tenth encampment of the Israelites, Numb. xxxiii. 12.

DOR, דור, or דור, a city, Josh. xi. 2. This word is differently writ in Josh. xvii. 11. *Generation*, or *habitation*; from דור *dor*, or *dur*.

DOR, or DORA, the capital of a district in Canaan; in Hebrew, *Nepht-Dor*. Joshua conquered it, and killed its king, Josh. xii. 23. He gave it to the half tribe of Manasseh, on this side Jordan, xvii. 11. *Dor* is situated on the Mediterranean, and has a bad port, between Cæsarea Palestine, and mount Carmel, nine miles from Cæsarea. This city is often reckoned to Phœnicia. Antiochus Sidetes besieged it in Tryphon, the usurper of the kingdom of Syria, 1 Macc. xv. 11.

[The root of this name is understood to imply, a *round* habitation, or dwelling; and with this agree both the Hebrew and Arabic. This city is called *Dora*, in the Greek; by Stephens *Doros*, and *Dora*; by Pliny *Dorum*. It is written *Dar*, 1 Kings iv. 11.

From this is derived *En-dor*, or *Oin-dor*, the fountain of *Dor*, Josh. xvii. 11. 1 Sam. xxviii. 7. written *Oin-dar*, Psalm lxxxiii. 10. also *Hamath Dor*, or the hot baths of *Dor*, in the tribe of Naphtali. Josh. xix. 35. written *Hamath Dar*, chap. xxi. 32. and *Hamon*, the hot baths of *Aun*, 1 Chron. vi. 76.

It is probable, that the root *Dor* does not only mean a single round habitation, as a tent; but also a circle of tents, or what the Arabs call a *Dowar*: it may also, in the case of this city in Manasseh, mean a head-land, or projecting peninsula, of a round form; whence the town which stood on it assumed a round form of course. See PLATES: MEDALS OF DOR.

Dor was situated on a peninsula, which projecting into the Mediterranean Sea, rendered the city extremely strong, and very difficult of attack; especially on the land side. It pretended to be founded by *Dor*, or *Dorus*, son of Neptune. It assumed the title of *Sacred*, and *Navarchida*. It enjoyed the right of *Asylum*, and of being "governed by its own laws."

"The modern name of *Dor* is *Tartoura*. It is about four leagues distant from Cæsarea Palestina. It consists of a single street opposite to the sea. A market is held here, to which the Arabs bring their booty, and the neighbouring

peasants their cattle and fruits: these they barter for rice, and linens, brought from Egypt, in small craft, because the port, which is before this town, has not depth of water for large vessels. There is no mosque in the place. The inhabitants assemble on a platform, raised about two feet, and walled round; where they perform their worship. The coffee house is the handsomest building, and the most frequented in the town. Water, that is drinkable, would be absolutely wanting in *Tartoura*, were there not a fountain ten or twelve feet in the sea, issuing from a rock; which, when the sea is high, is covered with waves. Not but that there are other springs in different places adjacent, but they are brackish; and none of them supplies this necessary article of life like the spring from the rock. The neighbourhood is bare and void of trees, but produces grain. D'Arvieux.

I suspect that the peculiarity of this fountain flowing from the rock, has some share in the name *Dor*, and in that of *En-Dor*. Perhaps, the latter was derived from a *circular* basin in the rock: "the *round* fountain."]

DORCAS, Δορκάς, טביתה, TABITHA in Syriac. Acts ix. 39. the *female roe*. See TABITHA.

DORYMINI, Δορυμίνης, *generation*, or *habitation of the right hand*; from דור *dor*, *habitation*, &c. (see *Dor*) and ימין *imin*, or *jamin*, the *right-hand*: or rather, according to the Greek, the *violence of the dart or javelin*.

DOSITHEUS, Δωσίθεος, *given of God*; from Θεός, *God*, and δῶς, a *gift*.

I. DOSITHEUS, who pretended to be a priest, and Levite, brought into Egypt the epistle named *Purim*, i. e. the book of Esther, in Greek. *Apoc. Esth.* xi. 1. We cannot tell who this *Dositheus* was. Usher believes him to be the same to whom Ptolemy Philometor gave the command of his troops, together with another Jew, named Onias. *Joseph. contra Appion. lib. ii.*

II. DOSITHEUS, an officer in Judas Macca-bæus's troops, 2 Macc. xii. 19, 20, 21, &c. sent to force the garrison of Characa, in the country of the Tubienians. We do not know whether he is the *Dositheus* named in the same chapter, and said to belong to Bacenor.

III. DOSITHEUS, *Dositheans*. The Jews pretend, that *Dosthai*, or *Dositheus* the son of Jannæus, was one of the priests sent by Sennacherib to instruct the Cuthæans, who had been planted by him in Samaria, and who were molested by lions, 2 Kings xvii. 24. Epiphanius, *de Hæres. lib. i.* says, the *Dositheans* were a fourth branch of heretics at Samaria; but he does not inform us, who they were, and whence they came. Photius, *Cod. 130*, relates, that after our Saviour's conversation with the Samaritan

ritan woman of Sichem, there arose two parties in Samaria, one maintaining Jesus Christ to be the Messiah foretold by Moses, Deut. xviii. 15, 18. the other maintaining that *Dositheus*, a Samaritan, who was contemporary with Simon the Magician, was the Messiah.

Hegesippus, *apud Euseb. lib. iv. cap. 22. Hist. Eccl.* who lived in the second century, places *Dositheus* and his followers at the beginning of Christianity, with those of Simon Magus. A treatise against heresies, ascribed to St. Hippolytus, begins with the *Dositheans*. Origen sets Jesus Christ, whose gospel was preached over the whole earth, in opposition to Simon and Dositheus, whose sects were already vanquished, though they had boasted of performing miracles, and though *Dositheus* would have passed for the Messiah. The Apostolical Constitutions assert, *lib. vi. cap. 8.* that Cleobius and Simon the magician were disciples to *Dositheus*; but that they expelled him, and refused him the first rank in their confraternity, to which he aspired.

It seems to be certain, that this man lived in the time of Simon the magician, and that his party was formed in the country of Samaria, when our Saviour appeared. We are assured, that he was a Jew, who, being desirous to distinguish himself by new explanations among the doctors who studied the mystical interpretations of the law, and the traditions, and affecting the first rank among these Rabbins, was rejected by them; and that out of pique he formed a sect of Samaritans, which observed circumcision like the Jews, and the sabbath with so much rigour, that for the whole four and twenty hours they remained without stirring, in that place where they happened to be when the sabbath began; they likewise fasted very rigidly, and denied themselves every thing that had life in it.

They received only the five books of Moses, and held *Dositheus* to be the Messiah. He applied to himself those prophecies in the Pentateuch which we explain of Jesus Christ; while the Samaritans who opposed *Dositheus*, applied them to Joshua. It is affirmed, that *Dositheus* disappeared, and was found in a cave, gnawed by worms and insects. Some attribute his retreat to the foolish vanity of desiring to be thought immortal, as if he had been transported alive into heaven. But the discovery of his body manifested the imposture; yet that did not undeceive his disciples, who gave out that he had retired to pursue the study of philosophy with more liberty and leisure. Some of his disciples were remaining in the 6th century in Egypt.

DOTHAN, דוֹתָן, or דִּוְתָן, *the law, or custom*; from דָּוָה.

DOTHAN, or **DOTHAIM**, a town twelve miles

north of Samaria. Joseph's brethren were at *Dothan*, when they sold him to the Ishmaelites, Gen. xxxvii. 17. Holofernes's camp extended from *Dothaim* to Belmain. Judith vii. 3.

[In Chaldee the root *Duth* signifies a pit, or cistern; whence the dual implies the double pit, or double cistern.

Travellers report, that wells and fountains abound in the neighbourhood of *Dothan*, at this day; and the cistern, or dry pit, in which Joseph was confined by his brethren, is still shewn. *Vide Dapper's Descrip. Palest. p. 101. Furber Itin. p. 278. Brocard, Descrip. T. S. cap. 5. et. al. plur.*

It is not contradictory to this idea, that the Chaldee *Duth*, should also signify *grass*; since where wells are there usually is grass, in the East: and as Joseph's brethren had driven their flocks to *Dothan*, no doubt but they had been attracted thither by an abundance of grass.]

DOUBLE has many significations in Scripture; *Double money, double food*; twice as much money or food.

A *double garment* may mean a lined habit, such as the high priest's peccetoral; or a complete habit, or suit of clothes, a cloak, and a tunic, &c. *Vide LINING.*

Double sometimes signifies multitude: She hath received of the Lord's hand, *the double* for all her sins, i. e. her transgression it was correspondently, answerably, punished, Jerem. xvii. 18. Destroy them with a *double* destruction; punish them severely. I will *doubly* punish their iniquities, or I will inflict adequate penalties upon them, penalties proportioned to their iniquities. Thou shalt receive twice as much evil, chastisements, the counterpart, the *double* to thy sins, Eccles. xii. 7.

Double heart, double tongue, double mind are opposed to a simple, honest, sincere heart, tongue, mind, &c.

[**DOUBLE**, the counterpart to a quantity, to a space, to a measure, &c. which is proposed as the exemplar. *Double money*—the same value as before, with an equal value added to it, Gen. xliii. 12, 15. If a stolen ox, or sheep be found—the thief shall restore *double*, i. e. two oxen, or two sheep. For the right understanding of Isaiah xl. 1. "She hath received from God *double* for all her sins"—read, the counterpart—that which fits, the commensurate quantity, extent, or number, &c. of her sins: that which is adequate, all things considered, as a dispensation of punishment. This passage does not mean—twice as much as had been deserved—*double* what was just; but, the fair, commensurate, adequate, retribution. The same is the meaning of this phrase in other places, Isaiah lxi. 7. Jer. xvi. 18. xvii. 18. Zech. ix. 8.]

DOVE,

DOVE, a tame bird, by the law declared pure. It is ordained, Levit. xii. 8. that when a woman went to the temple after child bearing, she should offer a lamb, and a *dove* or *turtle*; or else a young pigeon, or a young *turtle* (*vide* Numb. vi. 10.) The lamb was offered as a burnt-offering, the pigeon or *dove* as a sin-offering. Or, if she could not afford a lamb, then she might offer two pigeons, or two *turtles*: no matter of what sex. The blessed Virgin, to comply with this law, offered, two pigeons, or two *turtles*, Luke ii. 14. As it was difficult for all who came from distant places to bring *doves* with them, the priests permitted the sale of these birds in the courts of the temple. Jesus Christ one day entered the temple, and with a scourge of cords drove out those who traded there in pigeons. Matth. xxi. 12. Mark xi. 15.

There were also other occasions on which birds might be offered. The rich offered four-footed animals; but the poor offered only *pigeons* for the ceremonies. See Levit. i. 14, 15, 16, 17. The priest took the *turtle-dove*, and wrung its neck; some expositors think he plucked the head off entirely; others more truly conceive, that he only wrung the neck. See BIRDS.

Jeremiah, xxv. 38. xlv. 16. l. 16. speaking of ravages to be committed in Judæa by Nebuchadnezzar, says, *The land is desolate because of the fierceness of the dove*. And again, *Let us go again to our own people to avoid the sword of the dove*. [In the English translation, "the oppressing sword:" the radix of דב, a dove, being דב, which signifies to oppress.] And in another place, *They shall flee every one for fear of the sword of the dove*. Some by the word *dove* in this place understand the Lord, who of a *dove* was become an enemy; armed with the sword, and ready to lay waste the country. Others suppose Nebuchadnezzar, king of the Chaldeans, to be intended, who, it is said, bore a *dove* in his ensigns, in memory of Semiramis, who was reported to have been metamorphosed into a *dove*, or who was called *dove* in a way of antiphrasis. But it is more natural and simple to translate the Hebrew *Jona*, an enemy, destroyer, ravager. This epithet suits admirably well with Nebuchadnezzar. The land shall be made desolate by this ravager:—fly from the sword of this prince, who carries fire and terror into all places wheresoever he goes. We have no good proofs that the Chaldeans bore a *dove* in their standard. *Vide* FRAGMENTS, No. CCLXIX. and PLATES: also MEDALS of ASKALON.

The *dove* is used as a symbol of simplicity and innocency. The Holy Spirit appeared at the baptism of Jesus, in the form of a *dove*, Matth. iii. 16. Jesus Christ recommends to his disciples the wisdom of the serpent, with the

PART X. Edit. IV.

harmlessness of the *dove*, Matth. x. 16. The prophet Hosea, vii. 11. compares the Israelites to a *silly dove*, which hath no heart, or understanding.

The spouse in the Canticles is compared to a *dove*, by reason of her, innocence, gentleness, and fidelity. Noah sent the *dove* out of the ark, to discover whether the waters of the deluge were abated: Gen. viii. 8, 10. He chose the *dove*, as a tame bird, an enemy to carrion and ordure: it immediately returned to him, not finding a resting-place, because the waters were not retired. He sent it out a second time, and it returned with a young shoot of green olive tree in its beak, which had sprung out since the deluge. He sent it out a third time, and it returned no more, because the deluge was terminated.

DOVES' DUNG. It is said, 2 Kings, chap. vi. 25, that, during the siege of Samaria, *the fourth part of a cab* [little more than half a pint] *of doves' dung was sold for five pieces of silver*;—about twelve shillings. It is well known, *doves' dung* is not a nourishment for man, even in the most extreme famine. Josephus and Theodoret were of opinion, that this *dove's dung* was bought instead of salt, to serve as a kind of manure for the purpose of raising esculent plants of quick vegetation. The Rabbins think it was not the dung of pigeons, but the corn in their crops, which they brought back filled out of the fields whither, during the siege, they went to feed. Junius and Fuller suppose the *dove's belly* to be meant: but Bochart is of opinion, that we should understand a sort of moss growing on trees. It might be a kind of *tare*, or *cicer*, so called from its resemblance, when dried or parched, to the *dung* of pigeons, &c. *Vide* CICER. The Arabians call it *chick-peas*.

[DOWRY. Nothing distinguishes more the nature of marriage among us in Europe, from the same connection when forming in the East, than the different methods of proceeding between the father-in-law and the intended bridegroom. Among us, the father usually gives a portion to his daughter, which becomes the property of her husband; and which often makes a considerable part of his aggregate wealth: but in the East, the bridegroom offers to the father of his bride a sum of money, or value to his satisfaction, before he can expect to receive his daughter in marriage. Of this procedure we have scripture instances from the earliest times. Even when Jacob had nothing which he could immediately give, or pay down for a wife, as it would have been a disgrace to his intended spouse to suppose she was not worth purchasing, he purchases her, by his skill and his attention, in the service of her father Laban. So

we find Shechem, when proposing to Jacob's family, notwithstanding what had happened, to treat for Dinah in an honourable manner, he offers to pay any value, as a *dowry*: "Ask me never so much *dowry* and gift," Gen. xxxiv. 12. In this passage is mentioned, a distinction still observed in the East: 1. A *dowry* to the family, as a token of honour, to engage their favourable interest in the desired alliance; 2. A gift to the bride herself, *e. g.* of jewels, and other decorations, a compliment of honour, as Abraham's servant gave to Rebecca. We find king Saul, (1 Sam. xviii. 25.) instead of wishing for a pecuniary *dowry* from David, which David was sensible he could not pay in proportion to the value of the bride—he required one hundred foreskins of the Philistines, thereby proposing his daughter in reward of valour, as Caleb had formerly done his daughter Achsah to whoever should take Kirjath-sepher; *i. e.* he gave her, as a reward of honour, without receiving the accustomed *dowry*.

The *dowry* was esteemed so essential, that Moses even orders it, in a case where it might otherwise, perhaps, have been dispensed with, Exod. xxii. 16. "If a man entice a maid, that is not betrothed, he shall *endow her as his wife*;" he shall make her the usual nuptial present; according to that rank which he holds in the world, and to that station which his wife might justly be expected to maintain; proportionate also to that honour which he would have put upon his wife, had he regularly solicited her family for her; *i. e.* jewels, &c. "If her father refuse his daughter," he shall pay money, "according to the *dowry of virgins*:" *i. e.* what the father of a virgin of that rank of life might justly expect should have been offered for his daughter when solicited in marriage. And this we find was the proposal made by Shechem, in reparation of the injury done to Dinah.]

DRACHMA. The value of a common *drachm* was *seven-pence* English, a *didrachm*, or double *drachm*, made very near half a shekel, and four *drachms* made nearly a shekel. See **DIDRACHMA**. The Attic *drachm*, says Dr. Arbuthnot, is commonly reputed equal in value to the *Denarius*; which he has stated in his tables, at *seven-pence three farthings*. See his chapter *On the Grecian Coins*, p. 25.

DRAGON. This word answers generally to the Hebrew *תנין* *Thannim*, or *Tannin*, which signifies a large fish: The LXX. generally translate *Δράκονες* *Dracones*; rarely *great fishes*; sometimes *Sirens*, or *Ostriches*. Jerom most frequently renders it *dracones*, but sometimes *Sirenes*, or *Lamiae*. The same variations almost are observable in *Aquila*, *Symmachus*, and *Theodotion*. By *Sirenes* they mean probably sea-

monsters, not the fabulous *Sirens* of the poets. By comparing the passages where this word occurs, it signifies sometimes a large river fish, or sea-fish; at other times venomous and land serpents: and, as I conjecture, more particularly the crocodile. [Perhaps it should generally be rendered *reptile*: **AMPHIBIA**: See **FRAGMENTS**, and **PLATES**, **TANNIN**.]

The *dragons* which are mentioned in books, are mostly old serpents grown to a prodigious size. The Babylonians adored a *dragon*, which Daniel is said to have killed. Nothing was more common in the heathen religion, than the worship of serpents: it spread almost all the world over, and still subsists in many places.

This word is sometimes taken in scripture for the *devil*: as in Rev. chap. xii.

In passages where there is mention of a ruined city, or province, or land, it is said to be a dwelling for *dragons*: because, serpents, *dragons*, and venomous reptiles, hide in uninhabited places, in ruins, in rubbish, old walls, &c.

DRAGON-WELL. The *Dragon-well*, mentioned Nehem. ii. 13. lay east of Jerusalem. This *well* is still shewn in a sort of subterraneous cave, having a descent of twenty steps. The Turks call it *Mary's well*, and believe that the blessed Virgin used the water of it for her house and family.

DREAM, *חלום* *Chalom*, *ἑνύπνιον*. *Dreams* which were prophetic, or significative of future events, are generally thus called. The Easterns, in particular the Jews, greatly regarded *dreams*; and applied for their interpretation to those who undertook to explain them. The ancient Greeks and Romans had the same opinion of them, as appears from their most eminent writers. We see the antiquity of this attention to *dreams* in the history of Pharaoh's butler and baker: Pharaoh himself, and Nebuchadnezzar, are instances of the same. God expressly forbid his people from observing *dreams*, and from consulting explainers of them. He condemned to death all who pretended to have prophetic *dreams*, and to foretell futurities, even though what they foretold came to pass, if they had any tendency to promote idolatry. But they were not forbid, when they thought they had a significative *dream*, to address the prophets of the Lord, or the high-priest in his ephod, to have it explained.

Saul, before the battle of Gilboa, consulted a woman who had a familiar spirit, *because the Lord would not answer him by dreams, nor by prophets*, &c. 1 Sam. xxviii. 6, 15.

The Lord did sometimes discover his will in *dreams*, and enable persons to explain them. He informed Abimelech in a *dream*, that Sarah was the wife of Abraham, Gen. xx. 3, 6. He

shewed Jacob the mysterious ladder in a *dream*; Gen. xxviii. 2, 3, &c. and in a *dream* an angel suggested to him a way of multiplying his flocks. Gen. xxxi. 11, 12, &c. Joseph was favoured very early with prophetic *dreams*, whose signification was easily discovered by Jacob, Gen. xxxvii. 5. God said, that he spake to other prophets in *dreams*, but to Moses face to face. The Midianites gave credit to *dreams*, as appears from that which a Midianite related to his companion; and from whose interpretation Gideon took a happy omen. Judg. vii. 13, 15.

The prophet Jeremiah, xliii. 25, 28, 29. exclaims against impostors who pretended to have had *dreams*, and abused the credulity of the people. *They prophesy lies in my name, saying, I have dreamed, I have dreamed. The prophet that hath a dream, let him tell a dream, and he that hath my word, let him tell it faithfully, saith the Lord.* The prophet Joel, ii. 28. promises from God, that in the reign of the Messiah, the effusion of the holy spirit should be so copious, that the old men should have prophetic *dreams*, and the young men should receive visions.

This word signifies likewise those vain images, beheld in imagination while we sleep, which have no relation to prophecy. *He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night,* Job xx. 8. *Isaiah, xxix. 7. The multitude of all the nations that fight against Ariel (Jerusalem) shall be as a dream of a night-vision. It shall be even as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.* See Psalm lxxii. 20; Eccl. v. 2, 6.

[DREAMS, should be carefully distinguished from *visions*: the former happening during sleep, and therefore being liable to infinite ambiguity and uncertainty; the latter happening when the person being awake, retains possession of his natural powers and faculties. God spake to Abimelech in a *dream*—but to Abraham by *vision*: Jacob saw in a *dream* the method of producing certain effects on his cattle. God told Laban in a *dream* not to injure Jacob. Now in these, and other instances of *dreams*, the subjects *dreamed of*, appear to be the very matters which had occupied the minds of these persons while awake; and, when asleep, Providence over-ruled, or improved, their natural cogitations, to answer such and such purposes. But in the case of *visions*, the thing seen was unexpected; the mind was not prepared for it,

nor could previously have imagined what was about to occur.

The subject of *dreams* is among the most curious which belong to human nature, and one which to understand thoroughly demands no mean skill in the affections, dispositions, sympathies, and agitations of the human mind. We shall not attempt to investigate the subject here: we shall simply state the conviction, that while the body rests, and is asleep, there is a somewhat distinct from the body which is extremely active, volatile, sensible; which sees without employing the organs of sight, hears without employing the organ of hearing, and performs a thousand actions with all the appearance of reality, without the intermediation of the bodily agents. What is this power? this somewhat controlled, yet uncontrollable, dependent yet independent, retained by the tenement of clay, yet winging its devious course to regions, to events, and to actions of which the tabernacle of the body is utterly unconscious?

But, to verify the distinction between visions and dreams, I do not recollect more appropriate instances than those furnished by the book of Job. The *vision* is thus described, chap. iv. "Now an occurrence was secretly—partially—brought to me, and mine ear received a little thereof.

"In thoughts from—(n) distinct from—visions of the night, when deep sleep falleth on man,

' Fear seiz'd my soul, the hand of horror strook
My shuddering flesh, and every member shook :
A rapid wind with rushing fury pass'd
So near, so loud, blast whirling after blast,
That my hairs started at each stiff'ning pore,
And stood erect.'

Scott.

Then a spirit passed before my face, it stood still, but I could not discern the form thereof: an image was before mine eyes, and I heard a voice," &c. i. e. his senses were in exercise, but the image was too fine, too ærial for his complete discernment of it—his bodily organs were not deficient, but the subject surpassed their powers; and I suppose the prophets had additional, or superior powers, bestowed on them, *pro tempore*, when they were enabled to behold *visions*: whereas, a *dream* is described, chap. xxxiii. 15. as happening "in (n) sleep, in a vision of the night, in deep sleep falling on man, in slumberings on the bed!"

Perhaps it is neither easy nor necessary, to distinguish always when the word *dream* is used, whether it may not denote a *vision*—but it should seem likely that when the interference of an angel is mentioned, as giving advice, or direction, that more than a mere *dream* is implied: as, to Jacob, Gen. xxxi. 11. to Joseph, Matthew i. 20. ii. 13, 19.]

[DREAMER, is used as a word of reproach; of Joseph by his brethren, Gen. xxxvii. 19. of Shemaiah, Jer. xxix. 24. vide chap. xxvii. 9. and Jude, verse 8. See also Isaiah lvi. 10.]

To DRINK. This word is used sometimes properly, sometimes figuratively. Its proper sense needs no explanation.

The wise man exhorts his disciple, Prov. v. 15. to *drink water out of his own cistern*; to content himself with the lawful pleasures of marriage, without wandering in his affections. To *eat and drink* is used Ecclesiastes, v. 18. to signify his people's enjoying themselves: and in the Gospel for living in a common and ordinary manner. *John came neither eating nor drinking, and ye say he hath a devil; the Son of Man cometh eating and drinking, and ye say, he is a glutton and a wine-bibber.* The apostles say, they *ate and drank* with Jesus Christ after his resurrection; they conversed, they lived freely with him. Acts x. 41.

Jeremiah reproaches the Jews with having had recourse to Egypt for muddy water to drink, and to Assyria, to drink the water of their river; i. e. the water of the Nile and of the Euphrates: meaning, soliciting the assistance of those people.

To DRINK blood, signifies to be satiated with slaughter: *Ye shall drink the blood of the princes of the earth*, Ezek. xxxix. 18. David refused to drink the water which three gallant men of his army had procured for him, saying, *God forbid that I should drink the blood of these men*, 2 Sam. xxiii. 16, 17. Jesus Christ commands us to *drink his blood* and to eat his flesh: We eat and drink both, figuratively, in the Eucharist. To *drink water* by measure, Ezek. iv. 11. and, to buy water to *drink*, Lam. v. 4. denotes extreme scarcity and desolation. On fast days the Jews abstained from eating and *drinking* during the whole day, believing it to be equally of the essence of a fast to suffer thirst, as to suffer hunger.

DROMEDARY, a species of camel so called: q. *dromas*, or *dromedarius*, by reason of its swift running; from *δρόμω dromo*, I run. *Dromedaries* are smaller, and more slender than common camels. On their backs they have a kind of natural saddle, composed of two great bunches. Persons of quality in the East generally use *dromedaries* for speed. We are assured that some of them can travel a hundred miles a day. Isaiah, xlv. 20. calls this creature, as Bochart believes, *Biccuroth*. *Bichra*, the feminine of *bicher*, is taken for a *dromedary*, Jerem. ii. 23. בקרה בִּכְרָה, by Aquila, Symmachus, and Theodotus. Vide FRAGMENT, No. CXXII.

DRUMA, Gideon's concubine, mother of Abimelech. Judg. viii. 31.

DRUMOS, or *Drymos*, or *Drymas*, a plain

near mount Carmel, toward Cæsarea Palestine. The LXX. sometimes translate Saron, *Drymos*. Strabo, lib. xvi. speaks of *Drymos* and mount Carmel, as of neighbouring places. Josephus says the same, and that the inhabitants of mount Carmel hoped to make themselves masters of the district called *Drymos*: *Joseph. Antiq. lib. xiv. cap. 24. & de Bello, lib. i. cap. 11.*

DRUNK, DRUNKENNESS. These words are not always taken in Scripture in an odious sense. They often signify simply to drink to satisfaction, to exhilarate the spirits, as we freely may, at an entertainment made by a friend, where there is no want of wine. So Gen. xliii. 34. Joseph's brethren were *drunk* with him, the second time they came into Egypt, and knew not as yet that he was their brother. It is not credible they should forget themselves so far on this occasion, as to be really *drunken* in the bad sense of the word, before so great a man as Joseph; or that Joseph should suffer such impropriety. So Cant. v. 1. *Come, my friends, drink and be drunken*; drink freely, abundantly, without sparing or restraint. So John xi. 10. *Every man first bringeth forth good wine*, and when the guests have drank freely—*cum inebriati fuerint*. Will any one believe, that Jesus Christ waited till the guests were *drunk* to perform the miracle at Cana? the thought is absurd, as well as ignorant. Vide ARCHITRICLINIUM.

One wants, and the other is drunken: i. e. abounds; enjoys plenty. This sense of the word is confirmed by those passages in which absolute *drunkenness* cannot be intended, as—"thou shalt be *drunk*, but not with wine," Isaiah li. 21. "I will make my arrows *drunk* with blood," Deut. xxxii. 42. They shall be *drunk* with their own blood." Isaiah. xlix. 26. *Absumet ebria sitientem*, says Moses, (Deut. xxix. 19.) in a sort of proverbial way: The *drunken* will devour the thirsty: the rich will consume the poor: the strong will overwhelm the weak. *Thou shalt be filled with drunkenness and sorrow*, Ezek. xxiii. 33.

DRUSILLA, Δρουσιλλα, watered by the dew; from *δρόσος*, the dew.

DRUSILLA, third daughter of Agrippa the Great by Cypros, was first promised in marriage to Epiphanes, son of Antiochus king of Comagena, upon an assurance from him, that he would be circumcised: but, he refusing to perform this condition, the marriage was broke off. *Drusilla* first married Azizus, king of the Emesæniens: whom, after a little time, she left, to marry Claudius Felix, governor of Judea, by whom she had a son, named Agrippa. Before this *Drusilla* and her husband Felix, St. Paul evidenced the truth of Christianity. Acts xxiv. 24, 25. *Drusilla* passed for one of the most beautiful

beautiful persons of her age, but not for one of the most chaste. *Vide* the GENEALOGY OF HEROD THE GREAT, FRAGMENTS, No. CCXXVII.

DUDIA, דודא, *my beloved*, or *my uncle*; from דוד *dod*, and י *my*. Captain of 24,000 men, who served David and Solomon, in the second month. 1 Chr. xxvii. 4.

[DUKE], being a title of honour in use among ourselves, and signifying a higher order of nobility, is apt to mislead the reader, who in Gen. xxxvi. 15—40. finds a long list of *dukes* of Edom: but the word *duke*, from the Latin *dux*, merely signifies a leader, or chief, and the word *chief* ought rather to have been preferred in our translation: Exod. xv. 15. the *dukes* of Edom, (i. e. leaders, chiefs—much such chiefs as the judges, or champions, were afterwards in Israel) shall be amazed, the mighty men of Moab shall tremble, &c. See also 1 Chr. i. 51.]

[DULCIMER], Dan. iii. 5, 10. An instrument of music, as is usually thought. In the original the word is *symphony*, which being a Greek word, signifying *sounding together*, may perhaps render doubtful whether it really mean a musical instrument, or a musical strain, chorus, or accompaniment of many voices, or instruments, in concert and harmony.

It is a very great difficulty to account how this Greek word should get into the Chaldee language, unless we suppose that some musicians from Greece, or from western Asia, had been taken captive by Nebuchadnezzar, in his victories over the cities, &c. on the coast of the Mediterranean, who might have introduced certain of their own terms of art among the king's band of music; as we now use much of the language of Italy in our musical entertainments; and even our sacred anthems adopt many Italian expressions, &c.]

DUMAH, דומה, *silence*; from דומ *dum*: otherwise, *resemblance*; from דמה *damah*. The Vulgate reads *Rumah*, Josh. xv. 52. and the LXX. *Peura*, and in some copies *Peua*.

[Duma], may be a peculiar pronunciation of *Idumea*, Isaiah xxi. 11. FRAG. No. CLXXXVIII.

Perhaps this name should import *repose*, *quiet*, *stillness*, rather than *silence*, or *taciturnity*. And thus a city might be called “*still-town*”—*Stillton*; and we have the name *Still*, among our own cognomens. But it may also import *level*, or *equale*: and such might be the natural site of a town; such too, possibly, might be the character of a spot among the mountains of Edom; what we call “*Table-land*,” on the top of a mountain, or “*the levels*,” between several mountains.]

[DUMB]. One unable to speak by reason of natural infirmity, Exod. iv. 11. “*Who maketh the dumb, or deaf, or blind? have not I the Lord?*”

One unable to speak by reason of want of knowledge what to say, or how to say it: what proper mode of address to use, or what reasons to allege on his own behalf. Open thy mouth for the *dumb*—in the cause of all such as are appointed by unjust means, or by mistaken judgment, to destruction; explain the matter under judgment, urge what you can in vindication, endeavour to save life, and let it not be lost, because the party cannot plead his own cause powerfully: be his advocate;—open thy mouth, judge righteously, plead the cause of the poor and needy; do not suffer overbearing violence to condemn and destroy them. Prov. xxxi. 8.

One unwilling to speak: “*I was dumb*, I opened not my mouth,” out of respect to thy dispensations, “*because thou didst it.*” Psalm xxxix. 9.

We have a remarkable instance of this venerating *dumbness*, or *silence*, in the case of Aaron, Lev. x. 3. After Nadab and Abihu, sons of Aaron were consumed by fire, “*Aaron held his peace*,” did not exclaim against the justice of God, but saw the propriety of the Divine procedure, and humbly acquiesced in it. N. B. This acquiescence had been too much for flesh and blood to have manifested, had not Aaron been convinced that this dispensation was truly divine, and from God alone.]

[DUMMIM], *bloody men*; otherwise, *silent persons*; or *alike*; in Syriac, *money*.

A region, 1 Kings, xvii.

More probably “*the levels*” or plain of considerable extent, extremely level. *Vide DAMASCUS.*

DUNG, used for fuel in the East, *vide* FRAGMENTS, No. CVI.

[DUNGHILL]. We have been favoured with the following extract by the respectable writer of FRAGMENT, No. LXXXIII. This sitting on a dunghill, will remind the reader of Job's conduct under his malady; and we have several allusions in Scripture to rolling in dust, &c. as Micah i. 10. Lam. iii. 16, &c.

“*We are informed by Plutarch, that the Syrians were affected with a particular disease characterized by violent pain of the bones, ulcers over the whole body, swelling of the feet and abdomen, and a wasting of the liver. This malady was in general referred to the anger of the gods: but was supposed to be more especially inflicted by the Syrian goddess, on those who had eaten some kinds of fish deemed sacred to her. [Vide ASKALON.]*”

“*In order to appease the offended divinity, the persons affected with the above disorder were taught by the priests to put on sackcloth, or old tattered garments, and to sit on a dunghill;* or

or to roll themselves naked in the dirt, as a sign of humiliation, and contrition for their offence. R. W." Menander *apud Porphyrium*.—*Plut. de superstitione*.—Persius. *Sat. v.*—Martial, *Epigr. iv. 4.*]

DURA, דורא, Δωρᾶ, generation, or habitation; from דור *dur*, or *dor*. Vide DORA.

DURA, a great plain near Babylon, where Nebuchadnezzar erected a colossal image of gold to be worshipped. Dan. iii. 1. [or the pyre; i. e. the burning pile.

It might be thought, that this extent took its name from its form, *round*, or *circular*; as the Arabic root imports: but possibly it was named from some *round* building, temple, or, &c. though, it must be confessed, that we do not meet with a *circular* temple among the Babylonians. Was there in this plain an observatory, so that this *circle* had reference to some instrument or convenience for making observations? Such an one we know was extant at a temple and palace in Egypt.]

DUST. The Hebrews in mourning strewed *dust*, or ashes, on their heads, Joshua vii. 6. In their afflictions they sat in *dust*; or threw themselves with their faces on the ground. *Come down, sit in the dust, O virgin daughter of Babylon*, Isaiah, xlvii. 1. *Dust* denotes likewise the grave, and death: *Dust thou art, and to dust thou shalt return*, Gen. iii. 19.

Dust signifies likewise multitude; *I will make thy seed as the dust of the earth*, Gen. xiii. 16. And Balaam, seeing the Israelites' camp, exclaims, *Who can count the dust of Jacob?* the multitude of Israel? Numb. xxiii. 10.

Our Saviour commands his disciples to shake the *dust* off their feet against those who would not hearken to them, nor receive them; to shew hereby, that they desire to have no commerce with them; that they abhor every thing belonging to them; that they give them up to their blindness, misery, and hardness of heart. Matth. x. 14. Mark vi. 11. Luke ix. 5.

E

EAGLE, נשר *Nescher*; Ἀετὶς, *Aquila*. This bird is frequently mentioned in Scripture. It is unclean, with all its species; including the vulture, the hawk, kite, and other birds of prey.

In Psalm ciii. 5. we read, that the Lord maketh a good man renew his youth as an eagle. The conjectures of interpreters have been various concerning the eagle's renewed youth. St. Austin, in *loc.* and Epiphanius, on *Physiolog.* tell us, that when the eagle is old, its beak becomes so hooked, as to prevent the bird from eating; but by striking it against a rock, and breaking off a part, the eagle grows young again by taking fresh nourishment. Others suppose, that in this state, the eagle is nourished by drinking only; whence the proverb, *Aquila Senectus*: but it is thought the eagle does not drink, no more than other birds with sharp claws. The eagle renews its youth like all birds, which cast their feathers yearly in the moulting season, and have others in their stead: this is the best and most simple interpretation. This sense the Hebrew favours.

Moses says, Exod. xix. 4. that God delivered his people out of Egypt, and bore them on eagles' wings; and Deut. xxxii. 11. that "the Lord bore them on his shoulders, as an eagle beareth her young; and set them at liberty, as

an eagle takes its young out of the nest, to teach them how to fly, by gently fluttering about them." It is said, that when an eagle sees its young capable of flight, it hovers over their nest, flutters with its wings, and excites them to imitate her, and take their flight; also that when it sees them weary or fearful, she takes them upon her back, and carries them so, that the fowlers cannot hurt the young without piercing through the body of the old one. [It is likely the *Racham*, rendered eagle by translators, is by no means of this class of birds; it should seem to be a water-bird. Vide FRAGMENTS, No. CCLXXXVII. and the NATURAL HISTORY.]

The prophet Micah, i. 16. seems to say that the eagle divests itself of feathers when it mourns, *Enlarge thy baldness as the eagle*; but unless this refers to the vulture (which I rather think) or to the bald eagle, it may refer to the time of moulting, when the eagle casts almost all its feathers, and falls into a languishing condition. See the NATURAL HISTORY.

Our Saviour in the gospel, alludes to Job xxxix. 29, 30. *Wheresoever the carcass is, there will the eagles be gathered together*. In common, eagles do not eat carrion, but vultures do, and prefer it: which is the literal meaning of Job: but Jesus Christ uses it figuratively, intimating

mating that where the body of the Jewish people was assembled, i. e. at Jerusalem, there would the *Roman eagles* follow, and consume them.

The Romans, we know, bore the *eagle* in their standards, and paid divine honours to it, as they did to all their ensigns. *Religio Romanorum tota castrensis signa veneratur, signa jurat, signa omnibus Diis præponit*, says Tertullian. Several Fathers and interpreters refer the *abomination of desolation*, Matth. xxiv. 15. (*vide* ABOMINATION.) to the *Roman eagles*, and military ensigns, displayed in the *holy place*, i. e. the Holy Land, when Titus incamped there. But CALMET thinks, that it is the profanations of the temple, by the seditious Jews, the Zealots; who committed unlimited abominations, sacrileges, and murders, as described by Josephus.

EARS. *I will uncover thine ear*; by this Hebraism, is meant, I will reveal something to thee, 1 Sam. xx. 13. 2 Sam. vii. 27. The servant who renounced the privilege of freedom, in the sabbatical year, had his *ear* pierced with an awl, in the presence of the judges, at his master's door, Exod. xxi. 6. Deut. xv. 17.

[Boring the ear to the door-posts continued in Syria to the time of Juvenal:—

— Molles quod in auro fenestras,
Arguerint, licet ipse negem?

SAT. I.]

The Psalmist says, in the person of the Messiah, *Sacrifice and offering thou wouldest not, but mine ears hast thou opened. Heb. Thou hast dug my ears*; Thou hast opened them, removed impediments, and made them attentive; or, thou hast pierced them, as those of such servants were pierced, who chose to remain with their masters: [or, *thou hast dug my ears*, in their form and structure, as they are sunk deep in the head. Query, whether to dig the ears by *formation*, is not equivalent in import to having *prepared a body*? Does one action imply the other?] St. Paul reads, Heb. x. 6. *a body hast thou prepared for me*; and thus the LXX. and the generality of the ancient Fathers read the passage.

To have *heavy ears*, is said of natural as well as of voluntary deafness. *Make the ears of this people heavy*; perhaps, repeat thy admonitions to them till their ears are tired of them: or, tell them that I will suffer them to harden their hearts, and stop their ears against my word. Scripture sometimes says the prophets do what they *foretel* only: but *vide* FRAGMENTS, No. CXC.

[**EAR-RINGS.** We have a passage, Gen. xxiv. 4. which has been supposed capable of different senses; Jacob ordered his household to give up the "strange gods which were in their hands, and all their *ear-rings* which were in their ears;"—i. e. say some, in the ears of

the strange gods; while others, with more propriety say, in the ears of the persons of Jacob's family. To determine this question, I shall offer an instance of *ear-rings*, which I am sure the patriarch Jacob would have buried as deep underground, as he would any other instrument of superstition: it is from MONTFAUCON, *Ant. Expl. Vol. III. Supp.*

"There was discovered at Porto, when I was at Rome, in a vault under ground, which was made for the family *Cæsennia*, two large statues; one of a man, dressed like a senator, the other of a woman, in a Roman habit, with *two gold pendants in her ears*; one with the figure of *Jupiter* on it, the other with that of *Juno*: and also the statue of a little child, their son. Aulus Cæsennius Hermea caused these statues to be made for himself and his wife; as the inscription informs us, which was found near them."]

EARTH. This word is taken in various senses:

1. For that gross element, which sustains and nourishes us; which nourishes plants, and fruit; is barren, is watered; &c. for the continent, as distinguished from the sea. *God called the dry land earth*, Gen. i. 10.

2. For that rude matter which existed in the beginning. God created the *heaven and the earth*; the matter of all sensible beings, Gen. i. 1.

3. For the terraqueous globe, and its contents, men, animals, plants, metals, waters, &c. *The earth is the Lord's, and all that therein is*, Psalm xxiv. 1. "The heavens are the Lord's: the earth hath he given to the children of men," Psalm cxv. 16, to them he said, *Go forth and make yourselves masters of the earth.*

4. For inhabitants of the earth, or continent, *The whole earth was of one language*, Gen. xi. 1. *The earth is filled with violence*, Gen. vii. 13. *Sing unto the Lord, all the earth*, Psalm xcvi. 1.

5. For Judæa, or the whole empire of Chaldæa and Assyria. Thus Cyrus says, (Ezra i. 2.) *The Lord God of heaven hath given me all the kingdoms of the earth.* The Psalmist invites *all the earth*, i. e. all Israel, to praise and serve the Lord, Psalm xxxiii. 8.

[The restricted sense of this word to Judæa and the region around it, I apprehend to be more common in Scripture than is usually supposed; and this acceptance of it has great effect in elucidating many passages, where it ought to be so understood.]

To demand *earth and water*, was a custom of the ancient Persians, whereby they required a people to acknowledge their dominion; Nebuchodonosar, in the Greek of Judith, (chap. ii. 7.) commands Holofernes to march against the people of the West, who had refused submission, and

and to declare to them, that they were to prepare earth and water. Darius, in like manner, ordered to demand earth and water of the Scythians, *Herod. lib. iv. cap. 126.* and Megabysus required the same of Amyntas king of Macedonia in the name of Darius, *Idem. lib. v. cap. 17.* Polybius and Plutarch notice this custom among the Persians. Some believe, that these symbolical demands denoted dominion of the earth and sea; others, that the earth represented the food received from it, corn and fruits; the water, drink, which is the second part of human nourishment.

Ecclesiasticus, xv. 16. in much the same sense, says, *The Lord hath set fire and water before thee, stretch forth thine hand unto whether thou wilt;* and, chap. xxxix. 31. "Fire and water are the most necessary things to life." Fire and water were considered by the ancients as the first principles of the generation, birth, and preservation of man. Proscribed persons were debarred from their use; as on the contrary, wives in their nuptial ceremonies were obliged to touch them:

An quod in his vite causa est, hæc perdidit exul?
His nova fit conjux, hæc duo magna putant.

OVID. *Fast. lib. 4.*

EARTH, in a moral sense, is opposed to heaven and spirit. *He that is of the earth, speaketh of the earth: but he that cometh from heaven is above all,* John iii. 31. *If ye then be risen with Christ, set not your affections on things on the earth,* Col. iii. 2.

EARTHQUAKE. Scripture speaks of several earthquakes. One of the most remarkable, is that which swallowed up Korah, Dathan, and Abiram, when the earth cleaving where their tents stood, engulfed them all: [this was, no doubt, a miraculous event: but whether the miracle consisted in the earthquake itself, or in the circumstances attending it, is not clear; possibly there would have been an earthquake had not Israel been encamped around that spot; or had not Korah rebelled; but then Korah and his associates would have escaped from it; i. e. the punishment might be miraculous, though the earthquake was natural.] Another earthquake, is that which happened in the 27th of Uzziah king of Judah, A. M. 3221, ante A. D. 788. This is mentioned Amos iv. 1. Zechariah xiv. 5. and in Josephus, who adds, that its violence divided a mountain, which lay west of Jerusalem, and drove one part of it four furlongs; when it was stopped by the wall on the east of the city, but not till the earth had closed up the highway, and covered the king's gardens,

A very memorable earthquake, is that which happened at our Saviour's death, Matth. xxvii. 15. Many have thought, that this was perceiv-

ed throughout the world. Others think it was felt only in Judæa, or even in the temple at Jerusalem. St. Cyril of Jerusalem says, (*Catheth. comac. 13.*) that the rocks on mount Calvary were shewn in his time, which had been rent asunder by this earthquake. Sandys and Maundrell testify the same; and say that they examined the breaches in the rock, and were convinced that they were effects of an earthquake. It must have been terrible, since the centurion and those with him, were so affected by it, as to acknowledge the innocence of our Saviour. Luke xxiii. 47. Phlegon, Adrian's freedman, relates, that, together with the eclipse, which happened at noon-day in the fourth year of the 202d Olympiad, (A. D. 33.) there was likewise a very great earthquake; felt principally in Bithynia. See DARKNESS, *ad fin.*

II. EARTHQUAKE often alludes to prodigious agitations of mountains, shocks of the foundation of the universe, effects of God's power, wrath, and vengeance: figurative exaggerations, which represent the greatness, strength, and power of God, Psalm civ. 32. *The earth shall tremble at his presence,* Psalm xviii. 7. xlvii. 2. cxiv. 4.

[Earthquake, expresses dissolution of the powers of government in a country, state, &c. Rev. xvi. 18, 19.]

[EAST. It is remarked, that this word in the Greek of St. Matthew, gives us no certain idea of the country whence the Magi came, Matt. ii. 1. but it might not be so in the Syriac original. In that language, a certain country was most probably determined by this appellation. I do not know, whether the Talmudists may help us in this instance: but they thus speak: "from Rekam to the East, and Rekam itself is as the East"—i. e. excluded from the land of Israel, eastward, and consequently is heathen land; if then, Rekam adjoined the land of Israel, we need not go very far to seek the East, which adjoined Rekam. We may ask also as to the Magi: what was their Syriac title? In the Gemara we have a story of an Arabian informing a Jew that the Messiah was born;—if this were a memorial of Eastern Arabia, it may agree with the country east of Rekam: which would not greatly differ from the districts occupied by the sons of Abraham, and called the East. Gen. xxv. 6. Judges vi. 3. See the PLATES: MAPS, in which the country East of the Dead Sea is uniformly marked. Compare EPHEsus, for the character and title of Magi.]

EAST. The Hebrews express east, west, north, and south, by *before, behind, left, and right*, according to the situation of a man whose face is turned eastward. By the East they describe frequently not only Arabia Deserta, Moab,

Moab, and Ammon, which are truly *east* of Palestine; but Assyria, likewise Mesopotamia, Babylonia, and Chaldæa, which lie *north-east* and *north* of Judæa. See KEDEM.

[EASTER, Acts xii. 4. It is little to the honour of our translation that this word occurs in it; it should have been *Passover*; which feast of the Jews we well know. *Easter* is a word of Saxon origin; and imports a goddess of the Saxons, (or rather of the *East*, and is no other than *Astarte—Æstert*) in honour of whom sacrifices being annually offered about the passover time of the year, [spring] the name became attached by association of ideas to the Christian festival of the resurrection, which happened at the time of the passover; hence we say *Easter-day*, *Easter-Sunday*, but very improperly; as we do by no means refer the festival then kept to the goddess *Æster*, of the ancient Saxons.]

EATING. The ancient Hebrews did not *eat* indifferently with all persons; they would have esteemed themselves polluted and dishonoured by *eating* with people of another religion, or of an odious profession. In Joseph's time, they neither *ate* with the Egyptians, nor the Egyptians with them, Gen. xliii. 32; nor in our Saviour's time with the Samaritans, John iv. 9. The Jews were scandalized at Jesus Christ's *eating* with publicans and sinners, Matth. ix. 11. As there were several sorts of meats the use of which was prohibited, they could not conveniently *eat* with those who partook of them, fearing to receive pollution by touching such food, or if by accident any particles of it should fall on them.

The ancient Hebrews at their meals had each his separate table. Joseph, entertaining his brethren in Egypt, seated them separately, each at his particular table, and he himself sat down separately from the Egyptians, who *ate* with him; but he sent to his brethren portions out of the provisions which were before him. Gen. xliii. 31, & *seq.* Elkanah, Samuel's father, who had two wives, distributed their portions to them separately, 1 Sam i. 4, 5. In Homer, each guest has his little table apart; and the master of the feast distributes meat to each, *Odys.* xiv. We are assured that this is still practised in China; and that many in India never *eat* out of the same dish, nor on the same table with another person, believing they cannot do so without sin; and this, not only in their own country, but when travelling, and in foreign lands. Renaudot, *Notes sur le Voyage des deux Arabes a la Chine*, p. 123, 124.

[This is notorious of the Brahmins; and of various castes in India; who will not even use a vessel after a European, though he has only drank from it fresh water recently drawn out of

PART X. *Edit.* IV.

a well. The same strictness is observed by the more scrupulous among the Mahometans; instances have been known, of every plate and dish, and cup, that had been used by Christian guests, being broken immediately after their departure.]

The antique manners which we see in Homer, we see likewise in Scripture, with regard to *eating*, drinking, and entertainments: we find great plenty, but little delicacy; great respect and honour paid to the guests by serving them plentifully. Joseph sent his brother Benjamin a portion five times larger than those of his other brethren. Samuel set a whole quarter of a calf before Saul. The women did not appear at table in entertainments with the men. This would have been an indecency; as it is at this day throughout the East.

The Hebrews anciently sat at table as we do now; afterwards they imitated the Persians and Chaldæans, who lay down on table-beds while *eating*; some traces of these are nevertheless observed, as in Proverbs, xxiii. 1, in Amos, vi. 4, 7, in Ezekiel, xxiii. 47. and in Tobit, ii. 4; but this custom was not general. We find expressions in the sacred authors of those times, which prove, that they also sat at table. At Ahasuerus's banquet, Esth. i. 6, the company lay on beds; also, at that which Esther gave the king and Haman, chap. vii. 8. Our Saviour in like manner lay at table when Magdalen anointed his feet with perfume, (Matth. xxvi. 7.) also when John at the last supper, rested his head on his bosom. John xiii. 25. *Vide FRAGMENTS, No. CIV. and PLATE.*

The present Jews before they sit down to table, carefully wash their hands; they speak of this ceremony as essential and obliging. After meals they wash them again. When they sit down to table, the master of the house, or the chief person in the company, taking bread, breaks it, but does not wholly separate it; then putting his hand on it, he recites this blessing: *Blessed be thou, O Lord our God, the king of the world, who producest the bread of the earth.* Those present answer, *Amen.* Having distributed the bread among the guests, he takes the vessel of wine in his right hand, saying, *Blessed art thou, O Lord our God, king of the world, who hast produced the fruit of the vine.* They then repeat the xxxiii Psalm. Buxtorf and Leo of Modena, who have given particular accounts of the Jewish ceremonies, differ in some circumstances; the reason is, Buxtorf wrote principally the ceremonies of the German Jews, and Leo those of the Italian Jews. See Buxtorf's *Syn.* and Leo of Modena, *Part ii. cap. 10.*

They take care, that after meals there shall be a piece of bread remaining on the table; the

master of the house orders a glass to be washed, fills it with wine, and elevating it, says, *Let us bless him of whose benefits we have been partaking*; the rest answer, *Blessed be he, who has heaped his favours on us, and by his goodness has now fed us*. Then he recites a pretty long prayer, wherein he thanks God for his many benefits vouchsafed to Israel; beseeches him to pity Jerusalem and his temple, to restore the throne of David, to send Elias and the Messiah, to deliver them out of their long captivity, &c. All present, answer *Amen*. They recite Psalm xxiv. 9, 10. *Fear the Lord, O ye his saints*, &c. Then giving the glass with the little wine in it to be drunk round, he drinks what is left, and the table is cleared.

EBAL, עֵבֶל, Γεβήλ, *heap, or collection of old age*; from עָיָה *hi*, and בָּלָה *balah*, *old*: or a *mass that runs away and disperses*. Son of Shobal, descendant of Seir the Horite, Gen. xxvi. 23.

EBAL, a mountain in Ephraim, near Shechem, over against mount Gerizim. Jerom, Eusebius, and others, have thought that Gerizim and Ebal were opposite to Jericho, and distant from Shechem: but we shall demonstrate the contrary under *Gerizim*. These mountains are separated by a valley of about two hundred paces wide, wherein stands the town of Shechem. Both mountains are much alike in length, height, and form. Morizon. *Voyage, lib. iii. cap. 10*. They are at most half a league in length. But if they are alike in these particulars, in others they are very unlike; for *Ebal* is barren, but *Gerizim* is beautiful and fruitful. The Jews and Samaritans have great disputes about them. See *GERIZIM*.

Moses commanded Israel, that as soon as they had passed the Jordan they should go to Shechem, and divide into two bodies, each composed of six tribes, one placed on, *i. e.* adjacent to, *Ebal*; the other on, *i. e.* adjacent to, *Gerizim*. The six tribes on, or at, *Gerizim* were to pronounce blessings on those who should faithfully observe the law; and the six on mount *Ebal*, were to pronounce curses against those who should violate it. This Joshua executed, (Josh. viii. 30, 31.) A. M. 2553, ante A. D. 1451. Moses enjoined them to erect an altar of unhewn stones on mount *Ebal*, and to plaster them over, that the law might be written on the altar; but the Samaritan Pentateuch, instead of *Ebal* reads *Gerizim*; because the altar, sanctuary, &c. of the Samaritans were, and are at this day, on mount *Gerizim*.

The ceremony of consecrating the commonwealth of the Hebrews, is thought to have been performed in this manner. The chiefs of the first six tribes went up mount *Gerizim*, and those of the other six tribes went up mount *Ebal*.

The priests with the ark, and Joshua at the head of the elders of Israel, stood in the middle of the valley, between the two mountains. The Levites formed a circle about the ark, and the elders were with the people at the foot of each mountain, six tribes on a side. Thus disposed, the priests faced towards mount *Gerizim*, and pronounced a blessing, as, *Blessed be the man that maketh not any graven image*. The six princes upon the mountain, and the six tribes at the foot of it, answered, *Amen*. Afterwards, the priest, turning towards mount *Ebal*, proclaimed, *Cursed be the man who maketh any graven image*. To which the six princes, who were upon the mountain, and the six tribes below, answered, *Amen*.

Scripture seems at first to intimate, that there were six intire tribes on one mountain, and six on the other; but, besides that the tribes were too numerous to stand upon these two mountains, it was not possible for them to see the ceremony, nor to hear the blessings and curses, in order to answer to them. The Hebrew particle signifies *near, over-against*, as well as *at the top of*. Joshua viii. 33.

As to the great stones set up and plastered over, to receive the law, expositors are not agreed, whether this monument was the altar on which the peace-offerings were sacrificed. Yet by comparing verses 2, 3, with Deut. chap. xxvii. 3. it will appear, that the altar is well distinguished from the pile formed by the stones in question.

EBED, son of Jonathan, of Adin's family, returned with fifty men from Babylon, Ezra viii. 6.

II. EBED, father of Gaal. Judg. ix. 26.

EBED-MELECH, עֲבֵד־מֶלֶךְ, *the king's servant*; from עָבַד *ebed*, a servant, and מֶלֶךְ *melech*, a king.

EBED-MELECH, a eunuch or servant of king Zedekiah. Being informed that Jeremiah was imprisoned in a place full of dirt and infection, he informed the king of it, and was the mean of his restoration to safety, but not to liberty: for this humanity he was promised divine protection. Accordingly, after the city was taken by Nabuzaradan, *Ebed-melech* was preserved. A. M. 3416, ante A. D. 588. Jer. xxxviii. 8.

EBEN-EZER, אֲבֵן־עֶזֶר, *stone of help*; from עָזַר *hazar*, *help*, and אֲבֵן *aben*, or *eben*, a stone, 1 Sam. vii. 12. A witness-stone erected by Samuel, of Divine assistance obtained, &c.

EBIASAPH, אֲבִיאָסָף, *father that gathers together, or adds, or my father who has added*; from יָסַף *jasaph*, to add. A Levite, son of Elkanah, and father of Assir. 1 Chron. vi. 23.

EBODA, a town in Arabia Petrea. Probably *Oboda*, or *Oboth*. Numb. xxi. 10. xxxiii. 43, 44.

ECBATANA, אֶחְבָּרָנָה, *Ecbarana, brother of death*;

death; from אחא *achah*, brother, and מוּת *muth*, death. This word is Medish, its true etymology cannot be found in the Hebrew.

ECBATANA, a city of Media, built by Dejoces king of the Medes, and encompassed with seven walls, of unequal heights; the largest, according to Herodotus, (*lib. i. cap. 98.*) was equal in extent with those of Athens, *i. e.* 178 furlongs, or nearly eight leagues. *Thucyd. lib. i.* The battlements of these walls were of different colours. The first white, the second black, the third red, the fourth blue, the fifth a deep red, the sixth overlaid with silver, the seventh gilded. Herodotus attributes this work to Dejoces: but Judith, chap. i. 1. says Arphaxad, whom we take to be Phraortes, the successor of Dejoces, built *Ecbatana*.

Ecbatana was in Old Media, and is often made a part of Persia. The kings of Persia used to pass the summer there, because of the freshness of the air.

We read, Ezra vi. 2, that at *Ecbatana* in Media, was found a copy of Cyrus's edict, which permitted the Jews to return to their own country. But several interpreters translate בארמית *in Achmeta*, a strong box, a press; *i. e.* this edict was found in a press, among the old records of Media. [but this might be an office for records.]

II. EGBATANA, or rather *Gabbatha*, a city at the foot of mount Carmel, toward Ptolemais, Pliny, *lib. v. cap. 9.* Vide CAMBYSES.

ECCLESIASTES, Ἐκκλησιαστής, ἑλπ, *Coheleth*. *He that assembles and preaches.*

ECCLESIASTES. This word is feminine in the Hebrew, and literally signifies, *she who speaks in public*; or, *she who convenes the assembly*. The Greeks and Latins, not regarding the gender, render it *Ecclesiastes*, an orator, one who speaks in public. Solomon describes himself in the first verse, *The words of Koheleth, the son of David, king of Jerusalem*. He mentions his works, his riches, his buildings, and his proverbs, or parables, and that he was the wisest and happiest of all kings in Jerusalem; which description plainly characterises Solomon.

Notwithstanding, critics have disputed, whether this book were written by Solomon. Grotius thought it was composed long after Solomon; and that Zerubbabel procured the regulation of it for his son Abihud. Several have thought, because it contains some passages which oppose others, that *Ecclesiastes* is a dialogue, wherein a pious man disputes against a libertine, who maintains opinions of the Sadducees. But, there is no proof of Zerubbabel's having this book digested into order; nor any traces in it of a dialogue: the contradictory sentiments proceed from Solomon's disputing *pro* and *con*,

proposing, and answering, Sadducean objections.

The Hebrews, St. Jerom, and the generality of commentators, believe this book to be the production of Solomon's repentance, toward the latter end of his life. We find several marks of repentance in it. He tells us, that he had studied every gratification, had denied himself no pleasure, but had found only vanity.

The Rabbins inform us, and St. Jerom confirms it, that they who after the captivity collected the sacred writings into the Canon, at first made a difficulty of admitting *Ecclesiastes*, by reason of some dangerous opinions, and some particular expressions in it, which might suggest doubts concerning the immortality of the soul; but after long deliberation, it was concluded to receive it, in consideration of expressions toward the close, exhorting to the fear of God, and observation of his laws, (*Ecc. xii. 13.*) ever since that time this book has been esteemed canonical. Theodorus of Mopsuesta was of opinion, that Solomon composed it without particular inspiration; Philastrius observes, that some heretics rejected it, as favouring *Epicurism*.

Solomon in this book proposes the sentiments of the *Sadducees* and *Epicureans* in their full force. He proves excellently the vanity of all things, the little benefit of men's restless and busy cares, and the uncertainty of their knowledge; but concludes, *Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole of man*. In this all his obligations terminate; this is his only means to happiness, present and future.

ECCLESIASTICUS. This book is so called in Latin, perhaps to distinguish it from *Ecclesiastes*, or to shew that it contains, as well as the former, precepts and exhortations to wisdom and virtue. The Greeks call it *The Wisdom of Jesus* the son of Sirach; or, *The Panaretos of Jesus* the son of Sirach. *Panaretos* signifies a book that treats of all sorts of virtues. It contains maxims and instructions, useful in all states and conditions of life.

Some of the ancients ascribed this work to Solomon, but the author is much more modern than Solomon; and speaks of several persons who lived after that prince. He mentions himself, chap. i. 29, *I, Jesus* the son of Sirach, *have written in this book the instruction of understanding and knowledge*. Chap. li. is inscribed, *A prayer of Jesus* the son of Sirach. The interpreter of it out of Syriac or Hebrew into Greek, says, that his grandfather Jesus composed it in Hebrew.

As to the translator, Athanasius, Epiphanius, and Joan. Damascenus, were of opinion, that

Jesus the son of Sirach had a son of the same name, and a grandson too, called *Jesus*, and surnamed *the son of Sirach*, who translated this book. But we have no authentic information who he was, for the preface, which calls him *Jesus*, has not this name in the Greek of the Roman edition.

Some Rabbins think, *Ben-sira*, a Jewish writer, from whom we have two alphabets of Proverbs, is this *Jesus the son of Sirach*: this opinion has been adopted by several Christian authors; and there is indeed great conformity in the sentences of these two writers. A parallel of them is drawn up by Cornelius a Lapide, and prefixed to his comment on *Ecclesiasticus*. But, if it be true, as the Jews insist, that *Ben-sira* was Jeremiah's nephew, and father of one Uziel, he cannot be this *Jesus the son of Sirach*, who lived long after the captivity, and since the monarchy of the Ptolemies in Egypt.

We do not know exactly when the author of this book lived. He praises the high-priest Simon, and speaks of him as not then living: but there were more high-priests than one of this name. Nevertheless, it is probable, he means Simon II. after whose death those calamities befel the Jews, which might induce *the son of Sirach* to speak as he does, chap. xxxvi. and l. The translator of it into Greek, came into Egypt in the thirty-eighth year of Ptolemy VII. surnamed *Euergetes*, the second of that name; as he says in his preface. The author of the Latin translation from the Greek, is unknown. St. Jerom did not translate this book, and we have it as the old Fathers cited it, in very barbarous Latin.

The admittance of this book into the canon, and whether it ever had been placed there, has been disputed. In several old catalogues of canonical books, we do not find this. Jerom says, the church receives it for edification, but not to authorize any point of doctrine.

ECDIPPA, otherwise *Achziß*. Vide *ACHZIB*.

ECLIPSE. We do not find this word in Scripture. The Hebrews seem not to have philosophized much on eclipses. They considered them as sensible marks of God's anger. Vide Joel ii. 10, 31. and iii. 15. Job seems to say, that an eclipse is caused by the interposition of the hand of God between us, and the star eclipsed. Job xxxvi. 32. *In manibus abscondit lucem, & præcipit ei ut rursus adveniat.* Job ix. 7. *God commandeth the sun, and it riseth not, and sealeth up the stars.* Ezekiel, xxxii. 7. speaks more particularly, that God covers the sun with clouds, when he deprives the earth of its light, by eclipses. For the eclipses which happened at our Saviour's death, vide DARKNESS. [Yet, when we read "*the sun*

shall be turned into darkness; and the moon into blood;" we can hardly avoid discerning an acquaintance with the appearance of those luminaries while under eclipses. The interruption of the sun's light causes him to appear black; and the moon during a total eclipse exhibits a copper colour; or, what Scripture intends by a blood colour.]

[ED, Witness. The name given to the altar erected by the two tribes and half who were settled beyond Jordan: it was probably a copy, or repetition of that which was used among the Hebrews their brethren, and it was built to witness to posterity the interest of these tribes in the altar common to the descendants of the patriarch Israel.]

EDEN, עֵדֶן, *Eden*, pleasure, or delight.

EDEN, a province in Asia, wherein was Paradise. The Lord planted east-ward a garden of delights; גֶּן בְּעֶדֶן *a garden in Eden*. The country of *Eden*, or *Aden*, is mentioned in several places of Scripture. Isaiah, xxxvii. 12. speaks of the children of *Eden*, who were at *Telassar*. In 2 Kings xix. 12, 13. the children of *Eden* are joined with Gozan, Haran, and Rezeeph. Ezekiel, xxvii. 23. associates the merchants of *Eden* with those of Haran, Cannah, Ashur, and Chilmad; Haran is Charre in Mesopotamia on the river Chaboras; Canneh or Calneh, is perhaps Callinicum in Mesopotamia. We are of opinion, that the country of *Eden* included Armenia, with the sources of the Euphrates, Tigris, Phasis, and Araxes.

Some believe the garden of *Eden* was situated on the Jordan, which name they derive from יַרְדֵּן *Jor-Aden*, the stream of *Aden*: and the lake *Gennesareth*, which is some miles down this river, גֶּן־זֶרַת, *Genna-Sarat*, the prince's garden, or the principal garden.

II. EDEN, a town of Mount Libanus, delightfully situated; the river Adonis is not far from it; a little south of it are the cedars of Libanus. In our opinion, the prophet Amos speaks of this *Eden* or *Aden*, *I will destroy him who holds the sceptre of the house of Eden*; Vulgate, *of the house of pleasure*.

[*Aden*, in the eastern dialects, is precisely the same word as *Eden*, which we apply to the garden of Paradise: it has two senses according to a slight difference in its pronunciation; its first meaning is a settled abode; its second is delight, softness, or tranquillity: the word *Eden* had, probably, one of these senses in the sacred text, though we use it as a proper name." Sir Wm. Jones's *Works*, p. 528. Vol. IV.

This import of the name justifies the translation of the Vulgate: so that, probably, it had this double acceptation in western Asia also;

but the idea of "settled abode" i. e. for Adam, ought by no means to be excluded from *Eden*.]

III. EDEN son of Joah, 2 Chr. xxix. 12.

EDER, עֵדֶר, *flock*: or, to take away, to cut off.

I. EDER, a town of Judah, Josh. xv. 21.

II. EDER, son of Mushi, 1 Chr. xxiii. 23.

EDESSA, אֶדְסָס, or *Edissa*, i. e. *Esther*, *myrtle*; from אֶדָּס *hadass*: according to the Syriac, *joy*. See *ESTHER*.

EDESSA, a city of Mesopotamia, built about 400 years before A. D. by Seleucus king of Syria, in that part of Mesopotamia called *Osrhoene*, *Hieron. in Chronico*. It is remarkable in church history for a supposed letter of Jesus Christ to king *Abagarus*, (*Vide ABAGARUS*) who reigned at *Edessa*. Count Darius in St. Austin, *Ep.* 230. says, our Saviour promised *Abagarus*, that the city of *Edessa* should be impregnable; and Evagrius, *Hist. Eccles. lib. iv. cap. 27.* remarks, that although this was not in our Lord's letter, it was a common belief; which was much confirmed, when Cosroes king of Persia, having sat down before it, was forced to raise the siege.

[*Osrhoene* subsisted 843 years as an independent kingdom; but was reduced to the form of a Roman province by Caracalla, who led *Abgarus*, the last of its kings, in chains to Rome. It was taken from the Emperor *Heraclius*, by *Yezid*, a Saracen general. It was wrested from the Saracens by the crusaders, in the first crusade, under *Baldwin*, brother to *Godfrey* of *Bouillon*, and was erected into a Christian principality, under a branch of the house of *Courteney*; who were expelled by *Zingi*, the *Attabek*, A. D. 1145. It afterwards formed part of the empire of the famous *Saladin*, and with the countries around it, fell under the power of the *Turks*, who still hold it. *Edessa* was esteemed by the Romans one of the bulwarks of *Mesopotamia* against the *Parthians*. It was sacked by the *Moguls* in the thirteenth century, and by *Timur* in 804 of the *Hegira*. The country around it is not fertile: the fortifications are cut out of the rock; and the ditch can be filled with water from the river *Scirtus*. The inhabitants are about 20,000. There are interesting antiquities in the neighbouring mountain. It is now called *Orfu*.]

EDNA, wife of *Raguel*, cousin to *Tobit*, carried captive with *Raguel* to *Rages*, in *Media*.

EDOM, אֶדוֹם, *Adam*, 'Eḏōm. Vulgate *Adom*, *red*, *earthy*, or of *blood*.

EDOM, otherwise *Esau*, son of *Isaac*, and brother of *Jacob*. The name *Edom*, which signifies *red*, was given him, either because he sold his birthright to *Jacob* for a mess of *red* pottage, or by reason of the colour of his hair and complexion. *Gen. xxv. 25, 30.* See *ESAU*. *Idu-*

mæa is named from *Edom*, and is often called the *land of Edom*; [and some have thought that the *Red Sea* was named after *Edom*.] See *IDUMÆA*.

EDREI, אֶדְרֵי, 'Aḏrai, a very great mass; from אֶדָּר *ador*, *great*, *strong*, and יָהִי, a *heap*, or *mass*: otherwise, *cloud*, *death of the wicked*; from אֶד *ed*, *cloud* or *death*, and רוּחַ *ruah*, or רָע *rah*, *wicked*: otherwise, *death of the companion*, or of the *shepherd*; from רוּחַ *roah*.

I. EDREI, a town of *Manasseh*, beyond *Jordan*, Josh. xiii. 31. called likewise *Edraea* and *Adraea*, and perhaps *Edera* in *Ptolemy*, when speaking of the towns in the *Batanaea*. *Eusebius* places *Edrei* about twenty-five miles from *Bostri*, a town in *Arabia*, northward.

II. EDREI, a town of *Naphthali*, Josh. xix. 37.

EGLAI, עֵגְלָי *heifer*, *chariot*, *round*. (fem.)

EGLAI, sixth wife of *David*, and mother of *Ithream*, 2 Sam. iii. 5. Many are of opinion, that *Eglah* and *Michal* are the same, and that she died in labour of *Ithream*. But see 2 Sam. vi. 23. *Michal* had no children.

EGLAIM. See *AGALLA*.

EGLON, עֵגְלֹן, [*caly*], *chariot*, *round*. (masc.)

I. EGLON, king of *Moab*, *Judges* iii. 12, 13, 15. oppressed *Israel* eight years. In conjunction with the *Ammonites* and *Amalekites*, he advanced to the city of palm-trees, i. e. *Jericho* or *Engedi*, which he took, and where was his usual residence. The Lord raised up *Ehud* to deliver *Israel* from his oppression. *Vide FRAGMENT*, No. XXXIII. This servitude continued from A. M. 2591 to 2599, ante A. D. 1405.

II. EGLON, a city of *Judah*, Josh. x. 3, xv. 39.

EGYPT, מִצְרַיִם, *Mizraim*, 'Agyptia, that binds or straitens, or that troubles or oppresses; from מִצָּר *metzar*. EGYPTIAN, מִצְרִי, *Mezri*.

EGYPT, a country in *Africa*; in Greek, *Aigyptos*, whence the Latin *Ægyptus*, and the English, *Egypt*, and *Copt*. *Mizraim* was son of *Ham*; *Ægyptus* was, they say, an ancient king of this country, son of *Belus*, and brother of *Armais*. The sons of *Mizraim* were *Ludim*, *Ananim*, *Sehabin*, and *Naphthuhim*, *Pathrusim*, and *Castubim*, who peopled several districts of *Egypt*, or adjacent to it. The old geographers placed in *Asia*, that part of *Egypt* east of the *Nile*, and in *Africa* that part west of the *Nile*. That part of lower *Egypt*, east of the *Nile*, they considered as part of *Arabia*. In Scripture it is often made part of the land of *Cush*, and is frequently translated *Ethiopia*.

Egypt was divided into forty-two nomes, or districts, which were little provinces, or counties. *Egypt* was distinguished into *Upper* and *Lower*. *Upper Egypt* was called *Thebais*, because of the city *Thebes*, its capital. It extended south to the frontiers of *Ethiopia*. *Lower*

Egypt

Egypt contained principally the Delta, and the country on the coast of the Mediterranean. *Egypt* has properly but one river, the Nile, whose annual inundation produces all its fertility.

The Arabians call Lower *Egypt*, *Rib*, or *Rif*. Upper *Egypt* they call *Sais*, or *Thebais*, and the part between, *Souf*. The word *Rib* or *Rif*, occurs Psalm lxxxvii. 4. "I will mention *Rahab*," or *Rib*; also Psalm lxxxix. 11. Isaiah xxx. 7. li. 9. The word *Souf* occurs likewise; Moses calls the Red Sea, the *sea of Souf*. It is amazing that *Sais*, the name of *Thebes*, that famous capital of Upper *Egypt*, should not occur in Scripture. Some are of opinion, that *Thebes* is called *No-Ammon*. D'Herbelot, (*Bibl. Orient.*) says, that *Said* in Arabic signifies a high ground, and that they call Upper *Egypt*, *Said Mesr*.

The name of *Mesr*, *Misor*, or *Misraim*, son of Ham, is preserved in the city which has been successively called *Misor*, *Memphis*, *Moph*, *Babylon*, and *Cairo*. (*Bibl. Orient.*) It was called *Moph* or *Memphis*, till Alexander the Great; then Babylon, by reason of its situation, and its inhabitants' relation to Babylon of Chaldaea. This city was conquered by the Arabians in the 18th or 19th year of the Hegira, A. D. 614. Amrou-Ben-As, who took it, built another near it, which was called Fusthath, from the general's tent, which had long occupied that place. The Fatimite Caliphs becoming masters of *Egypt*, added another city, which they named *Caherah*, "the victorious," the present *Grand Cairo*.

Cairo is built on the eastern shore of the Nile, but the ancient *Misor* or *Mesr*, was on the western shore. Vide FRAGMENTS, No. XXXVIII. Also, the DISSERTATION on MEMPHIS.

The Turks call the *Egyptian* natives, who are not Mussulmen, *Kibs*. They boast of *Egypt* as of the most beautiful country in the world: one of them says, the soil is for three months in the year white and sparkling like pearl, for three months black like musk, for three more green like emeralds, and for three months more yellow as amber. He enumerates the particular rare productions of *Egypt*; as, a mine of Oriental emeralds, red barley, opium, balm of Mataraea, Joseph's wheat, the art of hatching chicken in ovens, honey of the bees of Baenza, the *Egyptian* bean, fine flax, cassia, the lizard called *Scinc*, singular woods and marbles, the plant *Papyrus*, &c. It is not therefore surprising, to find the Israelites in the wilderness regretting so excellent a country.

Homer calls the Nile, *Egyptus*. *Odyss.* xiv. v. 258. Several of the ancients assert, that *Egypt* was a tract of land produced by depo-

sition of the mud of the Nile; and this the Ethiopians used as an argument to prove, that they were more ancient than the *Egyptians*. Bochart has confuted this opinion. *Phaleg. lib. iv. cap. 24.* [but see what follows.]

The Nile regularly overflows this country in the beginning of the summer solstice, continuing the whole time of the sun's passage through the sign Leo: it decreases when the sun enters Virgo, and when he is in Libra, the Nile sinks. The old *Egyptians* had two crops of corn yearly from the same ground; at present they get but one. After barley-harvest they sowed rice, melons, and cucumbers. *Egypt* is said to have furnished to Rome annually twenty millions of bushels of corn.

Pliny says, they sow early in November; that they begin their harvest in April, and end in May. Moses observes, that in the middle of March, when the Israelites departed out of *Egypt*, the barley and flax, being far advanced, were spoiled by the hail; but that the wheat, being not so forward, was preserved. The *Egyptians* sowed their barley and flax in the beginning of November, after the waters of the Nile had retired. The winter is very moderate. The wheat-harvest was ended by Pentecost in Palestine and *Egypt*; certainly before the Nile began to overflow.

The Egyptians boasted of being the most ancient people in the world: the inventors of arts and sciences: they communicated to the Greeks the names of the gods; and their theology: they exceeded in superstition and idolatry, worshipping stars, men, animals, and even plants. Moses informs us, that the Hebrews sacrificed beasts, whose slaughter was considered by the *Egyptians* as an abomination: *Exod. viii. 26.* likewise, that they would not eat with the Hebrews, because they abhorred all shepherds.

As to the motives of this aversion, opinions are divided. Some believe it was founded on the invasion of *Egypt* by the Shepherd kings, from Arabia, who reigned here a long time, according to Manetho. Others think, that the *Egyptians*, after their king Sesostris, being accustomed to a soft and idle life, detested shepherds, whose profession was more active and laborious. Others, that the *Egyptians* were so averse to shepherds, because of their killing and eating sheep, kids, and goats, which were objects of their national worship.

This country, properly speaking, was the cradle of the Hebrew nation. Joseph being carried thither and sold as a slave, was, by God's wisdom, and providence, established viceroy of *Egypt*. Hither he invited his father and family, in number about seventy persons; after dwelling

dwelling here 215 years, the whole family and their people departed from hence, in number 603,550 men. The king of *Egypt* would not permit the Hebrews to leave his country till he was compelled by miracles and chastisements. And after he had dismissed, and expelled them, he repented, pursued them, and followed them into the Red Sea, where he perished.

The common name of the *Egyptian* kings was *Pharaoh*, which signified sovereign power. [*Vide* FRAGMENT, LXXXIII.] But each had another name personal to himself. History has preserved the names of several kings of *Egypt*, and a succession of their dynasties. But the inclination of the *Egyptian* historians to magnify the great antiquity of their nation, has injured their credibility. They assert, that *Egypt* was successively governed by gods, demi-gods, (or heroes) and by men, or kings. The reign of the gods and demi-gods lasted, say they, 34,201 years; that of their kings from Menes to Nectanebus, 2,324 years. Nectanebus was deposed by Artaxerxes Ochus, king of Persia: fifteen years before Alexander the Great: about 340 years *ante* A. D.

It is supposed that the mode of the ancient *Egyptian* computation of years, contributed to swell their chronology so immoderately. Palæphatus says, *Frag. ex Chron. Alexand.* that in remote ages they reckoned the duration of their princes' reigns by days, not by years. And who will warrant us, that they who came after, did not set down years instead of days? so that Helios, son of Vulcan, reigning 4477 days, was only twelve years three months and four days, instead of 4477 years.

Didorus *Siculus*, *lib. i.* says, that some have suggested that their year consisted only of one month, so that the 1200 years of every god's reign were reduced to 1200 months, or 100 years. Afterwards, says he, the *Egyptian* year consisted of four months: this reduces the excessive antiquity of the *Egyptian* dynasties to a reasonable duration. Censorinus, *de die natali*, *cap. 19.* assures us, that anciently the *Egyptian* year consisted only of two months, and that king Pison added to it two months, and at last fixed it at twelve.

It is farther certain, that the dynasties of *Egypt*, were not all successive, but many of them collateral, and the greater part of the kings, placed one after the other, were contemporary; one reigning in one part of *Egypt*, another in another. These lists also bear seven different names according to the seven districts wherein the dynasties subsisted: *viz. at This, Memphis, Diospolis, Thamis, Sethron, Elephantina, and Sais.* Now if these dynasties are placed successively, we may easily imagine that

the duration of them may very much differ from the same placed collaterally.

Scripture has preserved the proper names of only four of the Pharaohs: *Shishak, Necho, So, and Hophrah.* *Shishak* is perhaps *Sesonchis*; *Necho* is *Nechos* in Herodotus; *So* is *Sabacou*, or *Sethon*; and *Hophrah* is *Apries.* *Shishak* lived in the time of Rehoboam son of Solomon; *Necho*, in the time of Josiah king of Judah; *So*, in the time of Hoshea king of Israel: and *Hophrah*, in the time of Zedekiah. Herodotus makes him the son of Psammis, and grandson of *Necho.* *lib. ii. cap. 141, 161.* After *Apries* we find *Amasis*, and *Psammitichus*, in whose reign Cambyses conquered *Egypt*, A. M. 3479, *ante* A. D. 525. After this, we find the following kings in *Egypt*, *Inarus, Achoris, Tuchos, Nectanebus*: this last was deprived of his kingdom by Artaxerxes Ochus, A. M. 3654, *ante* A. D. 350. Alexander the Great conquered *Egypt*, A. M. 3673, *ante* A. D. 331.

The Ptolemies succeeded Alexander, and we have a series of them in the order of succession.

KINGS OF EGYPT.

A. M.

- 3681 Ptolemy son of *Lagus*, surnamed *Soter*, from the death of Alexander, reigned 39 years.
- 3720 Ptolemy Philadelphus reigned 39 years.
- 3758 Ptolemy Euergetes reigned 25 years.
- 3783 Ptolemy Philopator reigned 17 years.
- 3800 Ptolemy Epiphanes reigned 24 years.
- 3824 Ptolemy Philometor reigned 37 years.
- 3861 Ptolemy Euergetes, or *Physcon*, reigned 53 years.
- 3888 Ptolemy Lathyrus reigned 36 years, 6 months.
- 3923 Cleopatra, daughter of Lathyrus, and wife of Alexander I. reigned six months.
- Alexander I. nephew of Lathyrus.
- Alexander II. son of Alexander I. banished by the Alexandrians in 3939.
- 3940 Ptolemy Nothus, or *Auletes*, reigned 13 years.
- 3953 Ptolemy Dionysius, or *Bacchus*, reigned three years and eight months.
- 3957 Cleopatra, Ptolemy's sister, to 3974, after which period the Romans established their government in this country.

ADDITION.

[*EGYPT* is a province of great importance in Holy Writ. We shall endeavour to add some particulars to those already given; and this we are enabled to do with more advantage, by having been favoured with the communication of a journal, kept by [the late Lieut. Col. then Major HOPE,] one of our military officers who accompanied the Turkish army, in their route to expel the French, 1801. The same journal was consulted by Dr. Wittman, when composing his *Travels in Syria and Egypt*; which may account for an occasional similarity of phraseology with some parts of the Dr.'s work.

We confine our information principally to such articles as may illustrate Scripture incidents.

"*Egypt* is above 200 leagues in length : and 68 its greatest breadth : that is from Tineh to the Arab's Tower." Maj. H. MS. Oct. 19. 1801.

It is usual to include in the name *Egypt*, from Syene, south, to the most northern point of the coast adjacent to the mouths of the Nile. At Syene, Ethiopia may be said to begin.

The southern part of this extent is extremely rocky, and arid. During this part of its course, the Nile, is a single stream. Where the Nile divides into two, or more streams, it embraces that part of *Egypt* which the Greeks named the *Delta* ; in the north of *Egypt*.

"The *Delta* appears to be a vast plain, yielding an abundance of corn, and other productions, and interspersed with numerous villages, built on eminences surrounded by date trees. On the banks of the Nile, the Arab inhabitants cultivate water-melons, gourds, tobacco, indigo, called *nileh*, a few fruits, and other vegetables ; also Indian corn." Dr. W. p. 306.

The water of the Nile not only fertilizes the lands included between its streams, but also those on each side of its external channels ; even where the inundation itself does not appear. The cause is, the imbibition of the water, by the earth, *below* its surface, which nourishes the roots of the plants growing in it, and striking down some depth into the ground. The level of these places, of course, determines the extent of this subterranean communication.

"Note. The Arab villages in *Egypt* are the most miserable and filthy habitations I have ever seen : they resemble plantations in the West India Islands, with date trees about them, and a few of the Pharaoh fig trees." Maj. H.

The inhabitants of *Egypt* may be considered as including three distinctions : 1. the *Copths*, or descendants of the ancient *Egyptians*. 2. The *Fellahs*, or husbandmen ; which I suspect represent the people called in Scripture *Phul*. 3. The *Arabs*, or conquerors of the country ; including the Turks, Mamelukes, &c.

The *Copths*, have seen so many revolutions in the governing powers, that they concern themselves very little about the successes, or misfortunes of those who aspire to dominion. The *Fellahs* suffer so much oppression, and are so despised by the Bedouins, or wandering Arabs, and by their despotic rulers, that they seldom acquire property, and very rarely enjoy it in security. The *Arabs* hate the Turks : yet the Turks enjoy most offices of government ; but hold their superiority by no very certain tenure.

The heat of *Egypt* is excessive : Volney says, "the *Egyptians*, who go almost naked, and are

accustomed to perspire, shiver at the least coolness. The thermometer, which, at the lowest, in the month of February, stands at 8° or 9° of Reaumur, (50 or 52 of Fahrenheit,) above the freezing point, enables us to determine, with certainty, and we may pronounce that snow, and hail, are phenomena which no *Egyptian* has seen in fifty years."

He says also, "Two seasons only should be distinguished in *Egypt* ; the spring and summer ; that is to say, the cold season, and the hot. The latter continues from March to November ; and from the end of February the sun is not supportable for an European at nine o'clock in the morning. During the whole of this season the air is inflamed, the sky sparkling, and the heat oppressive to all unaccustomed to it. The body sweats profusely, even under the lightest dress, and in a state of the most profound repose." Volney's *Trav. Vol. I. pp. 67, 68.*

Dr. Wittman says, "In *Egypt*, in the month of August, the great heats were productive of prickly heat, painful pustular eruptions of the skin, boils, and other similar complaints. The bites of gnats, mosquitos, and other insects, became inflamed, and produced very troublesome suppurations. The heat was so insupportable, that it was necessary to keep as much as possible within doors." p. 329.

"In *Egypt*, the night setting in, the company retired to rest ; many of the men without doors, according to the usual practice of the Arabs in the summer season. They lie scattered over the plains, like flocks of sheep, with the clothes they have taken off, spread beneath them, and themselves covered from head to foot, by the large handkerchief, which they wear in the day time across the shoulders." p. 334.

This sleeping in the open air, and so lightly covered, is among those customs which appear most strange to Europeans : but it occurs frequently in Scripture ; and is adopted without hesitation throughout the East.

"The inhabitants of humid countries cannot conceive how it is possible for a country to subsist without rain ; but in *Egypt*, besides the quantity of water which the earth imbibes at the inundation, the dews which fall in the night suffice for vegetation. The water-melons afford a remarkable proof of this ; for though they have frequently nothing under them but a dry dust, yet their leaves are always fresh. These dews, as well as the rains, are more copious towards the sea, and less considerable in proportion to the distance from it ; but differ from the latter by being more abundant in summer than in winter. At Alexandria, after sun-set, in the month of April, the clothes exposed to the air, and the terraces are soaked with dew, as if it had

had rained. Like the rains, again, these dews are more or less plentiful, according to the prevailing wind. The southerly and the south-westerly produce none; the north wind produces a great deal; and the westerly still more.

"When rain falls in *Egypt* and Palestine, there is a general joy; the people assemble in the streets, they sing, they are all in motion; and shout *ye Allah! ye Mobarek!* O God! O Blessed! &c." Volney's *Trav.* vol. i. p. 56.

On account of the scarcity of rain, "the best part of *Egyptian* agriculture, says Niebuhr, is the watering of their grounds. The water which the husbandman needs, is often in a canal much below the level of the land which he means to refresh. The water he must therefore raise to an equality with the surface of the grounds; and distribute it over them as it is wanted. The great art of *Egyptian* husbandry is thus reduced to the having proper machines for raising the water, and enough of small canals judiciously disposed to distribute it." *Trav.* vol. i. p. 88. See FRAGMENT, No. CCXXVI.

The great supply of water in *Egypt*, is from the Nile: which river obtains its increase from Ethiopia and Abyssinia. "The velocity of the current of the Nile into the ocean, is at least equal to four miles an hour." Dr. W. p. 124.

"The water at the nilometer is within a digit and half, 18 *Coudees* (cubits): nearly as high an inundation as last year." Maj. H. Sep. 27.

The fertility of *Egypt* depends on the rise of the Nile: the inhabitants suppose, that at 14 cubits rise they may have an inferior harvest; at 16 a very good one: but, should it rise much higher, there would not be time for the draining of the water off the lands, in order to their reception of the seed. These high risings do other mischief also; such as washing away villages, &c.

"About 3, A. M. we left Charlikan: and about sun-rise got into some difficulty in consequence of the overflowing of the Nile; which was so high as totally to hide the mouth of the Menouf canal: and from the violence of the torrent of water; which carried us with great violence against a small mound or two. Stopped at Menouf near an hour, at least. Perceived a great number of men, women, and children, &c. making towards Menouf: these, we understood were a set of unfortunate mortals, who were driven in distress from some villages that were destroyed by the extraordinary height of the Nile, this year. About 5 o'clock, at a village, saw the process of making indigo." Maj. H. Oct. 4.

This testimony may be added to those already collected in FRAGMENT, No. 322, relative to the lands abraded, or carried away by the stream

PART X. Edit. IV.

of the Nile. It is the most northern incident of the kind, that has come under my notice: and, indeed, it is remarkable, that the Nile, after its division into several streams, should possess *impetus* sufficient to effect the removal of such considerable masses, and to produce such depositions.

"Took a walk in Cassim Bey's garden; where we found several Mamalouks, &c.—The old man rose when we came away; a compliment very unusually paid to Franks, by Turks, or Mamalouks." Major H. at Cairo, Aug. 20.

This important compliment paid by *rising up*, will remind the reader of the objection taken by Haman, (Esther v. 9.) against Mordecai the Jew, "in the king's gate," who "*stood not up*, nor moved for him." In the present instance, Maj. H. notices it as very unusual to persons of a different *religion*. I suppose, this also, was the case in the instance of Mordecai and Haman; and that *religion* was the cause of the offence given, and taken. This may be confirmed, from a history related in [Morgan's, I believe] Description of Oran, &c. Lond. 1735. "A new renegado, (at Algiers) who, before his defection, had received some civilities from Mr. Durand, the French Consul there, sitting in the porch of the *King's House*, (as they call it) seeing him coming, stood up, to receive, and compliment him. This being observed by a zealot, he came up to him, as soon as the Consul was come in, and said, "How came you to stand up, and bow to that Infidel? knowest thou not, that thou art now a Mussulman, and that it is beneath thee to stand up for even the Emperor of the Christians?" P. 99.

"Note. The streets of Cairo are very narrow, and winding; some so much so, that there is scarcely room for two horses to pass. The fronts of the houses, next the principal streets, have, on the ground floor, small recesses, that have no connection with the houses, which serve for shops: about two feet high from the ground; ten feet wide; eight or ten high; and about eight or ten deep."

"The houses in Cairo are, in general very spacious. The upper stories are built of bad bricks, never repaired, nor kept in order; which gives these houses a miserable and wretched appearance. The lower, or ground, story, is built of stone, without any thing like windows towards the streets. Most of the large houses have spacious court yards." Maj. H. Sept. 4.

The *recesses* of this observer appear to be precisely what is intended in Ezekiel xxxiii. 30. by "the walls and *doors* of the houses" of our version; for we cannot suppose, that the Jews

assembled in the door ways or entrances of houses in order to "talk against" the prophet. We find, that these places "serve for shops," whereat the prophet's opposers might meet, and might prate, *pro* and *con*. about him, without any appearance of constraint, and whether by accident, or design. "They speak against thee by the walls of the houses," such walls adjoining the street, but "having no windows next the street;" and "by the doors of the houses," those openings which are formed in the lower stories of the houses, and do not communicate with the interior dwelling, but with the street; and serve for the reception and delivery of goods. This is certainly the meaning of the Hebrew term used in this passage: and the scope of the place agrees with this representation. Such shops, were, no doubt, the resort of newsmongers, and other curious individuals, who, from report and rumour, not devotion, were induced to attend the prophet's lectures.

In *Egypt*, "wood for burning appears to be the article most difficult to be procured; and his highness, the Vizir, informed us, it was ordinarily brought from Anatolia. He said, he would order some small wood, cut for building, and some dourra stems to be sent for the troops to burn." Maj. H. at Cairo. Aug. 13. "The Reis Effendi, in talking about the state of the works at Fort L'Esbic, yesterday acknowledged to General Baird, that it was impossible to restrain their people from tearing away the wood: that he imagined if he were to go round the lines here, he should not find a single piece. He related a circumstance of their having, within a day or two, stripped a saint's tomb of the wood which surrounded it: and when one of their saints complained to them about it, they answered 'the saint would remain very quiet in his tomb, without the wood, which they wanted to cook with.' *Id.* Aug. 18. "Visited the lines of Boulac; and several works. The Turks have almost completely stripped away the palisadoes, and gutted the block-houses. Aug. 23."

"Owing to the extreme scarcity of wood, we were at this time, under the necessity of resorting for fuel to dried cow-dung, which we purchased from the Arab women, who form it with chopped straw into cakes and dry it on the sides of their dwellings." Dr. W. p. 307.

This adds to FRAGMENT, No. CVI. in proof, that the prophet Ezekiel, though typically reduced to great straits, yet was not driven to those unheard of singularities, in regard to fuel, which the lively fancy of Voltaire imagined. Here we have Europeans using dried dung as fuel, and purchasing it, in the absence of other

kinds, from those who made it their business to prepare it. Necessity has no law!

That the division of *Egypt* into east and west was retained in the time of Ibn Haukal, appears from Sir W. Ouseley's Trans. p. 36. "The left side of the Nile is called *Khawf*. The opposite division, on the right side of the river Nile, they call *Zeif*." It needs no proof that when the direction of a river is from south to north, the right and left sides of it must be east and west. This supports our statement adopted in reference to Ezek. xxix. 10.

The following allegorical characterisation of *Egypt* is from Major Wilford, *Asiat. Res.* vol. iii. p. 93. Lond. "The parts of *Barbara*, towards the mouths of the Nile, were inhabited by the children of *Rahu*;—*Rahu* is represented, on account of his tyranny, as an immense RIVER-DRAGON, or CROCODILE, or rather a fabulous monster with four talons, called *Grâha*, from a root implying violent seizure: the word is commonly interpreted *hânger*, or shark; but in some dictionaries, it is made synonymous to *nacra*, or crocodile; and in the *Puranas*, it seems to be the creature of poetical fancy."

This may be compared with at least, two passages of Scripture: first, Psal. lxxiv. 13, &c.

God is my king of old,
Working salvation in the midst of the earth.
Thou didst divide the sea by thy strength:
Thou brakest the heads of the DRAGONS in the waters.
Thou brakest the heads of LEVIATHAN in pieces.

The allusion is to the departure of Israel from *Egypt*, to the division of the Red Sea, anciently; and *Egypt* is symbolized under the notion of a leviathan with several heads. To a natural leviathan, the crocodile, one head had been sufficient: but a symbolical leviathan, may possess as many heads as comports with the original object which is figuratively alluded to.

There is another passage where the same imagery is adopted, Ezek. xxix. 3, 4. "I am against thee, Pharoah, King of *Egypt*, the great DRAGON that lieth in the midst of his streams, which hath said, 'my river is my own, I have made it for myself.' I will put a hook in thy jaws, and I will cause the fish of thy rivers to stick to thy scales, and I will bring thee up out of the midst of thy rivers."

In this prophecy Pharoah is expressly named, so that we have no difficulty in referring it to that prince. Undoubtedly these allegories, by their similitude, strengthen the idea of a connection between India and *Egypt*: and shew that in ancient times it was well understood, and adopted by the inspired writers. For, what is this *dragon*, but the *Rahu* of India?

SKETCH

SKETCH OF EGYPTIAN HISTORY.

The history of *Egypt* is of consequence to the proper understanding of events recorded in Scripture : but, the early part of it is uncommonly obscure. As we have no early *Egyptian* historians, nor any connected history of this people, we are under the necessity of trusting to those excerpts, and fragments, which may be deemed fortuitous, rather than intentional. Scripture calls *Egypt* "the land of Ham," Psalm cv. 27. but so was the whole of the African continent. *Egypt* is also called the land of *Mizr*, in the singular, in the opinion of some of the most learned commentators, 2 Kings xix. 24. Isaiah xix. 6. xxxvii. 25. Micah vii. 12. every where else it is written *Mizraim*, in the plural. This plural did not arise from its being the possession of two persons, each named *Mizr*; but from the division of the country into north and south; or east and west: which division appears to be of the earliest antiquity.

There can be no doubt but *Egypt* was peopled from the East; but, the tribes which first entered it, seem to have been under no regular guide. I conceive, that Ham was intent on establishing himself in Asia: and that he actually founded there several potent kingdoms.

Afterwards, Ham might visit Africa; and his son, Mizraim, might govern *Egypt*. However that was, we find *Egypt* peopled in the days of Abraham; and governed also by a Pharaoh. There is some reason to think that the Hamites who settled on the provinces allotted to the posterity of Shem, ejected the Shemites from thence; and were the cause of their transmigration into *Egypt*. At least, appearances indicate that the first Pharaohs of *Egypt* spoke the language of Abraham, Jacob, and Joseph: and that Jehovah, the God of those patriarchs, was not unknown to them. Between the periods of Joseph's elevation in *Egypt*, and the Exodus of Israel, I should place an invasion of *Egypt* by the *Palli*, from India, and refer to this race that new "king which knew not Joseph." We read little more of *Egypt* in Scripture, for many ages; indeed, till the kings of Israel had official intercourse with that country.

What we learn from ancient history in respect to *Egypt*, is narrated in a manner so fabulous, that, however it may be founded in truth, we are at a loss to separate the truth from the falsehood. The *Egyptians* claimed an antiquity of 10, 20, or even 50,000 years: they affirmed that their country was originally governed by gods: and that their first mortal king was Menes. We might better judge of the first assertion, if we knew what length of time answered to that termed a *year*. Of the second, if we knew whether the same word which is rendered *gods*, did not also signify *judges*; as it does

in the Hebrew: and of the third, if we could distinguish whether Noah were the Menuueh, Menu, Menes, of *Egypt*; or whether this term does not import "son of Nueh;" and, by consequence, denote either Ham, or Mizraim. Opinion may most safely rest on the latter: and from him the *Egyptians* deduced a list of kings, comprising about 330 in 1400 years. Before the time of Menes, Lower *Egypt* was a marsh, not absolutely uninhabitable, and perhaps even fertile, yet unfit for the reception of a dense population. Menes controlled the course of the Nile, probably stopped up one of its branches: and so obtained a length of solid ground, and drained the lower levels of the country.

We learn, from Major Wilford's information concerning *Egypt*, extracted from the Indian *Puranas*, that those books relate several circumstances of the early history of this country. Asiatic Researches, vol. iii.—"Tamah, or Saturn, had two wives, age, and decrepitude"—i. e. he was an extremely old man. "Tamah was expelled from *Egypt* exactly at the time when Aramah, a grandson of Satyavrata, died;"

—If Tamah were Noah, as Saturn was, then Menes may be Noah also; and, therefore, the first king of *Egypt*, with whom *Egyptian* history begins. p. 93. "Lower *Egypt* is called by the *Puranas*, the Land of Mud; and they give a dreadful idea of it; and even assert, that no mortal durst approach it." p. 96. *Mizr* signifies in Sanscrit, "a naked people." *Ib.* Comp. Jer. xxv. 20. 1. 37. Ezek. xxx. 5. The *Puranas* say that the ocean anciently covered *Egypt*: but that the waters withdrew at the prayer of a holy man, or Rishi, "for the space of a hundred *yójanas*, or 492 miles." p. 104. The probability is, that this withdrawal of the waters alludes to the fact of the draining of the lower country, by restraining the Nile to a single channel, pretty far south. "The first inhabitants of *Egypt* found, on their arrival, that the whole country about the mouths of the Nile was an immense forest; part impervious, which they called *Atavi*, part uninhabited, but practicable, which received the name of *Aranya*." p. 97. These accounts agree perfectly with the primitive state of all uninhabited countries; and they contribute to support the opinion, that *Egypt* was peopled from India. *Vide* PHILISTINES, for other hints on the early settlement of *Egypt*.

The most prominent, and at the same time, the most embarrassed incident in the history of *Egypt*, is the intrusion of the shepherds, and the shepherd kings, into that country. The best consideration I have been able to give it, determines my opinion to admit of more than one irruption by these *Palli*; which is the Sanscrit name for *Shepherd*; so that I should arrange events according to the following order.

ANTE A. D.

- The settlement of *Egypt* by wandering tribes from Kedom, many of which migrated, by their colonies, at least, over Africa.
2300. Occasional visits and arrangements by Noah: the government administered in his name, whereby he is the first king.
2230. Various accessions of Hamites; principally in the north; of Shemites, principally in the south. Government of Ham, occasionally: of Mizraim more permanently; of the descendants of Mizraim: but possibly not universally.
1916. Abraham visits *Egypt*.
A considerable irruption of *Palli*, or Indian shepherds, which overran the country, and established themselves in various parts of it. The first shepherds. From these branched off the *Philistim*, which we meet with in the days of Abraham: also the *Caphtorim*, and others.
1700. These *Palli* expelled *Egypt*, and forced into Canaan, by the proper natives; before the departure of Jacob into *Egypt*: so that his family (shepherds by profession) might settle in the country formerly occupied by these *Palli*. (shepherds.)
1580. After the death of Joseph; another irruption of *Palli*; the second shepherds: of which race is the king who injuriously treated the Israelites; and he who is drowned in the Red Sea. The loss of this king, and his army, so weakens the *Palli* power, that probably it is ruined in *Egypt*: and another dynasty commences; though Scripture is silent on this particular. The expelled *Palli* strengthen their brethren in Canaan, &c. during the abode of Israel in the wilderness. The Philistines and others, enemies of Israel in the days of the judges and kings, descend principally from this second accession of *Palli*.
- Egypt* is mentioned incidentally, only,
1009. till the alliance of Solomon with the daughter of Pharaoh.
606. We afterwards find Pharaoh *Necho* invading the dominions of the Eastern princes, and fatally defeating Josiah king of Judah, at Megiddo. 2 Chron. xxxv. 21. This prince extended his conquests further east, to the Euphrates: but was vanquished by Nebuchadnezzar, king of Babylon.
586. Pharaoh *Hophra*, is the next Egyptian king: with whom Zedekiah, king of
567. the Jews, made an alliance: which brought ruin on himself from Nebuchadnezzar, king of Babylon: and eventual-

ANTE A. D.

- ly, on *Egypt*; which was invaded and plundered by that victorious monarch of the East.
525. Cambyeses, the Persian, invades *Egypt*: to which country is held by the Persian
327. power, till Alexander the Great conquered it.
319. On the death of Alexander, Ptolemy to governed this province, and at length assumed the title of king. His descendants occupied the throne till it became a Roman province; after the death of Cleopatra. This dynasty lasted 294 years.
- A. D. 4. *Egypt* was a Roman province, when visited by Joseph and Mary, with the infant Jesus.
642. *Egypt* conquered by the Arabs, under Amru Ebn al As, general of the Caliph Omar.
1169. The Caliphate and its power degraded by Saladin; who assumes the sovereignty.
1193. Saladin dies.
1250. The Mamelukes masters of *Egypt*.
1517. The Turks, under Selim, conquer the Mamelukes. Selim, however, establishes a constitution for *Egypt*, in which the Mamelukes have a considerable share of power. The same has lasted since that time to the present.

It is proper to be so far, at least, acquainted with the history of *Egypt*; in order to perceive the import and fulfilment of the prediction recorded by Ezekiel, chap. xxx. 13. where the prophet says, that there never any more shall be a reigning prince of the *Egyptian* nation over this country. *Egypt* was, indeed, to be a *base* kingdom: and what can be more *base* than a government composed of rulers who have been slaves, and the properties of others? Governors, not hereditary; nor elective by the people; nor promoted according to merit; but rising by intrigue from the lowest stations, and degraded by the vilest of crimes, as well political as personal.

This article closes with a reflection or two of Niebuhr.—“When we reflect on the revolutions which this country has undergone, and upon the length of time during which it has been under the dominion of strangers, we can no longer be surprised at the decline of its wealth and population. It has been successively subdued by the Persians, the Greeks, the Romans, the Arabians, and the Turks:—has enjoyed no interval of tranquillity and freedom, but has been constantly oppressed and pillaged by the lieutenants of a distant lord, who scarcely left the people bare means of subsistence. Agriculture was ruined by the miseries of the husbandman: and the cities decayed with its decline. Even

at present, the population is decreasing: and the peasant, although in a fertile country, is miserably poor; for the exactions of government, and its officers, leave him nothing to lay out in the improvement and culture of his lands; while the cities are falling into ruins, because the same unhappy restraints render it impossible for the citizens to engage in any lucrative undertaking." *Trav. vol. i. p. 51.*

"The Copts are descended from the ancient Egyptians: and the Turks, on this account, call them, in derision, "the posterity of Pharaoh." But their uncouth figure, their stupidity, ignorance, and wretchedness, do little credit to the sovereigns of ancient Egypt.

"They have lived for 2000 years under the dominion of different foreign conquerors, and have experienced many vicissitudes of fortune. They have lost their manners, their language, their religion, and almost their existence. They are reduced to a small number in comparison of the Arabs, who have poured like a flood over this country. Of the diminution of the numbers of the Copts some idea may be formed from the reduction of the number of their bishops. There were seventy in number at the period of the Arabian conquest. There are now only twelve." *Ib. p. 104.* See the PLATES, MEDALS of EGYPT, &c.

EGYPT, BROOK, or RIVER OF. Scripture frequently mentions this brook, or river, as the southern limit of the Land of Promise, next to Egypt. Gen. xv. 18. *Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates.* Solomon convened a general assembly of his people, from the entering in of Hamath, to the river of Egypt. 2 Chron. vii. 8. Moses describes the southern boundaries of the land, as from Azmon unto the river of Egypt, Numb. xxxiv. 5. See Joshua xv. 4.

Several have taken this river to be the brook Besor, 1 Sam. xxx. 10. otherwise the brook of the wilderness, between Gaza and Rhinocorura. However, we do not question but that it was the Nile, the only river that flows through Egypt. Joshua xiii. 3. visibly describes it by the name of Sihor; which is the true name of the Nile; q. "the muddy river," because the waters of this river are frequently thick and muddy. Amos, vi. 14. calls it the river of the wilderness; because the eastern arm of the Nile, that nearest to Canaan, adjoined Arabia, or the wilderness, in Hebrew *Araba*, and watered the district, by the Egyptians called *Arabian*. The Hebrew *Nahal*, translated brook, signifies likewise a river.

[This stream was the limit of Judea toward Egypt: what in Isaiah xxvii. 2. is unto the river of Egypt, the LXX. render "to Rhinocolura;" a town certainly not adjacent to the proper

river of Egypt, i. e. the Nile. In confirmation of this sentiment, we may remark that it is extremely dubious whether the power of the Hebrew nation extended, at any time, to the Nile: and if it did, it was over a mere sandy desert. But as this desert is unquestionably the natural boundary of the Syrian dominions, no reason can be given why the political boundary should exceed it. Such an anomaly is an error against both nature and geography.]

EHĪ, אָחִי, *my brother*; from אָחָא, *brother*, and י, *my*. Sixth son of Benjamin, Gen. xvi. 21. The LXX. make Ehi son of Bela, and grandson of Benjamin. Ehi and Ahiram are the same. Numb. xxvi. 38.

EHUD, אֹחֹד, or *Ohad*, [Eng. Tr.] *he that praises*; from יָדָה, *to praise*; [a part, or portion. Son of Simeon. Gen. xvi. 10.]

EHUD, אֹחֹד, the same. Son of Gera; a judge of Israel, who slew Eglon, king of Moab. Judg. iii. 15.

II. EHUD, a son of Bilhan, 1 Chron. vii. 10.

EHUD, אֹחֹד. Unit. [united. Son of Benjamin. 1 Chron. viii. 6.]

EKAR, עָקַר, *Ikāp, barren: that tears up; or cut off, torn*; [rather, a root, radicle. Son of Ram. 1 Chron. ii. 27.]

EKRON, עֲקָרָן, *barren: tore away, from עָקַר, hacar*; [sterility, or enervated, or unfruitful; or the mere trunk of a tree. Josh. xiii. 3. xv. 11. xix. 43. Judges, i. 18. 1 Sam. xvii. Jer. xxv.

Perhaps "the cut off Aun," or On, alluding to the story of Saturn's emasculation. The Hebrew word signifies to wound, or cut off, or to hack and hew, in plain English. But the Samaritan root implies a migration, or flight; whence this name may denote "the Aun who directed our migration from our native country;" and this town, being one of those belonging to the Philistines, who were foreigners in Canaan, gives much colour to this explanation.]

EKRON, a city and government of the Philistines, allotted to Judah by Joshua, xv. 45. but afterwards given to Dan, Josh. xix. 43. It was near the Mediterranean, between Ashdod and Jamnia. Ekron was a powerful city; and it does not appear, that the Jews ever peaceably possessed it: the Ekronites were the first, who proposed to send back the ark, in order to be delivered from those calamities which it brought on their country; 1 Sam. v. 10. Beelzebub was adored at Ekron, 2 Kings i. 2. Some have attempted very preposterously to confound Ekron with Strato's tower, where Herod the Great afterwards built the city of Cæsarea in Palestine. Cæsarea was much more north.

ELAH, אֵלָה, or אֵלָהָ, *Olāc, an oak, a curse, perjury, oath, imprecation.*

I. ELAH, Aholibamah's successor in the government of Edom. Gen. xxxvi. 41.

II. ELAH,

II. ELAH, son of Baasha king of Israel: assassinated by Zimri, after reigning two years. 1 Kings xvi. 6, 7, 8, 9. His son Hoshea, killed Pekah, the usurper: 2 Kings xv. 30.

III. ELAH, where the Israelites encamped when David fought Goliath. 1 Sam. xvii. 19.

ELADAH, אֱלָדָה *assembly, congregation of God*; from יָדָה *jadah, to assemble, to unite*: or יָדָה *hedah, an assembly*, and אֵל *el, God*: otherwise, *the eternity, the witness, or the prey of God*. Son of Tahath, and grandson of Ephraim, 1 Chron. vii. 20.

ELAI, 'ΕΛΑΐδα, *strong*; from אֵלִי *eli*: otherwise, *my God*; from אֵל *el, God*, and י *i, my*. Judith's grandfather. Judith viii. 1.

ELAM, עֵלָם or עֵלִי, *a young man, a virgin*: *secret, or an age*, from חֵלָם *halam, or holam, contempt*.

I. ELAM, his seventy children returned from the captivity with Zerubbabel; Ezra viii. 7.

II. ELAM, a city of Edom on the Elanitic gulf of the Red Sea. Eusebius places it at no more than ten miles east from Petra. David, having subdued the Edomites, took *Elam*. The Edomites recovered their liberty in the reign of Jehoram, and continued independent till Uzziah or Azariah retook *Elam*, 2 Kings xiv. 22. But he did not long preserve his conquest: Rezin, king of Syria, drove the Jews out of it. *Elam* is by the ancients named *Elana, Elath, Elas, Aelan, or Elon*. Strabo places it 1260 furlongs from Gaza. St. Jerom says, that *Elam* lay at the extreme of Palestine. Procopius also places it at the eastern [S.W.] extremity of Palestine. In the councils we find bishops of *Elam* among those of the third Palestine. *Vide MAP of the JOURNEYS of the Israelites, and ELOTH.*

ELANITE, or ELANITIC. The *Elanitic* gulf derives its name from the city of *Ela, or Ailan, or Elam*, mentioned above.

ELATH, עֵלָת, 'Ελαθ, or *Ailath*, the same as *Elah, a kind*, from אֵיל *ail*: otherwise, *strength*; otherwise, *oak*; from אֵלָה *alah*.

[EL-BETH-EL, *the God of Bethel*. The name given by Jacob to an altar which he built, Gen. xxxv. 7. It stood, probably, in the very spot where he had formerly seen the prophetic dream of the ladder, chap. xxviii. 22. I suppose we should understand it, "To the God of Bethel."]

ELDAAH, אֱלֹדָעָה, *science, or knowledge of God*; from יָדָה *jadah, knowledge*; and אֵל *el, God*. Son of Midian, and grandson of Keturah and Abraham, 1 Chron. i. 33.

ELDAD, אֱלֹדָד, *love of God, or favoured of God*; from דָּוָד *dod, love*, and אֵל *el, God*.

ELDAD and MEDAD, were appointed by Moses among the seventy elders of Israel, who were to assist in the government; though not present in the general assembly, they were,

notwithstanding, filled with the Spirit of God, equally with those who were in that assembly, and they began to prophesy in the camp. Joshua would have had Moses forbid them, but Moses replied, *Enviest thou for my sake? Would to God that all the people prophesied, and that God would pour forth his spirit upon them!* Num. xi. 24, 25, &c.

ELDERS of Israel. By this name we understand the heads of tribes, or rather of the great families in Israel, who before the settlement of the Hebrew commonwealth, had a government and authority over their own families, and the people. When Moses was sent into Egypt to deliver Israel, he assembled the *elders of Israel*, and told them, that the God of Abraham, Isaac, and Jacob, had appeared to him. Exod. xii. 16, 21. iv. 29, &c. Moses and Aaron treat the *elders of Israel* as representatives of the nation.

When God gave the law to Moses, he said, *Take Aaron, Nadab, and Abihu, his sons, and the seventy elders of Israel, and worship ye afar off*. Exod. xxiv. 1, 9, 10. They advanced only to the foot of the mountain. On all occasions afterwards, we find this number of *seventy elders*. But, it is credible, that as there were twelve tribes, there were *seventy-two elders*, six from each tribe, and that *seventy* is set down, instead of *seventy-two*; or rather that, Moses and Aaron should be added to the number seventy, and that exclusive of them, there were but four elders from the tribe of Levi.

Some have been of opinion, as (Grotius, in Exod. iv. 29. Bertram, *de Rep. Heb.*) that these *seventy elders* formed a kind of senate in Egypt, for the better governing the people while in bondage; and that from hence the famous Sanhedrim was derived in later ages. But it is more credible, that in the beginning these *elders* exercised each over their respective tribe, and all together over the whole people, a jurisdiction only like that which fathers of families exercise over their children; founded on the respect and obedience due to parents. The commissioners appointed to inspect in what manner the children of Israel performed their tasks in Egypt, (called in Hebrew שֹׁרְטִים *Soterim*) were, say some, the *elders of Israel*, who judged and commanded the people. The LXX. translate *Scribes*, i. e. commissioners who had lists of those that worked, who appointed them their tasks, and saw that they performed them.

After Jethro's arrival in the camp of Israel, Moses made a considerable change in the governors of the people. He established over Israel heads of thousands, hundreds, fifties, and tens, that justice might be readily administered to applicants; only difficult cases were referred to Moses: Exod. xviii. 24, 25. &c. but this constitution

constitution did not continue long; for on the murmuring of the people at the incampment called the Graves of Lust, Numb. xi. 24, 25. Moses appointed *seventy elders of Israel*, to whom God communicated part of that legislator's spirit; they began to prophesy, and ceased not afterwards. This, according to the generality of interpreters, was the beginning of the Sanhedrin; but, to support this opinion, many things must be supposed, whereby to infer, that this court of justice was constantly in being during the Scripture history.

We believe that the establishment of the *seventy elders* by Moses continued, not only during his life, but under Joshua likewise, and under the Judges. The *elders of the people* and Joshua swore to the treaty with the Gibeonites, Josh. ix. 15. Joshua a little before his death, renewed the covenant with the Lord, in company with the *elders*, the princes, the heads, and officers of Israel, Joshua xxiii. xxiv. 1, 32. After the death of Joshua and the *elders* who survived him, the people were several times brought into bondage, and were delivered by their judges. We do not see distinctly what authority the *elders* had during this time, and still less under the kings who succeeded the judges. *Vide SANHEDRIM.*

ELEAD, אֵלֶאָד, *Elaád*, *eternity, testimony, or the prey of God*: from אֵל *el*, *eternity*; and אָד *el*, *God*. Grandson of Ephraim, killed in Gath, while the Hebrews sojourned in Egypt, 1 Chron. vii. 21.

ELEALEH, אֵלֶעֱלֵה, *ascension of God, or burnt offering of God*; from אֵלֵךְ *alah* or *halah*, *elevation*, and אֵל *el*, *God*. A town of Reuben. Eusebius places it a mile from Heshbon.

ELEASA, or *Laisa*, the name of a place near Beroëa, or rather Berotho, a city of Benjamin. A battle was fought here between Judas Maccabæus, and Bacchides and Alcimus, high-priest of the Jews. 1 Macc. ix. 1, &c.

ELEASAH, אֵלֶעֱשָׂה, *creature of God*; from עָשָׂה *hashah*, *to make*, and אֵל *el*, *God*. Son of Helez, father of Sisamai. 1 Chron. ii. 39.

ELEAZAR, אֵלֶעֱזָר, *help of God; or court of God*; from עָזַר *hazar*, *help*, or *court*; and אֵל *el*, *God*.

I. ELEAZAR, third son of Aaron, Exod. vii. 23. his successor as high-priest. He entered the land of promise with Joshua, and is thought to have lived there about twenty-five years. The high-priesthood continued in his family to the time of Eli, who was of Ithamar's family. *Eleazar* was buried at Gabaath, [a hill] belonging to Phinehas, in the tribe of Ephraim. Josh. xxiv. 33.

II. ELEAZAR, son of Aminadab, to whose care the ark was committed, when sent back by the Philistines. 1 Sam. vii. 1. It is believed that *Eleazar* was a priest, or at least a Levite, though

his name is not inserted among the Levites. He dwelt at Gibeah, in the city of Kirjath-jearim.—(*Gibeah* in Hebrew signifies an eminence.) *Eleazar* was consecrated to be guardian of the ark of the Lord; whether this consecration were a simple appointment to the office, or a sacerdotal unction, or he was obliged to purify himself, in order to receive this sacred depositum into his house.

III. ELEAZAR, son of Dodo, one of three gallant men, who broke through the camp of the Philistines, to bring David water from Beth-lehem. This *Eleazar*, alone checked an army of Philistines, and made great slaughter of them. 2 Sam. xxiii. 9. 1 Chron. xi. 12, 16, 17.

IV. ELEAZAR, surnamed *Savaran*, brother to Judas Maccabæus, 1 Macc. vi. 43. He is called *Auran* or *Avran*, by Josephus, *Antiq. lib. xii. cap. 14. Eleazar* perceiving an elephant in king Antiochus Eupator's army, more beautiful, and more richly harnessed than the rest, and imagining that the king, then besieging Bethsura, might be upon him, he made his way through the enemy, and getting under the animal pierced its belly with his sword; the elephant falling on him, crushed him to death.

V. ELEAZAR, a venerable old man of Jerusalem, who suffered death under the persecution, and in the presence, of Antiochus Epiphanes: it is questioned whether at Jerusalem or at Antioch. 2 Macc. vi. vii. 1, 2. The old translator of Josephus's book of the *Empire of Reason*, says this event occurred at Antioch; but the Greek of Josephus does not say so; but supposes that the seven brethren suffered at Jerusalem. Also *Antiq. lib. xii. cap. 7*. Others maintain, that the seven brethren were martyred at Antioch, where formerly their tombs were shewn. St. Austin speaks of a church there, dedicated by their name. The Martyrologies, Lyranus, Serrarius, Tirinus, and Josephus Gorionides, fix their martyrdom at Antioch. Now it seems certain, that *Eleazar* suffered at the same place as the seven Maccabees: and all the authors who mention him, join his martyrdom with theirs.

Eleazar was among the principal doctors of the law. Gregory Nazianzen and St. Ambrose believe, with Josephus, that he was of a sacerdotal family. He was presented to Antiochus Epiphanes, whose officers would have compelled him to eat swine's flesh, by forcing open his mouth; but he, preferring death to a life preserved by criminal compliance, chose rather to go voluntarily to execution. The people present, entreated he would eat other meat, but seem to eat swine's flesh: this dissimulation he refused, as a dishonourable blemish on his old age, and its integrity: he was then beaten to death. As he was expiring under the blows, he

he uttered a great sigh, and said, "Lord thou knowest that having it in my power to avoid death, I suffer in my body the most exquisite pains, but my soul is overjoyed to die for thy religion."

Josephus in his book of the *Empire of Reason*, relates this history more at large.

VI. ELEAZAR, high-priest, son to Onias I. and brother to Simon surnamed the Just. Simon having left his son, Onias, too young to be high-priest, *Eleazar* exercised this charge nineteen years in his room; from A. M. 3727, to 3744, ante A. D. 260.

VII. ELEAZAR, son of Eliud, and father of Matthan, grandfather to Joseph. Matt. i. 15.

VIII. ELEAZAR, son of Mahali, and brother of Kish, 1 Chron. xiii. 24.

IX. ELEAZAR, son of Boethus, appointed high-priest by Archelaus Ethnarch of Judæa, A. M. 4004, A. D. 4.

X. ELEAZAR, son of Ananus, appointed high-priest by Valerius Gratus, A. M. 4027, A. D. 23.

XI. ELEAZAR, son of Dinæus, put to death by Cumanus.

XII. ELEAZAR, son of Ananias the high-priest, one of the incendiaries who stirred up the Jews to that rebellion, which ended in the destruction of their temple and nation. *Joseph. de Bello, lib. ii. cap. 17. in Lat. κεφ. λ. in Gr.*

ELECTA, was, as is generally believed, a lady of quality, who lived near Ephesus, to whom St. John addressed his second epistle. St. John cautions her and her children against heretics, who denied the divinity of Christ, and his incarnation. Some think *Electa*, which signifies *chosen*, is not a proper name, but an honourable epithet, her proper name not being expressed. Others think her proper name was *Kyria*. Others, that the epistle was directed to a church. Clement of Alexandria, in his comment on the canonical epistles, says, that *Electa*, to whom St. John wrote, was a lady of Babylon.

II. ELECTA. St. John salutes in the name of her sister *Electa*, and her children. The accounts of this *Electa* are as perplexed as those of the former.

[EL-ELOHE-ISRAEL, *God the God of Israel*; (or, I suppose, "To God the God of Israel.") The name of an altar built by Jacob, in a piece of ground which he bought of Hamor, Shechem's father. Gen. xxxiii. 20.]

ELEPH, ἑλέφ, Ελαφ, a thousand, doctrine, chief, or ox; from *alah*, or *eleph*. A town of Benjamin, Josh. xviii. 28.

ELEPHANT, the largest of all quadrupeds. Those who have studied the nature of the elephant, relate many extraordinary things of his sagacity, faithfulness, prudence, and even understanding. much above the capacity of other beasts.

[In FRAGMENT, No. LXV. we have given, as we think, sufficient proofs that the BEHEMOTH of Scripture is the *Hippopotamos*—nevertheless, we shall insert the strongest arguments of those who think the *elephant* is meant by that name.] The Greeks and Latins often denote *elephants* by the general name of *beasts*, which is nearly the signification of the Hebrew word *Behemoth*. *Elephas* may be derived from *aleph*, to instruct, by reason of the docility of this animal; or from *eleph*, a head, or captain, because the elephant is, as it were, the head of terrestrial animals.

You have here an account of the *elephant*, or *Behemoth*, from God's discourse to Job, xl. 10.

He eateth grass like an ox: the elephant feeds on leaves and branches of trees.

His strength is in his loins, and his force is in the navel of his belly. He is very strongly made: his testicles lie concealed in his loins. The virtue of begetting is often expressed in Scripture by terms very like these. Gen. xlix. 3. Deut. xxi. 17. Psalm lxxxii. 51. civ. 36, &c.

He moveth his tail like a cedar; the nerves of that part which serves for generation are interwoven together. *His bones are as strong pieces of brass, and his small bones like bars of iron.* These hyperbolical expressions shew the extraordinary strength of the elephant.

He is the chief of the ways of God; he that made him will make his sword approach unto him. The master-piece of God among quadrupeds: he exceeds in size, strength, fidelity, docility, address, modesty, pudicity, agility, and long life. He is industrious, sagacious, and grateful.

No animal comes nearer man: he understands the language of his guide. So many things are related of his docility, as would seem fabulous, were they not attested by many serious and grave authors.

God hath put his sword into his hands, hath trusted him with his arms; the elephant is terrible when provoked: nothing can stand against him. (See a very different rendering, FRAGMENT, No. LXV. verse 9.)

Surely the mountains bring him forth grass, where all the beasts of the field play. Elephants are the gentlest animals known; they never exert their strength but when compelled to it.

He lieth under the trees, in the covert of the reeds and fens. This agrees admirably well with the elephant. Elian says, lib. iv. cap. 24. xiii. 8. ix. 56. xvii. 7, that he may be called an animal of the marshes; he lives along the sides of great waters, and in moist places. He sometimes plunges into rivers, so that no more of him is to be seen than the end of his trunk; in summer-time he covers himself with mud, to avoid the heat.

He spoileth the river, and is frightened at nothing: he trusteth that he can draw up Jordan into his mouth. He drinks a great deal, and large draughts; Heb. He will drink a river, and make no haste: he will drink leisurely, and take time to disturb the water which he drinketh. He trusteth that he can draw up Jordan into his mouth, or, he fears nothing, though Jordan were to rush against his mouth. He boldly passes the greatest rivers, provided he may put the end of his trunk only out of the water.

He is taken by the eyes, as a fish is taken with a hook. Heb. he is taken by the eyes in snares, his nose is pierced. Wild elephants are caught by a female elephant, in a narrow place between barricades, where the elephant is inclosed, and taken. This is what is meant here by taking him by the eyes, as it is said of Holofernes, he was taken by the eyes, while he beheld Judith's beauty. Judith x. 17. They lay snares likewise for elephants: deep ditches dug on purpose, and covered with a little earth scattered over. I do not read that they pierce his nostrils, or trunk, as they do the nostrils of camels, buffaloes, and even horses, in the east: but probably in Job's time they might have a different method from that used at present.

In 1 Kings x. 22, ivory, or elephants' teeth, is mentioned; שנהב *Schenhabbim*: *schén* signifies a tooth; but we question whether *habbim* signifies an elephant. I should rather say, that *habbim*, or rather *habenim*, signifies ebony; and should prefer to separate these two words, which are improperly united.

There is frequent mention of elephants' in the Maccabees; because, after Alexander, these animals were much used in the armies of the kings of Syria and Egypt. It does not appear that any had been before seen in Judæa or Syria.

We read 1 Macc. vi. 34. that the elephants of Antiochus Eupator's army had the blood of grapes and mulberries shewn them, to animate them to the combat, to accustom them to the sight of blood: for naturally this animal is not sanguinary, or cruel. In 3 Macc. v. we see it was usual to intoxicate them by wine mixed with incense, or parcels of incense, dipped in wine, in order to render their fumes more powerful. This was done with design they should crush the Hebrews to death under their feet. This is a kind of punishment with which the ancients were unacquainted.

ELEUTHERUS, Ἐλευθερος, *free*.

ELEUTHERUS, a river in Syria, which rises between Libanus and Antilibanus. After watering the valley between these two mountains, it falls into the Mediterranean towards Aradus. Several place *Eleutherus* very improperly be-

PART X. Edit. IV.

tween Tyre and Sidon. Vide 1 Macc. xi. 7. Josephus, *Antiq. lib. xiii. cap. 8, 9.*

ELEUTHEROPOLIS, Ἐλευθερόπολις, *free-city*.

ELEUTHEROPOLIS, a city of Judea, not mentioned in the sacred writings; but it must have been very celebrated in the time of Eusebius and St. Jerom. It was an episcopal city. It is singular, that so many difficulties attend our attempts to fix this remarkable city in the map; a city which was the determinate point whence Eusebius and Jerom estimated the distances and positions of other cities. We know from Josephus, that it was twenty miles from Jerusalem. Antoninus, in his *Itinerary*, says it was twenty-four miles from Askelon, and eighteen miles from Lydda. Eusebius places it five miles from Gath, six from Lachish, twenty-five from Gerar, twenty from Jattir, and eight from Keilah. Reland. *Palest. 1, lib. xii. cap. 5.*

ELHANAN, אֶלְחָנָן, *grace, gift, or mercy of God*; from חָנַן, *chanan*, and אֵל, *el, God*.

ELHANAN, son of Dodo; the same probably with *Elhanan*, son of Jair, which St. Jerom translates, *Adeodatus filius Saltús*. 1 Chron. xi. 26. 2 Sam. xxi. 19.

ELI, אֵלִי, *my God*; from אֵל, *el, God*, and י, *i, my*.

ELI, (Luke iii. 23.) the last of our Saviour's ancestors according to the flesh, the same probably as the *Joachim* father of Mary, mentioned in several old writings, which are very much respected in the East.

ELI, *Eliakim, Hilikiah*, and *Joachim*, are almost the same name. We shall find the same high-priest called *Hilikiah, Joachim*, and *Eliakim*.

ELI, i. e. *my God*. Our Saviour on the cross, cried, *Eli, Eli, lama sabachthani*, or rather *lama sabadetani*; My God, my God, why [or unto what?] hast thou forsaken me? See Psal. xxii. 1. Matth. xxvii. 46.

ELI, אֵלִי, *elevation, offering*; from הָלַךְ *halakh*: otherwise, a *pestle*; from הָלוּחַ *haloth*. [But, some think, *brought up*, i. e. by God: so we have in Greek, *Diotrephes*, "nourished by Jupiter," &c.]

ELI, high priest, of the race of Ithamar, died A. M. 2888, ante A. D. 1116, having been forty years judge of Israel, 1 Sam. iv. 18. He succeeded Abdon, and was succeeded by Samuel in the government; but in the high-priesthood by his third son Ahitub. While *Eli* judged the people, Samson was the deliverer and defender of Israel.

How *Eli* came to possess the high-priesthood, and by what means that dignity was transferred from *Eleazar's* family to that of *Ithamar*, from which *Eli* was descended, we are not in-

formed. Some believe, it was by reason of the negligence, the minority, or want of proper qualifications, of *Eleazar's* family. Others, that this dignity was bestowed on *Eli* as judge of Israel. That it was not done without an express declaration of God's will, we may gather from the language of the man of God, sent to reproach him with the ill conduct of his sons. 1 Sam. ii. 27, 28.

Eli's great fault was his negligence, and his indulgence of his sons. Instead of vigorously punishing them, and removing them from the sacred ministry, he was satisfied with reprimanding them.

God admonished him by Samuel, then a child. (See the history, 1 Sam. iii. 1, 2, 3.) Having heard those awful admonitions from the mouth of Samuel, he only replied, "It is the Lord, let him do what seemeth him good." God deferred the execution of his vengeance twenty-seven years, but at length Hophni and Phinehas, sons of *Eli*, were slain by the Philistines; the ark of the Lord was taken; and *Eli* himself, hearing this melancholy news, fell backward from his chair, and broke his neck, 1 Sam. iv. 12, 18. According to Josephus, (*Antiq. lib. vi. cap. 7.*) and the common opinion, he was succeeded by Ahitub his third son; but others say, by Abiah. Abiah was certainly high-priest in the beginning of Saul's reign. 1 Sam. xiv. 3.

ELIAB, אֱלִיָּאב, *God is my father*; from אֵל *el*, God, י *i*, my, and אב *ab*, father: otherwise, *the God-of the father*.

I. ELIAB, son of Helon, prince of Zebulun, Numb. i. 9.

II. ELIAB, son of Jesse, David's brother, 1 Sam. xvi. 6.

III. ELIAB, son of Elkanah, and father of Jeroham, of Levi, 1 Chron. vi. 27.

IV. ELIAB, a brave man, in David's army, who joined him at Ziklag, 1 Chron. xii. 9. Called *Elihaba* the *Shaalbonite*, 1 Chron. vi. 33.

ELIABA, אֱלִיָּאבָה, *God, or the strong will hide it [him]*; from אֵל *el*, God, or אֵל *aul*, the strong, and חָבַה *chaba*, to hide, to cover: or, *God is my covering*. A hero of David, 2 Sam. xxiii. 32.

ELIADAH, אֱלִיָּאדָה, *knowledge of God*; from יָדָה *jadah*, knowledge, and אֵל *el*, God.

I. ELIADAH, son of David, by a concubine, 2 Sam. v. 16. 1 Chron. iii. 8.

II. ELIADAH, father of Rezon, 1 Kings xi. 23.

III. ELIADAH, a general of Jehoshaphat's army, 2 Chron. xvii. 17.

ELIAH, אֱלִיָּהוּ, *the Lord [my] God*; from אֵל *el*, God, and jah, the Lord; otherwise, *the strong Lord*; from יָה *jah*, the Lord; and אֵל *aul*, strong. We find two men of this name, (Ezra x. 21, 26.) who, after the captivity, dis-

missed their foreign wives, whom they had married against the law.

ELIAKIM, אֱלִיאִקִּים, *resurrection of God, or the God of the resurrection, or of strength*; from אִקֵּם *kum*, to raise up, to strengthen, and אֵל *el*, God: otherwise, *God the revenger*: from אִקֵּם *nakam*, to revenge.

I. ELIAKIM, of the race of priests, returned from Babylon with Zerubbabel, Nehem. xii. 41.

II. ELIAKIM, son of Hilkiah, steward of the household to king Hezekiah. The Hebrew may be construed to signify, that he had the care of the temple, i. e. the house of God: for *house*, absolutely taken, often signifies the temple, 2 Kings xviii. 18. It is our opinion, that *Eliakim* was son of Hilkiah the high-priest, who lived in the reign of Hezekiah; that he succeeded his father, and was high-priest under Manasseh. He was high-priest during the siege of Bethulia. He is sometimes called *Jehoiakim*; and there is great probability, that he is the *Hilkiah*, in the reign of Josiah, and afterwards.

III. ELIAKIM, king of Judah, surnamed *Jehoiakim*. He succeeded his brother Jehoahaz, and did evil before the Lord. See JEHOIAKIM, 2 Kings xxiii. 34, 35.

IV. ELIAKIM, son of Abihud, and father of Azor, Matth. i. 13.

ELIAM, אֱלִיָּאם, *the people of God, or the God of the people*; from אֵל *el*, and אָם *ham*, people. [transposed *Ammiel*, 1 Chron. iii. 5.]

I. ELIAM, father of Bathsheba, wife of Uriah, 2 Sam. xi. 3.

II. ELIAM, son of Ahitophel of Gelon, one of the thirty gallant men in David's army. 2 Sam. xxiii. 34.

ELIAS. See ELIJAH.

ELIASAPH, אֱלִיָּאֶשֶׁף, *God that adds, that finishes, or completes*; from אֶשֶׁף *jasaph*, to add, to finish, and אֵל *el*, God: [added by God.] Son of Deuel, prince of Gad, Numb. i. 14.

ELIASIB, אֱלִישִׁיב, *the God of conversion*; otherwise, *my God will bring back*; from שִׁיב *shub*, to convert, to recall, and י *i*, my.

ELIASHIB, high-priest, of the race of Eleazar. He succeeded Joiakim, whom Josephus, *Antiq. lib. ii. cap. 5.* mentions as living in the reign of Xerxes. He was high-priest in the time of Nehemiah, and lived A. M. 3550. We neither know the year of his death, nor the duration of his priesthood. He was called likewise *Joasib* and *Chasib*. His successor was Joiada or Juda, Neh. xii. 10.

ELIATHAH, אֱלִיָּאֲתָהּ, *thou art my God*; from אָתָּה *atha*, thou, י *i*, my, and אֵל *el*, God: otherwise, *my God comes*; from אֵל *el*, God, י *i*, my, and אָתָּה *athah*, to come, to arrive.

ELIATHAH, eighth son of Heman. He sung before

before the ark. He was in the twentieth class of Levites, 1 Chron. xxv. 27.

ELICIANS, Ἐλικῶν, or Ἐλικμαί, *curled, twisted*; from the Greek ἑλικός. Judith i. 6. mentions Arioch, king of the *Elicians*. The Greek and Syriac read, of the *Elymæans*, i. e. the ancient country of the Persians. We see in Genesis, Arioch king of *Ellasar*; this might be the city of the *Elicians*.

ELIDAD, אֵלִיד, *favoured of God*, or, *the love of my God*; see ELDAD. Son of Chislon, of Benjamin, a deputy appointed to divide the land of Canaan. Numb. xxxiv. 21.

ELIEL, אֵלִיֵּל, *God, my God*, or *my God is God*; from אֵל, *el*, *God*, and י, *my*: otherwise, *the strength of God*; from אֵל, *aul*, *strength*, and אֵל, *el*, *God*.

I. ELIEL, of Manasseh, a very valiant man, under Jotham king of Judah, and Jeroboam II. king of Israel. 1 Chron. v. 34.

II. ELIEL, a Levite of Kohath's family, 1 Chron. vi. 34.

III. ELIEL. We find two of this name, brave men who followed David. 1 Chron. xi. 46.

ELIEZER, אֵלִיעֶזֶר, *help*, or *court of my God*.

I. ELIEZER. The Mussulmen call him *Dameschack*, or *Damascennis*, and believe him to have been a black slave given to Abraham by Nimrod, at the time when he saw him, by virtue of the name of God, walking out of the midst of the flames, (*Ur*) into which he had been cast by his orders, *vide* ABRAHAM. Abraham conceived such regard for him, that he gave him the superintendence of his whole family; and, before the birth of his sons, designed him for his heir. Abraham on his arrival in Syria, say they, built a city there, which he called by the name of his slave, *Dameschack*: this is the celebrated *Damascus*. Others believe, with more probability, that *Eliezer* was a native of *Damascus*, and that he had a son whom Abraham intended for his heir. *Vide* FRAGMENT, No. XLIII.

When Abraham sent *Eliezer* into Mesopotamia, he said to him, "Put thy hand under my thigh, and promise with an oath not to take a Canaanite for a wife to my son. But go into the country, where my relations live, and there take a wife to my son Isaac." *Eliezer* departing with many camels, and rich presents, went to the city of Nahor in Mesopotamia; and from thence brought Rebecca for Isaac. See the History, Gen. xxiv.

II. ELIEZER, son of Moses and Zipporah, born in Midian while Moses abode in that country. He had a son named Rehabiah, Exod. ii. 18, 22. 1 Chron. xxiii. 17. Some have thought, that what is related, Exod. iv. 24, 25. of an angel's meeting Moses, when returning to Egypt, is to

be understood, as if this angel intended to kill *Eliezer*, because he was not circumcised. The Scripture does not say clearly, whom the angel had a design to slay.

III. ELIEZER, a Levite, he blew the trumpet before the ark when David removed it to Jerusalem. 1 Chron. xv. 24.

IV. ELIEZER, son of Zichri, of Reuben; commanded 24,000 men of his tribe in the reign of Solomon. 1 Chron. xxvii. 16.

V. ELIEZER, son of Dodavah, a prophet, foretold to Jehoshaphat, king of Judah, that his ships, equipped in conjunction with the impious Ahaziah, king of Israel, should be disabled at the port of Ezion-geber. 2 Chron. xx. 37.

VI. ELIEZER, a Levite, who after the return from the captivity, dismissed his foreign wife married contrary to the law. Ezra x. 23.

VII. ELIEZER, son of Jorim, one of our Saviour's ancestors according to the flesh. Luke iii. 29.

ELIHOREPH, אֵלִיחֹרֶף, *the God of the winter*; from אֵל, *el*, *God*, and חֹרֶף, *choreph*, *winter*, and אֵל, *el*, *God*: otherwise, *the God of youth*; from *horeph*: otherwise, *of shame or reproach*; from חֹרֶף, *charaph*. Solomon's counsellor. 1 Kings iv. 3.

ELIHU, אֵלִיהוּ, *he is my God himself*; from אֵל, *el*, *God*, and י, *my*, and הוּא, *hua*, *he, himself*.

I. ELIHU, son of Shemaiah, a brave man of Manasseh, who followed David. 1 Chron. xii. 20.

II. ELIHU, one of the porters of the temple, appointed by David. 1 Chron. xxvi. 7.

III. ELIHU, David's brother, head of Judah. 1 Chron. xxvii. 18.

IV. ELIHU, one of Job's friends, descended from Nahor. Job xxxii. 2. xxxiv. 1. xxxvi. 1, &c.

[This name is written with the *א* final, Job xxxiii. 2, 5, 6; and without the *א* final in ver. 4. and in some copies, also chap. xxxv. 1.]

ADDITION.

[ELIHU is one of the most remarkable characters in Scripture. He is said to be of Buz; which, as the name of a place, occurs only once in Scripture, Jer. xxv. 23, where it stands in connection with Teman and Dedan, towns bordering on Idumea. The Chaldee paraphrase expressly describes him as a relation of Abraham. He enters the poem so late as chap. xxxii. He opens his discourse with great modesty: he does not enlarge on any supposable wickedness in Job, which had brought his present distresses on him; but he controverts his replies, his inferences, and his arguments: he observes on the mysterious dispensations of providence, which he insists, however they may appear to mortals, are full of wisdom and mercy; he insists, that the righteous have their share of prosperity in this life, no less than the wicked; that God is supreme, and that it be-

comes us to acknowledge and submit to that Supremacy; since "the Creator wisely rules the world he made;" and he draws instances of benignity from the constant wonders of creation, of the seasons, &c. His language is copious, glowing, and sublime; and it deserves notice, that *Elihu* does not appear to have offended God by his sentiments; nor is any sacrifice of atonement commanded for him as for the other speakers in the poem. It is more than possible, that the character of *Elihu* has been thought figurative of a personage interposed between God and man—a MEDIATOR—one speaking "without terrors," and not disposed to overcharge mankind: and, probably, this sentiment has had its influence on the acceptability of the book of Job, and its preservation among the pious.]

ELIJAH, אליהו, [*my*] *God the Lord*.

ELIJAH, or *Elias*, a prophet: native of Tishbe, beyond Jordan, in Gilead. Some think he was a priest descended from Aaron, and say, one Sabaca was his father: but this has no authority. Several of the Fathers were of opinion, that he lived a single life. He was raised up by God, to be set like a wall of brass, in opposition to idolatry, and particularly to the worship of Baal, which Jezebel and Ahab supported in Israel. Scripture introduces *Elijah* saying to Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings xvii. 1, 2. A. M. 3092, ante A. D. 912.

The Lord commanded him to conceal himself beyond Jordan, near the brook Cherith. He obeyed, and God sent ravens to him morning and evening, who brought him flesh and bread; but after a time the brook being dried up, God sent him to Zarephath, a city of the Sidonians. At the city-gate, he met with a widow woman gathering sticks, from whom he desired a little water: adding, as she was going to fetch it, "Bring me, I pray thee, also, a morsel of bread;" she answered, "As the Lord liveth I have no bread, but only a handful of meal, and a little oil in a cruse, and I am gathering some sticks, that I may dress it for me and my son, that we may eat it, and die." *Elijah* said, "Make me first a little cake, and bring it me, and afterwards make for thee and thy son: for thus saith the Lord, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." His prediction was accomplished, and he dwelt at this widow's house.

Some time afterwards this woman's son fell sick and died. The mother, overwhelmed with grief, intreated the assistance and interposition of *Elijah*; who, taking him in his arms, cried

to the Lord for the restitution of the child's life. The Lord heard the prophet, and restored the child.

After three years of drought, the Lord commanded *Elijah* to see Ahab king of Israel. Now the famine being extreme at Samaria, Ahab sent people throughout the country to enquire after places where they might find forage. Obadiah, an officer of the king's household, being thus employed, *Elijah* presented himself, and directed him to tell Ahab, "Behold, *Elijah* is here!" Ahab came to him and reproached him as the cause of this calamity; *Elijah* retorted the charge on himself, and on his iniquities; and staked his credit and innocence on the event of a miracle from heaven, on a sacrifice to be openly offered, in sight of Israel, who should determine between Jehovah and Baal. Ahab therefore convened the people of Israel, and 400 prophets of Baal.

Baal's prophets prepared their altar, sacrificed their bullock, placed it on the pile, and called on their god. They leaped upon the altar, and cut themselves after their manner, crying with all their force. *Elijah* insulted them, saying, "Cry louder; Baal is perhaps asleep, or on a journey," &c. Vide FRAGMENT, No. CVII.

Mid-day being past, *Elijah* repaired the altar of the Lord, and with twelve stones, in allusion to the twelve tribes of Israel, he built anew that altar. He made a trench, and, as it were, two ridges round about it, he prepared the wood, and the bullock, which he laid on the altar, he poured three several times abundance of water on the wood, and the burnt sacrifice, so that the water ran about the altar, and filled the trench. After this, he called on the Lord. In answer to his prayer the fire of the Lord fell on the altar, and consumed the wood, the burnt sacrifice, the stones, and the very dust of the place. Hereupon all the people fell on their faces, saying, "*Jehovah is the true God*." *Elijah* then incited the people to slay the prophets of Baal.

After this, *Elijah* said to Ahab, Go home, eat and drink, for I hear the noise of abundance of rain. *Elijah* went to the top of Carmel, and throwing himself on the earth, sent his servant to look toward the sea. He went six times without seeing any thing; but the seventh time reported, that he saw a cloud rising out of the sea, as large as a man's hand. *Elijah* said to his servant, "Go, and say unto Ahab, prepare thy chariot, and away, that the rain stop thee not." The king got into his chariot, and rode to Jezreel. *Elijah* girded up his loins, and ran before Ahab's chariot; and the rain fell in abundance.

Jezebel, wife of Ahab, threatened *Elijah* for having slain her prophets. The prophet hereupon

hereupon fled to Beer-sheba, in the south of Judah, and from thence into Arabia Petræa. In the evening, being extremely fatigued, he laid himself down under a juniper-tree, and prayed God to take him out of the world. An angel touched him, and said, "Arise and eat." Looking around him, he saw a cake baked on the coals, with a cruse of water; he ate and drank, and again slept. The angel again awakened him, and said, "Rise and eat, the journey is too great for thee." He rose, ate and drank, and went in the strength of that meat forty days and forty nights, unto Horeb the mount of God.

There he lodged in a cave, and the Lord said unto him, "What doest thou here, *Elijah*?" And he said, "I have been very jealous for the Lord of Hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away." The Lord said, Go forth, and stand at the entrance of the cave. While he stood there, a strong wind passed by, but the Lord was not in this impetuous wind; after this the earth trembled, but the Lord was not in this earthquake; after the earthquake was a fire, but the Lord was not in the fire; after this fire was the breathing of a gentle wind; that instant *Elijah* prostrated himself on the earth, and covered his face in his mantle. The Lord asked him as before, what dost thou here, *Elijah*? and he answered as before.

The Lord said to him, return to the wilderness of Damascus, anoint Hazael king over Syria, Jehu king over Israel; and *Elisha* to be prophet in thy room. Whosoever escapeth the sword of Hazael, shall Jehu slay; and him that escapeth the sword of Jehu, shall *Elisha* slay. Nor think, that thou only hast continued faithful to my covenant, for I have reserved seven thousand men in Israel, who have not bowed their knees to Baal, who have not adored him, by lifting up their hands to their mouths and kissing them."

Elijah, departing from mount Horeb, went into the tribe of Ephraim, and called *Elisha* to the prophetic office. 1 Kings xix. 19.

Some years after this, Ahab having seized Naboth's vineyard, and Jezebel having contrived to condemn that honest Israelite, the Lord commanded *Elijah* to reproach Ahab with his crime. *Elijah* met him going to Naboth's vineyard to take possession of it, and warned him, that "In the very place where dogs licked the blood of Naboth, shall they lick thy blood also. And dogs shall eat Jezebel by the wall of Jezreel." Fulfilled 1 Kings xxii. 38.

Ahaziah king of Israel, being hurt by a fall from the platform of this house, sent to consult

Baal-zebub, the god of Ekron, whether he should recover. *Elijah* met these messengers, and said to them, "Is it because there is no God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? Now therefore, saith the Lord, thou shalt die most certainly." They returned, and related what this stranger had told them. By their description of him, Ahaziah knew it was *Elijah*. 2 Kings i. 2—16.

He sent a captain to him, with his company of fifty men; the officer coming up to *Elijah*, who was sitting on a hill, said, "Thou man of God, the king commands thee to come down." *Elijah* answered, "If I am a man of God, let fire come down from heaven and consume thee and thy fifty men." The prophet's words were followed with the effect predicted. The king sent another captain, who was also consumed. A third captain going to *Elijah*, intreated him to respect his life and his people's lives. And him the prophet accompanied to the king.

Elijah understanding by revelation, that God would ere long translate him out of this world, was desirous to conceal it from Elisha, his inseparable companion, and said to him, "Tarry thou here, the Lord hath sent me to Bethel." Elisha answered, "I will not leave thee." At Bethel, "Tarry thou here, said *Elijah*, the Lord hath sent me to Jericho." Elisha replied, that he would not quit him. At Jericho, he desired Elisha to remain, saying, "the Lord hath sent me to Jordan;" Elisha would not. They went therefore together to Jordan. At the Jordan, *Elijah* took his mantle and struck the waters with it, which divided, and they passed over on dry ground.

Elijah then said to Elisha, "Ask what I shall do for thee before I be taken away from thee." "I pray thee," said Elisha, "let a double portion of thy spirit be upon me;" i. e. obtain the gift of prophecy from God for me, in the same measure that thou possessest it. *Double* may signify, *like*; or, give me a double share in thine inheritance, a double portion of thy spirit, the gift of prophecy, and of miracles, in a degree double to what I now possess: [the portion of the first-born.] *Vide* ELISHA.

Elijah answered, "Thou hast asked a very hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." As they continued their journey, a chariot of fire, with horses of fire, suddenly separated them, and *Elijah* was carried in a whirlwind up to heaven. Elisha beheld this, and cried out, "My father! my father! the chariot of Israel, and the conductor of it!" 2 Kings ii. 12.

Eight years after the miraculous ascension of *Elijah*, a letter of reproof, admonition, and threatening,

threatening, was brought to Jehoram king of Judah, from this prophet. Some believe, this letter was written from where *Elijah* is at present; or, that it was sent before the prophet's translation; others, that Jehoram dreamed this.

[Was it written prophetically by *Elijah* before his death, but laid by, with orders not to be produced till a certain time, or under certain events? We have instances of papers lodged in the *British Museum* with such orders; and of others left for publication, but not to be published till after such an interval of time, or till after such or such persons are dead. Or is the name of *Elijah* misplaced for *Elisha* ?]

There was a book extant formerly, *The Prophecy, or Revelation, or Ascension of Elijah*, from which St. Paul is thought to have quoted, 1 Cor. ii. 9. *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* The Rabbins, in *Seder olam*, say, that *Elijah* is employed in writing the history of the world.

Some have believed *Elijah* and *Enoch* to be still living, and some, both Jews and Christians, imagine, that they are to come at the end of the world to encounter Antichrist: supposing them to be the two witnesses, who shall prophecy a thousand two hundred and threescore days, clothed in sackcloth. Rev. xi. 3.

Lastly, the Jews refer to one *Elias* or *Elijah* (whom some have taken for this prophet) a tradition from the house of *Elijah*,—that the world will last six thousand years, viz. two thousand years without the law; two thousand under it; and two thousand more under the Messiah. But so many years of the Messiah's period as are expired without his appearing, have so passed away by reason of our sins. There is great probability, that this tradition proceeds from an *Elijah* much more modern than the Tishbite; as well as the three books, 1. *The greater Order of Elijah*; 2. *The lesser Order of Elijah*; 3. *The cave of Elijah*.

The author of *Ecclesiasticus* has an encomium on the memory of *Elijah*, chap. xlviii.

Malachi has this passage: *Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.* Our Saviour informs us, (Matth. xi. 14. xvii. 10—12.) that *Elijah* the prophet came in spirit, in *John the Baptist*. The Evangelists tell us, that in the transfiguration of our Saviour, *Elijah* and *Moses* both appeared and conversed with him concerning his future passion. Matth. xvii. 3. Mark ix. 3. Luke ix. 30.

Lastly, many of the Jews in our Lord's time believed *Elijah* to be risen from the dead in his person, or that the soul of *Elijah* had passed into the body of Jesus Christ. Matth. xvi. 14. Mark vi. 15. Luke ix. 8.

The Mussulmen relate, that one Kheder, or Khizen, general of Alexander's troops (not Alexander the Great, but one more ancient, of the same name) had the good fortune to find the fountain of life, which Alexander had long sought in vain. Kheder drank large draughts of it, and so became immortal. He is called *Kheder*, which signifies *verdant*, because from that time he enjoyed a flourishing and immortal life. Kheder is, according to them, *Elijah*, who lives in a place of retirement, in a delicious garden, where is the tree of life, and where the fountain of life runs, by the help whereof his immortality is preserved: here he awaits the second coming of Jesus Christ, at which *Elijah* is to appear once more in the world.

The Magi of Persia pretended, that their master Zoroaster was one of the prophet *Elijah's* disciples; at least, that their ancestors were instructed by the disciples of the two prophets *Elijah* and *Elisha*. This fiction is founded on *Elijah's* procuring fire from heaven, and his being carried away in a fiery chariot; the disciples of Zoroaster making the element fire the principal object of their worship.

ELIJAH, FED BY RAVENS,

CONJECTURES ON THE HISTORY OF.

[Mr. PENNANT, in his *British Zoology*, p. 163, has the following remark in his account of the eagle. "Smith, in his History of Kerry, [in Ireland] relates, that a poor man in that country got a comfortable subsistence for his family, during a summer of famine, out of an eagle's nest, by robbing the eaglets of the food the old ones brought them, whose attendance he protracted beyond the natural time, by clipping the wings, and retarding the flight of the young."

Many have been the conjectures (some of them sufficiently wild) of writers on the subject of *Elijah* fed by ravens; or, as in the original, by OREBIM. "I have commanded the OREBIM to feed thee by the brook Cherith," says God. 1. These orebim were angels, metamorphosed into ravens, say some: 2. They were merchants, say others; who think they discover a similar term taken in this sense, Ezek. xxvii. 27. But Bochart sufficiently refutes this conjecture; as God would not then have said I have commanded the orebim, but the merchants of such a place, to feed thee. 3. They were Arabs, say some. 4. They were inhabitants of Araba, or Arabo, a town; or of Oreb, Judges vii. 25.

Isaiah

Isaiah x. 26. but *Oreb* was a rock only. And whence did the *orebim* get their flesh and bread? 1. From the table of king *Ahab*, say some; 2. from some of the 7000 who had not bowed to Baal; 3. from off the altar; 4. and M. Basnage thinks, the safest way is, to say that God created it on purpose: surely, if so, he might as well have placed it within reach of the prophet, and saved the ravens the trouble of portage.

We ought to consider, 1. that *Ahab* sought *Elijah* with avidity, and took an oath of EVERY people, no doubt also throughout his own dominions, that he was not concealed among the inhabitants; his situation therefore required the utmost privacy, even solitude. 2. That when the brook *Cherith* was dried up, the prophet was obliged to quit his asylum, which he needed not to have done, had a people been his suppliers, for they could have brought him water as well as food.

Let us now suppose for a moment, that *Elijah* was concealed in some (rocky or) mountainous spot, where passengers never strayed; and that here a number of voracious birds had built their nests on the trees which grew around it, or on projections of rocks, &c. These flying every day to procure food for their young, the prophet availed himself of a part of what they brought, and while they, obeying the dictates of nature, designed only to provide for their offspring, Divine Providence directed them to provide at the same time for the wants of *Elijah*: so that what he gathered, whether from their nests, from what they dropped, or brought to him, or occasionally from both means, was enough for his daily support. And the OREBIM furnished him bread, or flesh, in the morning, and bread, or flesh, in the evening. But, I rather think, there being a good many of them, some might furnish bread, and others flesh; and vice versa, at different times: so that a little from each made up his solitary, but satisfactory meal. To such straits was the exiled prophet driven! and such was the dependance of this zealous man of God!

Observe, these birds were not eagles: eagles do not eat bread, though they eat raw flesh; eagles would have torn his eyes out, or would have killed him, naturally speaking: neither were they vultures; but they were birds who fed their young with bread, or with flesh, or with both; whence arose the necessity for their bringing it home to the nest, and the certainty of the prophet's finding it thereabouts; they might supply their own hunger abroad, but their nestlings demanded their care at home: moreover, if a poor man—in a summer of famine—the very case of *Elijah*—could get a

comfortable subsistence for his family from a single nest of eaglets, the prophet, being alone, might pick up an ample supply from a numerous colony of *orebim*; and yet leave enough for his caterers and their broods.

If I recollect rightly, the poor man who robbed the eaglets, used to hide himself among the trees, till he saw the old eagles had deposited their prey, and were departed in search of more; then he advanced to the nest, and made free with what he found there; whether *Elijah* acted in the same manner, does not appear; but, evidently, he is not the only one who has been nourished by birds, and that too according to their nature; for which purpose birds of prey, not domestic fowl, were the most proper.

As to God's commanding the ravens—it is a mode of speech used where vocal commands were not employed.

How long did *Elijah* continue at the brook *Cherith*? the original signifies only “to the end of days:” six months, say the most considerate interpreters; which perhaps, though too long for a breeding season, yet is not inconsistent with our statement.

After all, perhaps, these *orebim* were not strictly ravens, but rooks, which are birds of a kind not distant, and at first sight of the same form, nature, and manners, but on closer examination they manifest considerable differences. 1. The rook is the *corvus* (vulgarly understood to be the crow) of Virgil, says Mr. PENNANT—

E pastu decedens agmine magno
Corvorum increpuit densis exercitus alis.

A very natural description of the return of these birds to their nests in the evening. 2. The rook only, of this genus of birds, is gregarious; the true raven flies only in pairs; and one pair has been known to keep a whole island as a territory; but rookeries, we know, among ourselves, contain sometimes a great number of families. 3. The rook is a harmless bird, lives on insects, not on carrion, as does the raven, and the crow: but in a time of scarcity would naturally prey where it could, and be not only more active, but much more bold than usual: however, this renders it less of an unclean bird than the others are. N.B. The Talmud distinguishes three sorts of ravens, but I do not know that either is the rook.

Among us rooks begin to build in March. Query, 1. Was the time of their young being ready for flight delayed by the famine, &c. in the days of *Elijah*? 2. What birds in the East are best known as most likely to have been employed on this occasion?—that are 1. gregarious; 2. not carrion eaters; but, 3. feed on bread,

bread, or on flesh; or on both: or on other clean food.

In Abyssinia, Mr. BRUCE mentions certain birds of the eagle kind as extremely bold: and one which he shot while taking a piece of meat out of a boiling pot.

Most probably, *corvus* and *oreb* also, expresses the whole class of *ravens*, *rooks*, *crows*, &c. for so we have in Horace—

Non pasces in cruce corvus,

"thou shalt not hang on a cross and feed *ravens*," or *crows*, which are carrion eaters: so we have a vulgar expression among ourselves, speaking of a person likely to die, "he will give the crow a pudding." That *oreb* denotes a class of birds appears from Levit. xi. 15. Dent. xiv. 14. where they are declared unclean, "EVERY *oreb* [raven, Eng. Tr.] *after its kind*."

ELIKA, אֵלִיקָא, *pelican of God*; from אֵלִי *caah*, a *pelican*, and אֵל *el*, *God*: otherwise, a *strong vomit*; from אֵל *aul*, *strong*, and כִּי *kia*, *to vomit*; [from the Chaldee, *gathering together of my God*.] The Harqrite, one of thirty brave officers in David's army. 2 Sam. xxiii. 25.

ELIM, אֵילִים, *'Ailim, the rams*; from אֵיל *ail*: otherwise, *the strong*, or *the stags*, or *the valleys*.

ELIM, the seventh incampment of Israel in the wilderness, where they found twelve fountains, and seventy palm-trees. Exod. xv. 27.

ELIMELECH, אֱלִימֶלֶךְ, *my God is king*; from אֵל *el*, *God*, ו *i*, *my*, and מֶלֶךְ *melek*, a *king*.

ELIMELECH, of Bethlehem, husband to Naomi, by whom he had two sons, Mahlon and Chelion. During a great famine, *Elimelech* retired with his wife and children into the country of Moab, where he died after ten years. Ruth i. 1, &c.

ELIOENAI, אֱלִי־עֵנַי, *'Elionai, towards him [God] are my eyes*; from עַי *hal*, signifying *ad*, *apud*, *juxta*, according to the Latin, and ו *i*, *my*, and עַי *hen*, an *eye*; otherwise, *towards him are my fountains*; from the same: otherwise, *towards him is my poverty and my misery*; from עַי *honi*. [Written also אֱלִי־עֵנַי.]

I. ELIOENAI, son of Neariah, 2 Sam. v. 16.

II. ELIOENAI, son of Asiel, of Simeon, 1 Chr. iv. 36.

III. ELIOENAI, son of Becher, of Benjamin, 1 Chron. vii. 8.

IV. ELIOENAI, son of Asaph, a porter of the temple. 1 Chron. xxvi. 3.

V. ELIOENAI, son of Zerabiah, who after the Jews returned from Babylon, separated from his foreign wife. Ezra viii. 4. x. 22.

ELIONEUS, high-priest of the Jews: he succeeded Matthias son of Ananus, A. M. 4047, and the next year was succeeded by Simon Cantharus.

ELIPHAL, אֱלִיפָאֵל, *miracle*, or *judgment of God*; from פָּאֵל *phala*, a *miracle*, or פָּלֵל *pillel*, *judgment*, and אֵל *el*, *God*. Son of Ur, a brave officer in David's army, 1 Chron. xi. 35.

ELIPHALEH, אֱלִיפָאֵל, *'Eliphal, my God is admirable*, or *the judgment of my God*. A Levite who assisted at the removal of the ark. 1 Chron. xv. 18, 21.

ELIPHALETH, אֱלִיפָאֵת, *'Eliphalet, God of deliverance*; from אֵל *el*, *God*, and פָּאֵת *palat*, *to deliver*: otherwise, *my God who puts to flight*; from ו *i*, *my*, and אֵל *el*, *God*.

I. ELIPHALETH, son of David, 2 Sam. v. 16. See another of the same name, 1 Chron. xiv. 7.

II. ELIPHALETH, son of Eshkek. 1 Chr. viii. 39.

I. ELIPHAZ, son of Esau and Adah, daughter of Elon. He had five sons, Teman, Omar, Zepho, Gatam, and Kenaz.

II. ELIPHAZ, one of Job's friends, probably a descendant of *Eliphaz*, son of Esau.

[*Eliphaz* was of Teman, a principal part of Idumea, (Jer. xlix. 7, 20. Ezek. xxv. 13. Amos i. 11, 12. Obad. v. 8, 9.) In the Greek versions of the poem, he is described as king of his city. His natural temper, as appears by his speeches, was mild and modest: he makes the first reply to the complaints of Job. He thinks that the truly good are never entirely forsaken by providence; but that exemplary punishments may justly be inflicted for secret sins. He denies that any man is innocent, and therefore censures Job for asserting his freedom from guilt: and he exhorts Job to confess his concealed iniquities, as a probable means of alleviating their punishment. His arguments are well supported; but he is declared, at the close of the poem, to have taken erroneous views of the Divine dispensations; and Job offers a sacrifice on his account.]

ELISABETH, אֱלִישַׁבֶּת, *'Elisabeth, God of the oath*, or *the oath of God*, from שְׁבֻעַ *shabua*; otherwise, *of fulness*; from שְׁבַע *shebah*, and אֵל *el*, *God*.

ELISABETH, wife of Zachariah, and mother of John the Baptist. Of the daughters of Aaron, (Luke i. 5.) i. e. of the race of the priests. An angel having foretold to her husband Zachariah the birth of John the Baptist, and Zachariah returning home, *Elisabeth* conceived. The Greek church makes a festival of John's conception September 20; it is on the 24th, in the most ancient Latin calendars. *Elisabeth* during five months concealed the favour God had granted her; but the angel Gabriel discovered to the Virgin Mary this miraculous conception, as an assurance of the birth of the Messiah, by herself. Vide ANNUNCIATION.

Mary visited her cousin, *Elisabeth*, and when she saluted her, the child with which *Elisabeth*

was

was pregnant, leaped in her womb; and *Elisabeth* full of the Holy Ghost, said, "Blessed art thou among women! and blessed is the fruit of thy womb!" When her child was to be circumcised on the eighth day, his mother named him John: according to previous instructions from her husband.

The eastern people believe, that Herod having resolved on the death of Zachariah's son and the infants of Bethlehem, his mother *Elisabeth* carried him to the mountains, to conceal him; but finding herself not able to climb up, she addressed the mountain, and said, "Thou mountain of God receive me and my child!" whereupon it immediately opened, received them, and hid them. An angel of the Lord guarded them, and they were surrounded with light. Herod sent to Zachariah, enquiring where his son was: which Zachariah refusing to declare, that prince commanded him to be killed in the temple, between the altar of burnt-sacrifices and the porch of the temple. This we read at length in the *Proto-evangelium*, or "Preparatory Gospel."

The kindred between the Virgin and *Elisabeth* is no difficulty; for though *Elisabeth* was of the family of Aaron, and Mary was of the tribe of Judah, yet they might be near a-kin; for example, whether any relation of Mary had married *Elisabeth*, or *Elisabeth's* father had married any woman related to Mary. No law obliged the Jewish priests to marry only in their own tribe, nor forbade women of sacerdotal families from marrying men of other tribes than that of Levi. The only case wherein women were restricted to marry in their own tribe, was when for want of brothers they were heiresses in their respective families. Numb. xxvii. xxxvi.

ELISHA, אֵלִישָׁא, *salvation of God*, or *God that saves*; from יָשָׁא *jasha*, and אֵל *el*, *God*.

ELISHA, son of Shaphat, Elijah's disciple and successor in the prophetic ministry, was of Abel-meholah. Elijah having received God's command to anoint *Elisha* as a prophet, came to Abel-meholah; and finding *Elisha* ploughing with twelve pair of oxen, he threw his mantle over him. *Elisha* left his oxen, and accompanied Elijah. His history is related 2 Kings ii.—xiii.

We have observed in the article ELIJAH, that *Elisha* was accompanying his master, when the Lord took him up in a whirlwind; and that he inherited *Elijah's* mantle, with a double portion of his spirit. He smote the Jordan and divided the stream; he cured the water of a rivulet near Jericho: going afterwards to Bethel, the children of the place ridiculed him, saying, "Go up thou bald pate: go up thou bald pate." *Elisha* cursed them in the name of the Lord;

PART XI. Edit. IV.

and speedily two bears came out of a neighbouring forest, and slew two and forty of them.

[It is usually said, that the children from Bethel who mocked *Elisha*, were destroyed by two bears; and CALMET, with others, tells us, the "two bears devoured two and forty children." Is this credible? Surely one child had been meat enough for one bear; or forty-two children for a score of those animals. Happily our own translation keeps clear of this error, and renders "two she-bears TARE these children;" i. e. not limb from limb; not, "to death, with blood, and groans, and tears;" but scratched, clawed, wounded, *tare* them, as the Hebrew root (נָצַח) signifies, to cleave, to separate adjoining parts, to divide, in short, to *tear* more or less; for all these children might not be equally guilty.]

This instance may stand in proof of how far popular representation may mislead men of learning, when they are not very attentive; and of the necessity for constant watchfulness against failings, and constant candour towards them, even in the best intentioned, and most respectable writers.]

The kings of Israel, Judah, and Edom, having taken the field against the king of Moab, who had revolted from Israel, were in danger of perishing by want of water. *Elisha* was at that time in the camp. *Elisha* seeing Jehoram the king of Israel, "What have I to do with thee?" said he; "get thee to the prophets of thy father, and to the prophets of thy mother: were it not out of respect to Jehoshaphat the king of Judah, I would not so much as look on thee. But now send for one who plays upon the harp;" and while this man played, the spirit of God fell on *Elisha*, and he said, "Thus saith the Lord, make ditches all along this valley, for ye shall see neither wind nor rain, yet this valley shall be filled with water for you and your cattle."

The widow of one of the prophets lamented to *Elisha*, that a creditor of her husband was determined to take her two sons, and sell them for slaves. *Elisha* multiplied the oil in this widow's house, and thereby enabled her to discharge the debt.

Elisha went frequently to Shunem, a city in Manasseh, on this side Jordan, where a certain matron gave him entertainment. As she had no child, the prophet promised her a son. His prediction was accomplished. But some years afterwards, the child died. *Elisha* was then at mount Carmel; where the mother sought him, and solicited him to come to her house: which he did, and restored her child to life.

At Gilgal during a great famine, one of the sons of the prophets gathered wild gourds; having shred them into the pot, they were served

up to *Elisha* and others, who soon found their food to be poisonous. *Elisha* ordered meal to be thrown into the pot, and corrected its virulence.

Naaman, general of the king of Syria's troops, suffering under a leprosy, was advised to seek a cure in Israel. *Elisha* directed him to wash himself seven times in the Jordan; which he did, and was perfectly healed. He returned to *Elisha*, and offered him great presents; which the man of God refused. Nevertheless,

Gehazi, *Elisha's* servant, did not imitate the disinterestedness of his master. He ran after Naaman, and in *Elisha's* name begged a talent, and two changes of garments. But *Elisha*, to whom God had discovered Gehazi's avarice, reproached him with it, telling him, that Naaman's leprosy should cleave to him and his family ever after.

The king of Syria being at war with the king of Israel, could not imagine how all his designs were discovered by the enemy. He was told that the prophet *Elisha* revealed every thing. He sent troops, therefore, to seize the prophet at Dothan: but *Elisha* struck them with a kind of blindness, and led them into the very city of Samaria: there, he prayed God to open their eyes; however, he did them no injury, but gave them meat and drink, and sent them back to their master.

Some time after, Benhadad king of Syria, besieged Samaria, and the famine became extreme. Jehoram, king of Israel, imputing these calamities to *Elisha*, sent a messenger to cut off his head. The prophet ordered the door to be shut against him, and the king's messenger was scarcely arrived, when the king himself followed, and made great complaints of the condition of the town. *Elisha* answered, "To-morrow at this hour shall a measure of fine flour be sold for a shekel, at the gate." One of the king's officers replied, "Should the Lord open windows in heaven, and rain down provisions, it might be so!" *Elisha* answered, "You shall see it with your own eyes, but shall not partake of it." *Elisha's* prediction was verified.

Elisha sent one of the sons of the prophets to anoint Jehu, son of Jehoshaphat, and grandson of Nimshi, to be king, in pursuance of an order given to Elijah some years before. See JEHU, AHAZ, JEZEBEL.

Elisha falling sick, Joash king of Israel came to visit him; and wept, saying, "O my father! my father! the chariot of Israel! and the horsemen thereof!" *Elisha* desired him to bring a bow and arrows; the king having brought them, he requested him to put his hands on the bow, at the same time the prophet put his own hand on the king's, and said, open the window

which looks east, and let fly an arrow; which he having done, *Elisha* said, "this is the arrow of the Lord's deliverance; thou shalt be successful against Syria at Aphek." *Elisha* desired him again to shoot; which he did three times, and then stopped. The man of God with some emotion said, "If thou hadst smitten five or six times, then hadst thou consumed Syria; whereas, now thou shalt smite Syria but thrice." This sign was accomplished in the event.

After *Elisha* was dead, a band of Moabites invaded the land. It happened that some Israelites, going to bury a man in a field, saw these banditti; and, being terrified, threw the body hastily into *Elisha's* grave: the body having touched *Elisha's* remains, received life, and the man stood up. This is noted Ecclesiasticus xlviii. 13, in the encomium on *Elisha*. After his death his body prophesied: he did wonders in his life, and at his death were his works marvellous.

ELISHA, the fountain of, rises two bow shots from mount Quarantania. It runs through the plain of Jericho, passes south of Gilgal, and, dividing into several streams, falls into the Jordan. This is the fountain whose waters were sweetened by *Elisha*, 2 Kings ii. 19. Vide FRAGMENT, No. V.

ELISHAH, אֵלִישָׁה, it is my God; from אֵלֶּשׁ jesh, it is, he represents: otherwise, lamb of God; from אֵלֶּשׁ shek: otherwise, God that gives help; from אֵלֶּשׁ jasha, and אֵלֶּ el, God [strength.] These etymologies are not very certain, but no better are known. [Perhaps, bond of God: a divine bond; i. e. a very strong bond of the parents to each other. Son of Javan, Gen. x. 4. 1 Chron. i. 7. from whom the isles of *Elisha* are named. Ezek. xxvii. 7.

This name has not the feminine termination in the Samaritan copy, but is written *Elish*, or *Elis*; which approaches pretty near to the *Hellas* of the Greeks. The Chaldee reads *Alas*, which is also pretty near to *Hellas*. The merchants of this country are praised by Ezekiel for their dyed stuffs, chap. xxvii. 7.

Bochart has taken pains to prove the superiority of the Grecian purple, which was produced in many places; nevertheless, it is difficult to determine, why the purple of *Elisha* should be valued so highly at Tyre, since Tyre herself was in possession of the famous purple dye; and Tyrian purple is proverbial for its excellency.

Josephus says, *Æolia* was named from *Ælisha*; or at least the Ionian or Æolian islands.

Some suppose two *Elishas*; one the brother, the other a son, of Ion, or Javan.]

ELISHAH, son of Javan, Gen. x. 4, is believed to have peopled *Elis* in the Peloponnesus. We find there the province of *Elis*, and a country called *Alisium*, by Homer. Ezekiel, xxvii. 7. speaks

speaks of the purple of *Elishah*, brought to Tyre. The fish used in dyeing purple, was caught at the mouth of the *Eurotas*, and the ancients frequently speak of the purple of Laconia. *Horat. Pausan. Plin.*

ELISHAMA, אֵלִישָׁמָה, *God hearing*; from שָׁמַע *shama*, and אֵל *el*, *God*.

I. ELISHAMA, son of Ammihud, prince of Ephraim. He presented solemn offerings to the tabernacle, Num. vii. 48.

II. ELISHAMA, son of Jekaniah, and father of Shallum. 1 Chron. ii. 14.

III. and IV. ELISHAMA. We find two of this name, sons of David. 1 Chron. iii. 6, 8.

V. ELISHAMA, father of Nethaniah, and grandfather of Ishmael. He killed Gedaliah, whom Nebuchadnezzar had left to govern the remains of the people after the destruction of Jerusalem, 2 Kings xxv. 25.

VI. ELISHAMA, of the sacerdotal race, sent with others by Jehoshaphat king of Judah to exhort the Israelites to renounce idolatry,—2 Chron. xvii. 8.

ELISHAPHAT, אֵלִישַׁפָּת, *God that judges*: from שָׁפַט *shaphat*, and אֵל *el*, *God*.

ELISHAPHAT, son of Zichri, assisted Jehoiada the high-priest to enthronise the young king Joash. 2 Chron. xxiii. 1, &c.

ELISHEBA, אֵלִישֶׁבָּע. See ELISABETH.

ELISHEBA, daughter of Aminadab, and wife of Aaron. Mother of Nadab, Abihu, Eleazar, and Ithamar. Exod. vi. 23.

ELISHUA, אֵלִישׁוּעַ, Ἐλισοῦε, *God is my salvation*. Son of David, born at Jerusalem,—2 Sam. v. 15.

ELIUD, Ἐλιδ, *God is my praise, or the praise of my God*; from אֵל *el*, *God*, and הוד *hod*, *glory or praise*. Son of Achim, and father of Eleazar. In the genealogy of Jesus, Matth. i. 14, 15.

ELIZAPHAN, אֵלִיעֶזֶר, *God of the north*; from צָפָן *tzaphan*; otherwise, *my God is hidden*; from תִּצְפֶּה *tzaphan*: otherwise, *my God beholds*; from צָפָה *tzaphah*, and אֵל *el*, *God*.

I. ELIZAPHAN, son of Uzziel, uncle to Aaron, and head of the family of Kohath, Num. iii. 30. Moses commanded *Elizaphan* to carry the corpses of Nadab and Abihu out of the camp, Lev. x. 4.

II. ELIZAPHAN, son of Parnach, of Zebulun, a deputy appointed to divide the land, Numb. xxxiv. 15.

ELIZUR, or ELISHUR, אֵלִיעִזֵּר, Ἐλίζουρ, *God is my strength, my rock*; from צוּר *tsor*, a rock, whence מַצְרֹר *matzor*, a fortress: otherwise, *stone, or rock of God*; from צוּר *tsor*.

ELIZUR, son of Shedeur, of Reuben, Num. i. 5. vii. 30.

ELKANAH, אֱלִקָּנָה, *God the zealous*: from אֵל *el*, *God*, קָנָה *kina*, *to be zealous*: otherwise,

possession, or the reed of God, from קָנָה *kanah*. [Perhaps, *redeemed by God*, or *obtained as a possession from God*.]

[I. ELKANAH, second son of Korah, Exod. vi. 24. 1 Chron. vi. 26. The name of his elder brother was Assir, which imports, *a close prisoner*; this name, *Elkanah*, appears to have been given in contradistinction, alluding to the approaching deliverance of Israel.

II. ELKANAH, father of the prophet Samuel, 1 Sam. i. 1; perhaps so called in reference to one of the deliverances of Israel recorded in the book of Judges.

Several others of the same name are mentioned, 1 Chron. vi. *et al.*]

ELKOTH, or ELCESAI, אֶלְכֹתַי Ἐλκεσαίος.—*Hardness of God*; from קָשָׁה *kashah*, *troublesome, uneasy*, and אֵל *el*, *God*.

ELKOTH, a village in Galilee, illustrious for the birth of the prophet Nahum. (Nahum, i. 1.) This village was shewn in Jerom's time, but almost in ruins. Theophylact says it is beyond Jordan.

ELMODAM, Ἐλμοδάμ. Some ancient Greek copies have ELMADAD, *the God of measure*; from אֵל *el*, *God*, and מָדָד *mad*, *to measure*: otherwise, *the God of the garment*; from *mad*, or *madad*. Ancestor of our Saviour, Luke iii. 28.

ELNAAM, אֵלְנָעַם, Ἐλναὰμ, *beauty of God*; from אֵל *el*, *God*, and נָעַם *naham*: or *God that moves them*; from נָחַם *nuah*, *to remove*, and אָנֹכִי *am*, *them*. Father of some brave men in David's time. 1 Chron. xi. 46.

ELNATHAN, אֵלְנָתָן, Ἐλνᾶθάν, *God has given, or the gift of God*; from אֵל *el*, *God*, and נָתַן *nathan*, *to give*.

ELNATHAN, son of Achbor, and father of Nehusta, mother of Jehoikim king of Judah. He opposed the king's burning of Jeremiah's prophecies. He was sent into Egypt to bring back the prophet Uriah, Jer. xxvi. 22. xxxvi. 12.

ELOHI, or ELOI, ELOHIM, one of the names of God. Angels, princes, great men, judges, and even false gods, are sometimes called *Elohim*.

The connection of the discourse assists us in determining the proper meaning of this word where it occurs. It is the same as ELOHA: one is singular, the other plural. Nevertheless, ELOHIM is often construed in the singular, particularly when the true God is spoke of: but when false gods are spoken of, it is rather construed in the plural.

ADDITION.

[This word has been the subject of so much contention, and is, in fact, so important, that it may justify a few words in illustration of its general idea and application.

It should seem to be second in dignity only to the name JEHOVAH; as that name imports

the essential being of the Divinity, so *Elohim* seems to import the power inherent in deity; or the manifestation of that power on its relative subjects. *Elohim* created the world: that is to say, on occasion of the creation the Deity exhibited his attribute of power; he manifested himself to be God ALL-mighty. Comp. Psal. c. 3. Isaiah xl. 28. xlii. 5. *et al.*

So, on occasion of miracles; "Thou art the \aleph God that dost wonders" by thy power, Psal. lxxvii. 15. "Who is like unto thee among the mighty?" implying superior power in the true God above all. Exod. xv. 11. And this appears to be attributed in a lower sense to ANGELS, spiritual beings possessing powers superior to those of man. Judges xiii. 22. Psalm viii. 5. xcvi. 7, 9. KINGS have greater power than their subjects; MAGISTRATES have greater power than those who come before them, to obtain decision of their suits, and application of the laws; and PRINCES, or men of rank, whether in office, or not, possess power and influence by their wealth, station, retinue, &c. Idols, also, represented the powers of heaven; i. e. celestial influences; or terrestrial influences, as procreative powers, &c. So the golden calf is called *Elohim*, Exod. xxxii. 31. i. e. the power that had brought Israel out of Egypt: so Dagon, Judg. xvi. 23, &c. so Astaroth, Chemosh, and Milcom, 1 Kings xi. 33.—the powers productive, whether masculine or feminine. So Moses was the depository of power in respect of God, or the source whence power emanated and influenced Aaron, Exod. iv. 16. vii. 1. and the ark was thus esteemed by the Philistines, 1 Sam. iv. 7. i. e. as the depository of power, or the sacred symbol whence power might emanate to their injury.

It is remarkable, that the names *Jehovah* and *Elohim*, though not interchangeable, are occasionally placed one before the other without scruple; but, perhaps, the critical would find, that according to the occasion, the essential being of God, or the manifestative power of God, is principal in such passages, according to the order of the words. It deserves notice, also, that the messages of the prophets, &c. are delivered in the name of either *Jehovah* or *Elohim*; the phrase, "Shaddai spake," or "El Sabaoth spake," does not occur. It should seem, therefore, that there is in this mode of address, an allusion to the power by which the speech of the prophet was influenced, when admonishing, or predicting, in the name of *Elohim*, the SUPREME POWER, in manifestation.

The Jewish critics find great mysteries in some of these words, *Eloi*, *Elohi*, *Elohim*, &c. which are always written full, while others are written deficient, as with the γ *yod*, or without

it; with the γ *vau*, or without it: they observe, too, that some of the letters of the name *Jehovah*, are added to \aleph God, but not all at the same time: also, that *Jehovah* is sometimes pointed with the vowel points of *Elohim*, but not *Elohim* with the vowel points of *Jehovah*. But, whether this word *Elohim* be singular or plural, adjective or substantive; whether it have any root in the Hebrew language, or have no root at all, they are not agreed.]

ELON, \aleph *oak*, or *grove*: or *strong*; from \aleph *ail*.

I. ELON, a grove of oaks: *Elon-Mamre*, *Elon-More*, *Elon-Beth-Chanan*, the grove—or oak—of Mamre, &c.

II. ELON, a city of Dan. Josh. xix. 43.

III. ELON the Hittite, father of Bashemath, wife of Esau, Gen. xxvi. 34.

IV. ELON, of Zebulun, chief of a family, Num. xxi. 26.

V. ELON, of Zebulun, judge of Israel: succeeded Ibzan, was succeeded by Abdon. Judg. xii. 10. He judged Israel ten years; from A. M. 2830, to 2840: ante A. D. 1164.

VI. ELON. See ELAM.

[ELOTH, AILATH, or AILA, *ilaxes*, or oaks, or *stays*, or *strengths*. 1 Kings ix. 26. 2 Kings xvi. 6. 2 Chron. viii. 17. xxvi. 2.

This word, in its root, or some of its derivatives, occurs pretty frequently in sacred scripture. It is thought to signify a kind of oak tree, or the *terebinthine*. Perhaps it is hardly possible to ascertain this kind of tree without more accurate knowledge of the productions of Canaan and of Arabia than we at present possess.

Simon supposes that ELIM, a station of the Israelites, Exod. xv. 27. xvi. 1. was so named from oaks, or *terebinthines*; yet no other trees than palm trees are mentioned as growing in that place. The valley of ELAH, 1 Sam. xvii. 2, 19. xxi. 10, is called, he says, at this day, the valley of *terebinthines*, *Vide Dapper, Descript. Palest.* p. 421; and he supposes that ELATH, ELOEH, and ELAH, might be derived from the same circumstance: but Ursinus, *Arbor. Bibl.* p. 207, denies, that *Eleh* means a *terebinthine* tree; and Smidt, in *Geog. Bibl.* p. 507, thinks this town was named *Eloth*, from *Ela*, a duke of Edom, who built it. *Vide Gen. xxvi. 41.* The comparison of chiefs to oaks because of their stability, duration, shelter, &c. is a common compliment. *Vide Lucan. lib. i. Homer, Iliad, iv. 482. xiii. 179. xvi. 482.*

Eloth was singularly varied in the writing, and no doubt in the pronunciation, of its name: *Ela*, *Elas*, *Elat*, *Elana*, *Aila*, *Ailana*, *Ailas*, *Ailath*, *Ailoth*, *Ele*, *Eliana*, *Eilat*, *Ela*, *Elath*, *Elana*, *Haila*, *Hailath*, &c. Pliny says it was called

called *Leana*, from the *Leanites*, a people that dwelt on the shores of the Elanitic Gulf, which gulf was between *Eloth* and *Gaza*. In later ages this city was commonly called *Elana*. According to Jerom, it was the first port from which to sail from India to Egypt. *Vide* OPHTH.

After the decease of Alexander, and the wars consequent on his death, *Elana* was subject to the kings of Egypt: afterwards, to those of Syria: then to the Romans; who in the days of Jerom stationed here the tenth legion.

Elana may, however, be taken for *Ailah*, or *Eloth*. In the acts of the Council of Chalcedon, A. D. 451, there is mention of Beryllus Bishop of *Aila*: and the name is usually written *Ailah*, by the Arabian geographers.

"Of the Roman provinces under the names of Arabia and the third Palestine, the principal cities were Bostra and Petra, which dated their era from the year 105, when they were subdued by Palma, a lieutenant of Trajan. Dion Cassius, *lib.* 68. Petra was the capital of the Nabatheans, whose name is derived from the eldest son of Ishmael, Gen. xxv. 12. Justinian relinquished a palm country of ten days' journey to the south of *Elah*, (Procop. *de Bell. Persic.* *lib.* i. *cap.* 19.) and the Romans maintained a centurion and a custom house, (Arrian, in *Periplo Maris Erythræi*, p. 11, in Hudson, *tom.* i.) at a place (Λευκη Κωμη, *pagus albus*, *Hawara*) in the territory of Medina. (D'Anville *Memoires sur l'Egypte*, p. 343.) *These real possessions, and some naval inroads of Trajan*, (Peripl. p. 14, 15.) *are magnified by history and medals into the Roman conquest of Arabia.*" Gibbon's Notes to the *Decline and Fall*, &c. Vol. V. p. 179.

Ibn Haukal thus describes it. Appendix to Eng. Tr. of D'Arvieux. Lond. 1732.

"*Ailah* was formerly a small town, with some fruitful lands about it: it is the city of those Jews who were turned into hogs and monks. It stands upon the coast of the Red Sea, pretty near the road of the Egyptian pilgrims that go to Mecca. It is now nothing but a tower, the residence of a governor who depends upon him of grand Cairo. There are now no longer any sown fields there. There was formerly a fort built in the sea, but it is all gone to ruin, and the commander lives in the tower we were just speaking of, which stands by the water-side."

This information is of consequence, as it shews that the character of the country here is changed: it had formerly, says this author, "fruitful lands;" it had "sown fields." It had also "a fort built in the sea;" but, there would have been no occasion for a fort, and still less for a fort in the sea, if this had not formerly been a sea-port, and a place worth defending.

It is likely, that what this writer terms a *fort*, was also a pier, which projected into the water: as we find the present tower stands "at the water-side."

This may be as proper a place as any, to insert what the same writer relates on the subject of the *Gulf of Eloth*: a subject so obscure, that some of our best geographers have inclined to reject it altogether. Describing the Red Sea, Ibn Haukal says, (*Ibid.* p. 353)—

"Leaving Madyan, it comes to *Ailah*, which is under the 55th degree of longitude, and 29th of latitude. Almostharc says, in the Kanun, that *Ailah* is in 56 degrees 40 minutes of longitude, and 28 degrees 50 minutes of latitude. From *Ailah* this sea bends southward as far as Al-tour, which is mount Sinai, that by a very high cape, jutting out into the sea, divides it into two arms—[literally, in Arabic, *two tongues of the sea*.] From thence, turning back again northward, it comes at last to Kolzum; the situation of which we have shewn. This town stands to the west of *Ailah*, both of them having almost the same latitude. Kolzum and *Ailah* are situate upon the two ends of the sea we have been speaking of, and so are we arrived at the northern *Terra Firma*. Among the turnings and windings which this sea makes, which we have just now been describing, the land juts out on the south; and the place where it parts the sea is Al-tour *i. e.* Mount Sinai, the longitude of which is almost the same as that of *Ailah*. *Ailah* stands upon the extremity of the eastern arm or channel, and Kolzum upon the extremity of the western one. *Ailah* is more easterly than Kolzum. What is between Kolzum and *Ailah* is Mount Al-tour, which is more southerly than Kolzum, and *Ailah* lies at the end of the cape that runs out into the sea. The sea flows between Al-tour and the coast of Egypt, and shuts up the channel or arm, upon the extremity of which Kolzum stands. Just so between Al-tour and the shore of Hegiaz there is another channel, upon the extremity of which the town of *Ailah* stands. To go from Al-tour to either of the opposite lands is a very short passage by sea, but it is abundantly a longer way by the desert of Fakiyah, because those who come from Al-tour to go into Egypt, must of necessity pass round Kolzum; or beyond *Ailah*, if they are going to Hegiaz. Al-tour is joined to the continent on the north side; but it is encompassed by the sea on the other three sides." See the MAPS.

This account is not precisely accurate; but it is clear to the point of proving an easterly gulf of the Red Sea. The author evidently takes pains to explain his meaning: and his testimony, as to the main fact, is decisive.

The

The following is Mr. Bruce's account of this gulf:

"The 12th we sailed from Cape Mahomet, just as the sun appeared. We passed the island of Tyrone in the mouth of the *Elanitic Gulf*, which it divides nearly equally into two; or, rather, the northwest side is the narrowest.—The direction of the gulf is nearly north and south. I judge it to be about six leagues over. Many of the Cairo ships are lost in mistaking the entry of the *Elanitic Gulf* for that of the *Heropolitic Gulf*, or *Gulf of Suez*; for, from the island of Tyrone, which is not above two leagues from the main, there runs a string of islands, which seem to make a semicircular bar across the entry from the point, where a ship, going with a south wind, would take its departure; and this range of islands ends in a shoal with sunken rocks, which reaches near five leagues from the main. It is probable, that upon these islands the fleet of Rehoboam perished when sailing for the expedition of Ophir. 2 Chron. xx. 37." *Trav. Vol. I. p. 241.*

ELPAAL, עֲלָאֵל, *work of God*; from עֲלָ, *God*, and עָלָא, *to make*. Son of Hushim, 1 Chron. viii. 11.

ELTEKETH, אֶלְתֶּכֶת, Ἐλθεκά, *the ark, the armoury of God*, according to the Syriac and Hebrew; called *Elthecho* by the Vulgate, Josh. xxi. 23. A city of Dan, given to the Levites of Kohath's family. Josh. xix. 44. xxi. 23.

ELTEKON, אֶלְתֶּכֶן, Ἐλθεκὶν, *God has assured it*. A town of Judah on the confines of Benjamin. Josh. xv. 59.

ELTOLAD, אֶלְתוֹלָאֵד, Ἐλθουλάδ, *generation of God*: from תָּלַד, *to bring forth*, and עָלָ, *God*. A town of Judah, Josh. xv. 30, given to Simeon, Josh. xix. 4.

ELUL, אֶלּוּל, Ἐλουλ, *cry, outcry*; from עָלָא, *to cry*, otherwise, *watch*. This word is Assyrian.

ELUL, one of the Hebrew months, Neh. vi. 15. answering nearly to August, O. S. having only twenty-nine days. It was the twelfth month of the civil year; the sixth of the ecclesiastical. On the seventh or ninth day of this month, the Jews fast, in memory of what happened after the return of those who went to view the promised land. Numb. xiii. xiv.

On the twenty-second day the festival of the *Xylophoria* was observed, when wood was carried to the temple, *Joseph. de Bello, lib. ii. cap. 17*. Selden says it was celebrated on the eighteenth of Ab. On the twenty-sixth day, the dedication of the walls of Jerusalem by Nehemiah was commemorated. Nehem. xii. 27, &c.

ELUZAI, אֶלּוּזַי, Ἐλουζι, *God is my strength*; from עָלָ, *God*, and עָלָז, *force*. A brave officer in David's army, 1 Chron. xii. 5.

ELYMAIS, Ἐλύμας, See ELAM.

ELYMAIS, capital of *Elam*, or the ancient country of the Persians. 1 Mac. vi. 1. informs us, that Antiochus Epiphanes, understanding there were very great treasures in the temple at *Elymais*, determined to plunder it; but the citizens of *Elymais* resisted him, and obliged him to fly. 2 Macc. ix. 2, calls this city *Persepolis*, probably because formerly it had been the capital of Persia; for *Persepolis* and *Elymais* were very different cities; the former situated on the Araxes, the latter on the Eulæus. The temple which Antiochus designed to pillage, was that of the goddess *Nannæa*, according to Maccabees; Aprian says a temple of *Venus*: Polybius, Diodorus, Josephus, and Jerom, say a temple of *Diana*.

ELYMAS, Ἐλύμας. In Arabic, *a magician*.

ELYMAS. See BAR-JESUS. Acts xiii. 7.

ELZABAD, אֶלְזָבָד, *a present received from God, or given by God*; from זָבַד, *to endow, to give*, and עָלָ, *God*.

I. ELZABAD, son of Shemaiah, a Levite, a porter of the temple, 1 Chron. xxvi. 7.

II. ELZABAD, one of the thirty gallant men in David's army, 1 Chron. xii. 12. This and the preceding are perhaps the same person.

To EMBALM. The ancient Egyptians, and the Hebrews also, embalmed the bodies of the dead. Joseph ordered the embalming of his father Jacob; and his physicians, employed in this work, were forty days about it: for it was the custom to spend so much time in *embalming* a dead body; and all Egypt lamented Jacob seventy days. The medical art was by the Egyptians ascribed to Isis, and in particular the remedy which procured immortality, which, in my opinion, was no other than that of *embalming* bodies, and rendering them incorruptible. Some affirm, that *embalming* became necessary in Egypt by reason of the inundation of the Nile, whose waters overflowing all the flat country near two months, people were obliged all this while to keep their dead in their houses, or to remove them to rocks and eminences, which were often very distant. To which we may add, that bodies buried before the inundation might be thrown up again by it; a sandy moist soil not being strong enough to retain them against the action of the water. *Cassian. Collat. xv. cap. 3*.

The process of *embalming* dead bodies among the Egyptians was as follows: When a man died, his body was carried to those artificers who made coffins; they made a coffin proportioned to its stature, to the dead person's quality, and to the price; for there was a great diversity in the prices. The upper exterior of the coffin represented the person who was to be enclosed in it. A man of condition was distinguished

guished by the figure on the cover of the coffin, suitable paintings and embellishments were generally added.

The embalmers' prices were different; the highest was a talent, twenty *minæ* was moderate, the lowest price was small. The Egyptian talent is supposed to be worth about £300. A dissector, with a very sharp Ethiopian stone, made an incision on the left side, and hurried away instantly, because the relations of the deceased who were present, took up stones, and pursued him as a wicked wretch, who had disfigured the dead.

The embalmers, who were looked upon as sacred officers, drew the brains through the nostrils with a hooked piece of iron, and filled the skull with astringent drugs; they drew all the bowels, except the heart and kidneys, through the hole in the left side; the intestines were washed in palm wine, and in other strong and binding drugs. The body was anointed with oil of cedar, with myrrh, cinnamon, &c. about thirty days, so that it was preserved entire, without putrefaction, without losing its hair, and without contracting any ill scent.

After this the body was put into salt about forty days: wherefore, when Moses says that forty days were employed in *embalming* Jacob, we understand him of the forty days of his continuing in the salt of nitre; not including the thirty days engaged in the previous ceremonies, so that in the whole, they mourned *seventy* days for him in Egypt; as Moses observes.

Afterwards, the body was taken out of the salt, was washed, wrapped up in linen swaddling bands dipt in myrrh, and closed with a gum, which the Egyptians used instead of glue. Then the body was restored to the relations, who enclosed it in a coffin, and kept it in their houses, or deposited it in a tomb. Some are found at this day in Egypt in chambers, or subterraneous vaults.

Those who could not defray such expences, contented themselves with infusing, by a syringe, through the fundament, a liquor extracted from the cedar, and leaving it there, they wrapt up the body in salt of nitre. This oil preyed on the intestines, so that when they took it out, the intestines came along with it dried, but not putrified. The body being enclosed in nitre, became dry. The poor only cleansed the inside by injecting a liquor, which washed it; then they put the body into nitre for seventy days to dry it.

[Very recent discoveries in Egypt inform us, that the common people of that country were *embalmed* by means of bitumen, a cheap material, and easily managed. With this the corpse and its envelopes were smeared, with

more or less care and diligence. Sepulchres have been opened, in which thousands of bodies have been deposited in rows, one on another, without coffins, preserved in this manner.

It is observed concerning Joseph, that he was *embalmed*, and put into a *coffin*, in Egypt, Gen. xl. 26; but the LXX. who lived in Egypt, by translating this coffin *soros*, seem to allude to a stone receptacle for the whole, including the mummy chest, or proper *coffin*; so that at the departure of the people from Egypt, they had only to take the mummy with its case, or *coffin*, out of this *soros*, stone receptacle, or tomb, in which it had been preserved, and by which it had been distinguished; and this being a public monument known to all, they were sure the body they carried with them was that of the patriarch Joseph, and no other person's.]

Scripture mentions the *embalming* of Joseph, of king Asa, and of Jesus Christ.

Joseph doubtless was *embalmed* after the Egyptian manner, since he died in Egypt.

Asa was *embalmed*, or rather burnt, in a particular manner. The Hebrew is literally, *They laid him in the bed which they had filled with sweet odours, and divers kinds of spices; and they burnt odours for him with an exceeding great burning*: as if these spices had been burnt near his body; but the generality of interpreters believe, that he was burnt with these spices in a bed of state, almost like the Roman emperors in later times.

It seems certain, that dead bodies, of kings particularly, were sometimes burnt; and I know not whether the custom were not derived from this instance of Asa. Scripture notices of Jehoram, that *His people made no burning for him like the burning of his fathers*. Jeremiah promises king Zedekiah: *According to the burning of thy fathers, so shall they burn odours for thee*. The body of Saul was burnt after it had been taken down from the walls of Bethsan, [probably, because of its state of corruption.]

As to the *embalming* of Jesus Christ, the evangelists inform us, that Joseph of Arimathea having begged his body, brought a white sheet to wrap it in; and that Nicodemus purchased a hundred pounds of myrrh and aloes, with which they *embalmed* him, and put him into Joseph's own unfinished sepulchre, cut in a rock. They could not use more ceremony, because the night came on, and they were just on beginning the sabbath. Nevertheless, the women who had followed him from Galilee, designed to *embalm* him more perfectly, at better opportunity and leisure: they remarked the place and manner of his sepulchre, and bought spices for their purpose. They rested all the sabbath-day, and on the first day of the week, early in the morning,

morning, they took their spices, and went to the sepulchre, but could not execute their design, for Jesus about midnight had risen from the dead. He had been only rubbed with myrrh, and aloes, wrapped up in swaddling-bands, and buried in a great sheet, his face covered with a napkin. This is what we observe on comparing the passages of St. John. We see bandages of the same kind in the story of Lazarus's resurrection, with this difference, that there is no mention of spices. See John xix. 40. xx. 5.

EMERALD, a precious stone, of a green colour, in Latin *Smaragdus*; in our opinion, the סוהם *sohem*, Gen. ii. 12. Vulg. *lapis onychinus*. The emerald is placed, Exod. xxviii. 17. on the high priest's pectoral; but as the Hebrew ברקת *baraketh*, signifies a flash of lightning, or the glittering of a star; we conjecture, that the stone meant is that called *Ceraunia*, *Astroïtes*, or *Iris*, whereof Pliny mentions several species. In the histories of the East, we find several kings, named *Soëm* or *Sohem*, which, as we believe, signifies an emerald.

EMESA. We take this to be *Hamath*. Vide **המאט**. *Emesa* lay on the Orontes, eighteen miles from Laodicea, not far from Libanus.

EMIM, עמ"מ *Ommim*, fears of terrors; from עמ"מ *am*: otherwise formidable; from עמ"מ *emah*: otherwise people; from עמ"מ *om*.

EMIM, ancient inhabitants of Canaan beyond Jordan, who were defeated by Chedorlaomer at Shaveh Kiriathaim, or in the plain of Kiriathaim, Gen. xiv. 5. Kiriathaim was in the country which Sihon conquered from the Moabites. The *Emin* were warlike, and of gigantic stature: great, many, and tall, as the *Anakim*. See **אנאח**.

EMMANUEL. This Hebrew word signifies, *God with us*, Isaiah in his celebrated prophecy, chap. xi. wherein he foretels to Ahaz the birth of the Messiah from a virgin, says, this child shall be called, and really be, *Emmanuel*, *God with us*. He repeats this while speaking of the enemy's army, which, like a torrent, was to overflow Judea: *The stretching out of his wings shall fill the breadth of thy land, O Emmanuel*. St. Matthew informs us, that this prophecy was accomplished in Jesus Christ, born of the Virgin Mary, in whom the two natures, divine and human, united; so that he was really *Emmanuel*, or, *God with us*. Vide **אלמאח**.

EMMAUS, *Εμμαύς*, or *Emmaum*, people despised, or obscure; from עמ"מ *am*, people, and עמ"מ *amam*, secret, covered: or rather, hot; from עמ"מ *chamath*; [hot baths: such medicinal springs rose in this town, and were adapted for public use.]

I. EMMAUS, a village, sixty furlongs, or seven miles and a half, north of Jerusalem, celebrated for what happened to two disciples

who went thither on the day of our Saviour's resurrection, when Jesus Christ joined them in the form of a traveller, demonstrated to them from Scripture, that Messiah was to suffer previous to his exaltation; and, while at supper, he discovered himself in the act of breaking bread, Luke xxiv. 13, 30, &c. One of these disciples was called *Cleopas*, and the other *Emaus*, according to St. Ambrose, and a very ancient MS. of *Corbie*. A church was built there in the very place where Cleopas's house stood. Josephus, (*de Bello*, lib. viii. cap. 27.) says, that Vespasian left 800 soldiers in Judæa, to whom he gave the village of *Emmaus*, which was sixty furlongs from Jerusalem.

[From Beth-horon to *Emmaus* was hilly. The Rabbins say, the inhabitants of *Emmaus* were Israelitish gentlemen. Josephus mentions one as a scribe of the council, *de Bello*, lib. v. 33.

D'Arvieux tells us, vol. vii. p. 259, that going from Jerusalem to Rama, he took the right from the high road to Rama, at some little distance from Jerusalem, and "travelled a good league over rocks and flint stones, to the end of the valley of terebinthine trees," till he reached *Emmaus*. "It seems, by the ruins which surround it," says he, "that it was formerly larger than it was in our Saviour's time. The Christians, while masters of the Holy Land, re-established it a little, and built several churches.—*Emmaus* was not worth the trouble of having come out of the way to see it. Ruins, indeed, we saw on all sides; and fables we heard from every quarter, though under the guise of traditions. Such is the notion of the house of Cleophas; on the site of which a great church was erected: of which a few masses of the thick walls remain, but nothing else."]

II. EMMAUS, a city of Judea, twenty-two miles from Lydda, as the old Itinerary of Palestine witnesses: it was afterwards called *Nicopolis*, and is different from the *Emmaus* spoken of by St. Luke and Josephus, which was not eight miles from Jerusalem. Reland proves the difference of these places from Josephus, St. Jerom, the Maccabees, and the Talmudists. Nevertheless, St. Jerom, in Paul's epitaph, has confounded *Emmaus*, sixty furlongs from Jerusalem, with the other, surnamed *Nicopolis*. In *Emmaus*, or *Nicopolis*, were hot baths, wherein, as tradition reported among the inhabitants, our Lord washed his feet, and communicated a healing virtue to them. Julian the apostate, out of hatred to Jesus Christ, gave orders to stop up this fountain. Some have thought that Zachary and Elisabeth dwelt here. These two *Emmaus's* are almost perpetually confounded by authors.

III. EMMAUS, a town near Tiberias, where also were

were hot waters. *Joseph. de Bello, lib. iv. cap. 1.* [On the lake of Gennesareth; the "warm mineral baths" are still much frequented, says Dr. E. D. Clarke. *Trav. Vol. II. p. 463.*]

EN, עַן *ain*, or *gnain*, or *ein*, or *ean*, or *ain*, or *in*: signifies a *fountain*; for which reason we find it compounded with many names of towns and places; *en-dor, en-gedi, en-eglaim, en-she-mesh, q. the fountain of dor—of gedi, &c.*

ENABRIS, a place between Scythopolis and Tiberias. *Joseph. de Bello, lib. vi. cap. 6.*

ENAIM, עֵינַי 'Enaim, the two fountains, or the two eyes; from עַן *hain*, a fountain, or eye.

ENAIM, a town of Judah, Josh. xv. 34. perhaps mentioned, Gen. xxxviii. 14. where the Vulgate reads, that Tamar sat in a place where two ways met—*sedit in bivio*: Heb. *she sat at Enaim*; עֵינַי תָּשַׁב בְּפֶתַח עֵינַי: LXX. *She sat at Enan by the way.* English translation, *She sat in an open place which is by the way.* Others think *Enan*, or *Enaim*, signifies a fountain or well; which is most probable. [Perhaps even, this might be translated, "the two wells," or "the double well," a very likely place of rendezvous.]

ENAN, עָנָן, clouds, tricks, auguries; from עָנָן *honen*; or, their fountain, or eye; from עַן *ain*, and עַן *an*, *their*. [great fountain.]

I. ENAN, father of Ahira of Naphtali, Num. i. 15. Head of his tribe in the time of Moses.

II. ENAN, or *Enon*, the same probably as *Enna*, or *Inna*. Ezekiel speaks of *Enan*, chap. xlviii. 1. or *Hazar-Enan*, as of a town well known, the northern boundary of the land. Moses (Numb. xxxiv. 9.) speaks of *Hazar-Enan*. This may be *Gaana*, north of Damascus, or *Ina*, mentioned by Ptolemy, or *Aennos* in Peutinger's tables, south of Damascus. Possibly likewise the *En-hazor* of Naphtali. Josh. xix. 37.

ENCENAI, 'Εγκαίνα. A Greek word, *renovation*, or *dedication*; from κανός, new. This is translated, *feast of dedication*, John x. 22.

END. Several Psalms have this introduction, *In finem, Psalmus David*. See LAMNASEACH.

ENDOR, עֵין דּוֹר, fountain, or eye of generation, or of habitation: from עַן *ain*, fountain, or eye, and דּוֹר *dor* or *dur*, generation. [*Fountain of Dor*: i. e. of the town *Dor*; rather, the circular well, or fountain: written *En-Dar*, Psal. lxxxiii. 10.]

ENDOR, or *ENDOR*, a city of Manasseh, Josh. xvii. 11. Eusebius places it four miles south from mount Tabor, near Naïm, in the way to Scythopolis. Here the witch lived whom Saul consulted. 1 Sam. xxviii. 12.

ENEAS, Ἀνείας. See ÆNEAS.

ENEAS, a man of Lydda, who had lost the use of his limbs: cured by St. Peter, Acts ix. 34.

PART XL. Edit. IV.

EN-EGLAIM, עֵין עֵגְלַי 'En 'Aglaim, the fountain, or the eye of the calves, or of the chariots, or of roundness; from עַן *ain*, an eye, or fountain, and עֵגְלַי *hagolim*, round things, or wheels, or chariots; or from עֵגְלָה *heglah*, an ox.

EN-EGLAIM. Ezekiel, xlvii. 10. speaks of this place in opposition to *En-gedi*: *The fishers shall stand upon it from En-gedi, even to En-eglaim: they shall be a place to spread forth nets.* St. Jerom says, *En-eglaim* is at the beginning of the Dead Sea, where the Jordan enters it.

ENGANNA. St. Jerom mentions a town of this name towards Gerasa beyond Jordan.

ENGANNIM, עֵין גַּן, in the Vulgate *Engannim*. The fountain, or eye of the gardens; from עַן *ain*, an eye, or fountain, and גַּן, *gan*, a garden.

I. ENGANNIM, a city in the plain belonging to Judah, Josh. xv. 34.

II. ENGANNIM, a city of Issachar; given to the Levites of Gershom's family, Josh. xix. 21. xx. 29.

ENGASTRIMUTHI, Ἐγκαστρίμουθι, they that speak out of their belly; from the preposition ἐν, in, γαστήρ, a belly, and μῦθος, speech. Vide PYTHON.

EN-GEDI, עֵין גֵּדִי, fountain, or eye of the goat, or of happiness; from עַן *ain*, a fountain, or eye, and גֵּדִי *gedi*, a goat.

EN-GEDI, or *Hazazon-Tamar*, i. e. the palm-tree city, there being a great quantity of palm-trees around it. It abounded with Cyprus vines, and trees that bore palm: the vineyards of *Engedi*, Cant. i. 14. This city stood near the lake of Sodom, 300 furlongs from Jerusalem, not far from Jericho, and the mouth of the river Jordan. In some cave of the wilderness of *Engedi*, David had an opportunity of killing Saul, who was then in pursuit of him. 1 Sam. xxiv.

EN-HADDAH, עֵין חֲדָדָה 'Annadā fountain, or eye, sharp, fine, subtle; from עַן *ain*, an eye, or fountain, and חֲדָד, *chadad*, or חָדָד *chad*, sharpened, whetted; [swift?] or joyful; from חֲדָדָה *chadah*: otherwise, fountain, or eye of the point, or of joy. Eusebius mentions a place of this name between Eleutheropolis and Jerusalem, ten miles from Eleutheropolis. *En-haddah* of Issachar is mentioned, Josh. xix. 21.

EN-HAZOR, עֵין חֲצָרָה 'Asar, fountain, or eye of the court, or of the habitation; from עַן *ain*, an eye, or fountain, and חֲצָרָה *chatzar*, a court, or passage; or the hay or grass of the fountain; from חֲצָרָה *chatzir*. The LXX. read, the fountain of Asor.

EN-HAZOR, a city of Naphtali, Josh. xix. 37. Whether this is the *Atrium Ennon*, or *Hazar-enan* of Ezekiel, (xlvii. 17. xlviii. 1.) and of Moses, (Numb. xxiv. 9.) is a question not easily answered.

EN-MISHPAT, עֵינַן-מִשְׁפָּט, *fountain of judgment*. Moses says, (Gen. xiv. 7.) king Chedorlaomer, &c. having traversed the wilderness of Paran came to the *fountain of Mishpat*, otherwise *Kadesh*. *Mishpat* in this place is written differently from *Mizpat*, (which is noticed in its place) and signifies *judgment*. It had not this name till Moses drew from it the *waters of strife*; and till God had exercised his judgments on Moses and Aaron. Numb. xx. 13. xxvii. 14.

ENOCH, עֲנוֹךְ, *dedicated, [i. e. to God] or disciplined and well regulated*; from עָנָה *chanah*.

I. ENOCH, son of Cain, Gen. iv. 17. The first city noticed in Scripture was called by Cain *Enoch*, or *Enochia*, in honour of his eldest son. It was east of Eden. Its name is, perhaps, preserved in *Hanuchta*, which Ptolemy places in the Susiana. The spurious Berosus, and Adrichomius after him, place the city Enochia, built by Cain, east of Libanus, towards Damascus.

II. ENOCH, son of Jared, born A. M. 622, ante A. D. 3382. He begat Methuselah at the age of sixty-five. He walked with God; and after he had lived three hundred and sixty-five years, *he was not, for God took him*. Some construe these words as importing, that *Enoch* died a natural, but untimely death; because, in fact, he did not live near so long as other patriarchs of those times. But the generality of the Fathers and commentators assert, that God transported him beyond the sight of men; as he long afterwards took up Elijah in a fiery chariot. St. Paul says, (Heb. xi. 5.) *By faith Enoch was translated, that he should not see death, and was not found because God had translated him*. And Jesus the son of Sirach says, according to the Vulgate, that he was translated to Paradise, (Eccles. xlv. 16.) which we are to understand of the terrestrial Paradise. The word *Paradise* is not in the Greek. St. Jerom understands heaven by it.

Jude (14, 15.) cites a passage from the book of *Enoch*, which has very much exercised interpreters. The question is, whether the apostle took this passage from any book written by *Enoch*, which might be extant in his time? or, whether he received it by tradition, or by revelation? It is most probable, he read it in a book attributed to *Enoch*, which, though apocryphal, might contain several truths; among others, this might be one, which St. Jude, being favoured with a supernatural degree of discrimination, might use to purposes of instruction.

Justin, Athenagoras, Irenæus, Clemens Alexandrinus, Lactantius, and others, borrowed an opinion out of this book of *Enoch*, that the angels had commerce with the daughters of men, of whom they begat children. Tertullian speaks of this work in several places with esteem. He

would persuade us, that it was preserved by Noah during the Deluge. Notwithstanding this, the Church has rejected this book; Origen, Jerom, and Austin, mention it as of no authority.

[Specimens of this book have been brought into Europe from Abyssinia by Mr. Bruce and others, and translations of parts of it have been published. It should seem to be founded, as to its historical tenor, on the Mosaic history of the antediluvians, and the judgments that might naturally be expected to follow such enormous wickednesses, violences, rapines, audacities, and gluttonies, as were then practiced by the giants, or people in power. The lower classes are represented in it, as being extremely oppressed and ill treated; and, perhaps, the intention of the author was to inculcate on the great, lessons of humanity towards their inferiors; enforced by the instance of punishment inflicted by the Deluge on criminals of the highest rank, and the greatest power.]

The Eastern people have preserved several very uncertain traditions relating to *Enoch*, whom they call *Edris*. As,—that *Enoch* received from God the gift of wisdom and knowledge in an eminent degree;—that God sent him thirty volumes from heaven, filled with secrets of the most mysterious sciences; for which reason, the books of *Enoch* are so celebrated in the East, though known only by their reputation. Beside these, he himself composed a good number, which are no more known than the former.

They attribute to him the invention of the pen and of the needle, i. e. of writing and sewing; of astronomy and arithmetic, and particularly of geomancy.

Moreover, it is said, that *Edris*, or *Enoch*, was the innocent cause, or occasion, of idolatry; one of his friends, afflicted at his removal from earth, having, at the instigation of the devil, formed a statue which represented him so naturally, that he conversed whole days with it, and paid particular honours to it, which gradually degenerated into superstition. Some say *Enoch* had a son named *Sabi*, whom the *Sabians* of the East maintain was the author of their sect.

The Heathen seem to have had some knowledge of *Enoch*, and of his prediction of the Deluge. Stephens, the geographer, calls him *Anacus*, and says, he lived in the city of Iconium in Phrygia. It had been foretold by some oracle, that the world should perish after the death of *Anac*. He died at above 100 years of age, and the Phrygians shewed such sorrow on occasion of his death, that it became a proverb; and to *lament Anac*, signified a more than common mourning: Deucalion's deluge followed very soon. Eusebius (*Præp. lib. ix.*) from Eupolemus, tells us, that the Babylonians acknow-

ledged

ledged *Enoch* as the first inventor of astrology; that he is the *Atlas* of the Greeks; that Methuselah was his son, and that he received all his uncommon knowledge by the ministry of an angel.

III. ENOCH, son of Midian, and grandson of Abraham and Keturah, Gen. xxv. 4.

IV. ENOCH, eldest son of Reuben; founder of a family, Gen. xlv. 9.

ENON, עֵינוֹן, 'Awan, cloud or mass of darkness, or his fountain, or his eye.

ENON, where John baptized, because there was abundance of water there, (John iii. 23) was eight miles from Scythopolis, south, between Shalim and Jordan.

ENOS, אֵנוֹשׁ, mortal man, sick, despaired of, forgetful.

ENOS, son of Seth, and father of Cainan. Born A. M. 235, ante A. D. 3769. He died aged 905 years, A. M. 1140, ante A. D. 2864.

Moses tells us, *That Enos began to call on the name of the Lord*; i. e. he was the inventor of religious rites and ceremonies in worship. (Others translate, *Then began men to call on the name of the Lord*.) Enos formed the public and external manner of honouring God. This worship was preserved in the family of Enos, while the family of Cain involved itself in irregularities and impieties.

Several Jews translate thus, *Then began men to profane the name of the Lord*, q. by calling on creatures and idols. This passage may likewise be translated, *Then began men to call themselves by the name of the Lord*. Good men, to distinguish themselves from the wicked, began to take the name of sons, or servants, of God; for which reason Moses, (Gen. vi. 1, 2,) says, that *the sons of God*, i. e. the descendants of Enos, seeing the daughters of men, &c.

The Eastern people make the following additions to his history: That Seth his father declared him sovereign prince and high-priest of mankind, next after himself; that Enos was the first who ordained public alms for the poor, established public tribunals for the administration of justice, and planted, or rather cultivated, the palm-tree.

EN-ROGEL, עֵין רֹגֵל, the fuller's fountain; or the fountain of Rogel; the same as the fountain of Siloam, east of Jerusalem, at the foot of mount Sion. Vide the MAP of JERUSALEM.

EN-SHEMESH, עֵין שֶׁמֶשׁ, שֶׁמֶשׁ, fountain, or eye of the sun; from עַן, ain, a fountain, or eye, and שֶׁמֶשׁ, shemesh, the sun.

EN-SHEMESH, on the frontiers of Judah and Benjamin. Whether this be a town or a fountain, is a question, Josh. xv. 7.

The Arabians give this name to the ancient

metropolis of Egypt, which the Hebrews called *On*, and the Greeks *Helopolis*.

[ENSIGN, a military token or signal to be followed, a standard. Vide ARMOUR, FRAGMENT, No. CCXVIII. PLATE I. The ancient Jewish ensigns were long poles, at the end of which were a kind of chaffing-dishes made of iron bars: these held a fire, the light, shape, &c. of which, denoted the party they belonged to. Vide A1, ad fin. God says he would lift up an ensign, Isaiah v. 26. Christ was an "ensign to the Gentiles; to him the Gentiles should repair," Isaiah, xi. 10. The brazen serpent was lifted up on an ensign pole, and to this Christ compares his own "lifting up," John iii. 14. in consequence of which, says he, "I will draw all men to me," as men follow an ensign, John xii. 32.]

[ENVY, a malignant disposition, or state of mind, which grudges at the welfare of others, and would willingly deprive them of their advantages. Rachel envied the fertility of Leah, Gen. xxx. 1. Joseph was envied by his brethren. Gen. xxxvii. 11. Envy slayeth the silly, Job v. 2. is rottenness to the bones, Prov. xiv. 30. in short, it defiles, destroys, pines away, consumes both soul and body; and is the very characteristic of Satan, through whose envy of human happiness death entered the world.]

EPAPHRAS, Ἐπαφρᾶς, covered with foam. [Some have supposed that Epaphras is an abridged form of writing Epaphroditus; and that these two names denote the same person. Are any marks of abridgment in the MSS. ?]

EPAPHRAS was, it is believed, the first bishop of Colosse. He was converted by St. Paul, and contributed much to convert his fellow-citizens. He came to Rome while St. Paul was there in bonds, and was imprisoned with that apostle. Having understood that false teachers, taking advantage of his absence, had sown tares among the wheat in his church, he engaged St. Paul, whose name and authority were revered throughout Phrygia, to write to the Colossians, to correct them. St. Paul calls Epaphras, his dear fellow-servant, and a faithful minister of Christ, Col. i. 7. The festival of Epaphras is set down in the calendars July 19, and they say he suffered martyrdom at Colosse.

EPAPHRODITUS, Ἐπαφροδίτης, agreeable, handsome; from Ἀφροδίτη, Venus.

EPAPHRODITUS, bishop, or, as St. Paul calls him, apostle, of Philippi; or, if we take the word *apostolus* literally, messenger of the Philippians, being sent by that church, in their name, to carry money to the apostle, then in bonds; and to do him service. A. D. 61. This

commission he executed with zeal, and exposed himself to great risks, whereby he brought on himself a dangerous illness, which obliged him to remain long at Rome. The year following, A. D. 62, he returned with haste to Philippi, having heard that the Philippians, on receiving information of his sickness, were very much afflicted. St. Paul sent a letter to them by him. Philip. iv. 18.

The Greeks observe his festival, December 8 or 9; also March 29 and 30. They style him apostle, one of the seventy disciples, and bishop of *Adriana* or *Andraca*. A discourse, whereof Metaphrastes is said to be the author, informs us, that St. Peter ordained *Epaphroditus* bishop of Terracina, but does not say whether this be the *Epaphroditus*, whom St. Paul mentions. The Roman kalendar places the festival of *Epaphroditus*, bishop of Terracina, March 22.

EPENETUS, Ἐπεινός, *laudable, worthy of praise*. Rom. xvi. 5.

EPENETUS, St. Paul's disciple, probably one of the first he converted in Asia, the *first fruits of Asia*; in the Greek, *first fruits of Achaia*. Chrysostom, *homil.* 31, in Rom. p. 388. and Theodoret, in Rom. p. 115. read in the same manner; and the English version agrees with them. The Greeks observe his festival, July 30, with Crescens and Andronicus; and say, they all died in peace; having preached the faith in several places. Dorotheus makes *Epenetus* bishop of Carthage.

EPHAH, עֵפָה, *weary, tired*; from עָפָה *aiaph*: otherwise, *to fly in the air as a bird*; from עָפָה *ouph*, *to fly*.

I. EPHAH, eldest son of Midian; dwelt in Arabia Petræa. He gave name to the city *Ephah*, by the LXX. called *Gapha*, or *Gephar*, because they frequently pronounce the letter *hain* γ like a *g* γ. Ephah, and the small extent of land around it, made part of Midian on the eastern shore of the Dead Sea, very different from another country of this name on the Red Sea. Ptolemy speaks of a town called *Ippos* on the eastern coast of the Dead Sea, a little below Modian or Midian. The countries of Midian and *Ephah* abounded in dromedaries and camels. Judges vi. 5. Isaiah lx. 6.

II. EPHAH, son of Jahdia, 1 Chron. ii. 47.

III. EPHAH, Caleb's concubine, mother of Harar, Moza, and Gazez, 1 Chron. ii. 46.

EPHA, or EPHI, a measure of capacity used among the Hebrews: it contained three pecks and three pints.

Epha was a measure of things dry; as of barley, Ruth ii. 17, of meal, Numb. v. 15. Judg. vi. 19. and was of the same capacity with the *bath* in liquids. It contained three *sata* or *seaks*. The Chaldaic paraphrase renders the

ephah three *seaks*; the ancient Italic version three *modii*, Ruth ii. 17. Josephus, *Antiq. lib.* ii. cap. 2, makes the *seah* equal to $1\frac{1}{2}$ of the Italic *modius*, the *sesquimodius* containing 24 *sextarii*, which multiplied by 3, makes 72, the measure of the *ephah* assigned by him. The LXX. render *ephah* variously: sometimes retaining the word itself, Οἶφει or Οἶφι, Levit. v. Numb. xv. xviii. Judg. vi. Ruth ii. 1 Sam. i. xxv. Sometimes using the word πέμμα, Ezek. xlv. The Latin version, also, has variously translated *ephah*: as by *ephi*, a corruption of *ephah*; and by *modius*, Lev. xix. and sometimes it is rendered three *modii*, Isa. v. Ruth ii. Sometimes it is confounded with *satum* or *seah*: it is rendered *amphora* by the old version, Zechar. v. Arbuthnot's *Tables of ancient Coins, Weights and Measures*, &c. p. 101.

EPHAI, עֵפָה אֵי, *who is weary*; from עָפָה *jaaph*: or *that flies*; from עָפָה *ouph*, *a bird*: according to the Syriac, *that is plaited or interwoven*: or *a leaf*. [The Ketib has עֵפָה]

EPHAI. Jeremiah xl. 10, speaks of his sons.

EPHER, עֶפֶר, Ἐφεῖρ, in the Vulgate *Opher*, *dust*: otherwise, *a fawn*, or *lead*; from עֶפֶר *opheret*.

I. EPHER, second son of Midian, a brother of Ephah, 1 Chron. i. 33. He dwelt beyond Jordan, 1 Kings iv. 10. *Epher* might people the isle of *Upher* in the Red Sea, or the city of *Orpha*, in the *Diarbeecr*. St. Jerom cites Alexander Polyhistor and Cleodemus, surnamed Malec, who affirm, that *Ephir* made an incursion into Libya, conquered it, and called it Africa. Hercules is said to have accompanied him.

II. EPHER, son of Ezra, 1 Chron. iv. 17.

III. EPHER, of Manasseh, 1 Chron. v. 24.

EPHESUS, Ἐφεσός, *desire, desirable*.

EPHESUS, a celebrated city of Ionia in Asia Minor: principally famous for its temple of Diana; the magnificence of which attracted an infinite resort of strangers. It was one of the seven wonders of the world; in length 425 feet, in breadth 220. It had a hundred and twenty-seven pillars, presented by so many kings. All the provinces of Asia contributed to the expences of this building, and two hundred years were employed on it.

The first time of St. Paul's coming to *Ephesus*, was A. D. 54. (Acts xviii. 19, 22.) He abode there but a few days, and went to Jerusalem. He promised the Jews of *Ephesus* to return thither; which he did some months after, and continued there three years, till A. D. 57, when he was obliged to leave the city on occasion of a sedition, raised by Demetrius the silversmith. From hence St. Paul wrote his first epistle to the Corinthians.

The *Ephesians* were addicted to the study of curious

curious arts, to magic, sorcery, and judicial astrology. *Ephesian* letters, *Ephesia grammata*, became a proverbial expression for magic characters. Certain Jews who assumed authority to exorcise persons possessed with the devil, were ill treated by one of the possessed, which terrifying several persons addicted to curious arts, they publicly burnt their books relating to such subjects, although of very considerable value. Acts xix. 14, &c.

The apostle, in his last journey to Rome, took *Ephesus* in his way, A. D. 65. While he was prisoner at Rome, he wrote to the *Ephesians* a letter very pathetic, elevated, and sublime. He died the next year.

Aquila and Priscilla, with whom St. Paul had lodged at Corinth, came from thence with him to *Ephesus*, and made some stay there: Acts xviii. 2, 3, 18. Apollos, likewise, a Jew of Alexandria, came hither and preached. The apostle John passed a great part of his life here, and died here. The Blessed Virgin died also and was buried here, according to the council of *Ephesus*, who notice, that her tomb was to be seen here; and that the cathedral was dedicated by her name. *Concil. lib. iii. p. 574, & p. 1525*. We are assured, that Mary Magdalene, coming to this city, died here in peace. Photius, *Cod. 275. p. 561*.

Timothy, St. Paul's disciple, was made first bishop of *Ephesus* by the apostle, who laid his hands on him; which, however, did not hinder St. John from residing in the same city, and performing apostolic functions. If it be true that Timothy did not die till A. D. 97, it can scarcely be denied, that he was the *angel* of the church at *Ephesus*, to whom a reprimand is addressed. Rev. ii. 1—5. See TIMOTHY.

[Stephens the geographer, gives this city the title of *Epiphanestate*, or "most illustrious:" Pliny styles it the "ornament of Asia." Some suppose it derived its name from an Amazon, by whom it was built: others think it was built by Androcles, son of Codrus king of Athens, chief of the Ionians who settled in Asia.

In Roman times this city was the metropolis of Asia; and of the city then extant Lysimachus was the founder; he having contrived the ruin of the old city, after preparing a new one for the inhabitants. *Ephesus* was greatly damaged by an earthquake in the reign of Tiberius, who repaired and embellished the city. The posterity of Androcles were styled kings in the time of Strabo, although a new form of government had been long established. They were also allowed to assume the dress and distinctions of royalty. In the war between Mithridates and the Romans, *Ephesus* took part with the former, and massacred the Romans who

dwelt in it. Sylla severely punished this cruelty; but, afterwards, *Ephesus* was treated with lenity, and enjoyed its own laws; with other privileges. *Ephesus* was but a ruinous place, when the emperor Justinian, A. D. 528—566, transported its statues to Constantinople, and employed its columns in the construction of Sancta Sophia. About the end of the eleventh century it was seized by a Turkish pirate, named Tangripermes; but he was routed by John Ducas, the Greek admiral, in a bloody battle. In 1306, it suffered from the exactions of the Grand Duke Roger, and two years afterwards it surrendered to Sultan Saysan, who removed the inhabitants to Tyroëum, where they were massacred. Tyroëum was a considerable town about twenty miles from *Ephesus*.

Ephesus was exposed to the ravages of the Mahometans, by whom it was taken more than once. Theodorus Lascarus, a Greek, made himself master of it in 1206. The Mahometans recovered it after 1283. Tamerlane, after the battle of Angora, A. D. 1401, commanded the lesser princes of Anatolia to join him at *Ephesus*; and employed a whole month in plundering the city and its adjacencies. Daccas says, that the gold, silver, jewels, and even the clothes of the inhabitants were carried off. Shortly after the city was set fire to, and mostly burnt, in a combat between the Turkish governor and the Tartars. Mahomet I. 1405—22, took *Ephesus*, since which it has continued in the possession of the Turks.

Dr. Chandler says, "the inhabitants are a few Greek peasants, living in extreme wretchedness, dependance, and insensibility; the representatives of an illustrious people, and inhabiting the wreck of their greatness; some, the substructions of the glorious edifices which they raised; some beneath the vaults of the stadium, once the crowded scene of their diversions; and some by the abrupt precipice, in the sepulchres which received their ashes. . . . Its streets are obscured and overgrown. A herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre and the stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was here nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible." *Trav. p. 131. Oxford, 1775*.

The river Cayster, which formerly received ships, is now small and shallow, hardly practicable for barks.

The ancient *Ephesians* could boast of little humanity

humanity in their composition, as appears by their massacre of the Roman settlers. This might be, however, a mere flash of popular fury.

In the city of *Ephesus*, those studies which are usually called *occult*, or conjuration, were in vogue. Plutarch speaks of the *Magi*, or wise men, of *Ephesus*, in his life of Alexander: and in his *Symposium*, he tells us, that the students in the occult sciences, "bade them who were possessed with devils to read and recite the *Ephesian letters*." In short, the phrase, *Ephesian letters*, became proverbial for what we should call *incantations*. I believe we must make the same distinction here as between astronomy and astrology: the study of nature, the properties of plants, minerals, &c. is, when well directed, the basis of the art of healing; as, when ill directed, it becomes the art of poisoning. It is credible, that among the *Ephesians*, was a number of practitioners, whose arts were not merely delusive but injurious: or, at least, that, by the operations of potions, &c. on the body, they deranged the faculties of the mind, and led astray the fancy and imagination.

The Jews, says Josephus, *contra Appion*, lib. ii. were very numerous in *Ephesus*, and had obtained the privilege of citizenship; of course, the Christians, being considered as a sect of Jews, would be pretty secure in this city from persecution by the political powers: as *Ephesus* was *autonomos*, governed by its own laws.

The worship of the great goddess *Diana* was established at *Ephesus* in a remote age. It is related, that the Amazons sacrificed to her here, on their way to Attica; in the time of Theseus, says Pindar. Some writers affirm, that they first set up her image under an elm tree; or, in a niche, which they formed in the trunk of an elm, says Dionysius the geographer. The statue is said to have been but small; the work, says Pliny, of Canitia, an ancient artist, and witnessing its great antiquity by its attitude and form, having its feet closed together: much like many Egyptian statues still remaining. It was of wood, by some reported to be cedar, by others ebony. Mutianus, consul of Rome, A. D. 75, affirmed, from his own observation, that it was made of vine wood; and its crevices were filled with nard, to nourish and moisten the wood, and to preserve it. It was gorgeously appressed; the vest thrown over it being richly embroidered with symbolical devices. Each hand was supported by a bar; most likely of gold. A veil hanging from the ceiling of the temple concealed it, except when the service required its exposure. It is said,

that this statue was never changed, though the temple had been restored seven times.

The populace believed that this idol descended from Jupiter; and if Jupiter were the divinity of Mount Cas, as I suspect, and this statue represented an eastern and southern power, which may be gathered from the *darkness* (in many remaining statues *blackness*) of its complexion, from the mode of its introduction, and from its great antiquity, then this notion was not without that kind of foundation which legendary tales assume for their support, and pervert into the character of true history, when favoured by length of time and auspicious incidents. It was, probably, an allegorical representation of the powers and productions of nature, generally; but especially as displayed in the country where the ark of deliverance discharged the creatures it had contained. The priests of this goddess were eunuchs; anciently assisted in their offices by virgins. There were also the sacred herald, the incenser, the flute player, and the trumpeter. The privilege of asylum was granted to this temple, first to the distance of one hundred and twenty-five feet; Mithridates enlarged this extent to a bow-shot; Mark Anthony doubled it. Tiberius abrogated the privilege; it having been grossly abused.

As I think that the following inscription not only confirms the general history, Acts xix. but even approaches to several sentiments and phrases used in it, I copy it *verbatim*, from Dr. Chandler, *Trav.* p. 135.

" TO THE EPHESIAN DIANA.

" Inasmuch as it is notorious, that, not only among the *Ephesians*, but also every where among the Greek nations, temples are consecrated to her, and sacred portions; and that she is set up, and has an altar dedicated to her, on account of her plain manifestations of herself; and that besides, as the greatest token of veneration paid her, a month is called by her name; by us *Artemision*, by the Macedonians, and other Greek nations, and in their cities, *Artemision*; in which, general assemblies and *Hieromenia* are celebrated, but not in the holy city, the nurse of its own, the *Ephesian* goddess: The people of *Ephesus*, deeming it proper, that the whole month called after her name be sacred and set apart to the goddess, have determined by this decree, that the observation of it by them be altered. Therefore it is enacted that in the whole month *Artemision* the days be holy, and that nothing be attended to on them, but the yearly feasting, and the *Artemisiac Panegyris*, and the *Hieromenia*; the entire month being sacred to the goddess; for, from this improvement in our worship, our city

city shall receive additional lustre, and be permanent in its prosperity for ever.'—The person who obtained this decree, appointed games for the month, augmented the prizes of the contenders, and erected statues of those who conquered. His name is not preserved, but he probably was a Roman, as his kinsman, who provided this record, was named Lucius Phœnius Faustus. The feast of Diana was resorted to yearly by the Ionians, with their families."

This evidence proves, that the disposition to cry "*Great is Diana of the Ephesians!*" was by no means confined to Demetrius and his fellow-craftsmen: the whole city was guardian, *neokoros*, to the temple. See the PLATE, DIANA OF EPHEBUS, and FRAGMENT, No. CXXVII.

The phrase, "nurse of her own" goddess, in this decree, refers to a story of the birth of Diana in Ortygia, a beautiful grove of trees of various kinds, chiefly cypresses, near *Ephesus*, on the coast, a little way from the sea. This place was filled with shrines and images. A *panegyris*, or general assembly, was held there annually: splendid entertainments were provided, and mystic sacrifices solemnized. This place, with its embellishments, appears no more.

The extreme sanctity of the temple of Diana, inspired universal awe and reverence. It was, for many ages, a repository of treasures foreign and domestic. This property was deemed secure: the temple having been spared by Xerxes, who spared scarcely any other: but Nero removed many costly offerings and images, and an immense quantity of silver and gold. It was again plundered in the time of Gallienus, A. D. 262, by Goths from beyond the Danube, who carried off a prodigious booty. The temple was probably destroyed at the same time as other heathen temples were, by an edict of Constantine. But there is a possibility that the total ruin of it was effected by an earthquake; notwithstanding, by way of prevention, it was situated in a marsh. However that might be, "we now," says Dr. Chaudler, "seek in vain for the temple; the city is prostrate, and the goddess is gone."

De la Motraye mentions some circumstances concerning *Ephesus*, with which we close:

"This renowned city, with the finest temple that ever was, consecrated to Diana, is reduced by the changes it has met with in the wars, and under the different masters it has had, to five or six miserable houses inhabited by Greeks, and about as many by Turks, with a castle for some few of these, a poor church for the first, and a mosque tolerably handsome for the latter, which, as they say, was formerly a church consecrated to St. John; in short, it is nothing but

a chaos of noble ruins, which, with some inscriptions and basso relievos, are the only marks of its ancient magnificence.

"I shall not add any thing to what Mr. Spon and so many other travellers have already said of these ruins, only that there are almost nothing remaining, but subterraneous vaults and foundations of hard stone, or (for the most part) of brick, well cemented, upon which the temple was built." *Trav. Vol. I. p. 155.*

[For the ASIARCHS, or *chiefs of Asia*, at Ephesus, see the article ASIARCHÆ.]

EPHEZ-DAMMIM. See APHEZ-DAMMIM.

EPHEZ-DAMMIM, DAMMIM, or PHEZ-DAMMIM, in Judah, between Shocoh and Azekah. Here the Philistines encamped, when Goliath insulted Israel. 1 Sam. xvii. 1, 2. Here they assembled another time, after David was acknowledged king: and here Eleazar and Shammah, two heroes in that prince's army, checked the enemies, in the midst of a field of barley, 1 Chr. xi. 13, 14. Some think the true name of this place was *Dommim*, or *Dammim*, which signifies *blood*. The Vulgate reads, *in finibus Dommim*, 1 Sam. xvii. 1. 1 Chron. xi. 18.

EPHLAI, אֶפְלַי, *to judge, to pray*; from פָּלַל *pelel*. Son of Zabab, 1 Chron. ii. 37.

EPHOD, אֶפֶד, *Ἐφῶδ*, *covering the shoulders. Super-humeral*, as the Vulgate translates; and the Greeks ἐπὶ ὤμων.

EPHOD, an ornamental part of dress worn by Hebrew priests. *Ephod* comes from *aphad*, to tie, to fasten, to gird; and the use of the *ephod* was suitable to this signification; being a kind of girdle, passing from behind over the neck and shoulders and hanging down before, crossing the stomach, then being carried round the waist, and used as a girdle to the tunic; something like the stole of catholic priests, with this difference, that they suffer the two ends of the stole to hang down, after they have crossed the stomach, whereas the ephod went twice round the body, girt about the tunic, and after this the extremities of it fell before, and hung to the ground.

There were two kinds of *ephod*, one plain for the priests, another embroidered for the high-priest. As there was nothing singular in that of the priests, Moses does not describe it; but, that belonging to the high-priest, Exod. xxviii. 6, which was composed of gold, blue, purple, crimson, and twisted cotton, was a very rich composition of different colours. On that part of the *ephod*, which came over the shoulders of the high priest, were two large precious stones, on which were engraven the names of the twelve tribes of Israel, six names on each stone.

Where the *ephod* crossed the high priest's breast was a square ornament called the pectoral, Heb. חֹשֶׁן *choschen*, wherein were set twelve

twelve precious stones, with the names of the twelve tribes of Israel engraved on them, one on each stone. Lastly, the *ephod* was carried behind, girt the tunic, and was fastened in a knot before, after the manner of those great girdles worn by the Eastern people, the ends of which touch the ground.

The *ephod* was peculiar to priests, and St. Jerom observes, that we find no mention of it in the Scripture, but when priests are spoken of.

[In FRAGMENTS, No. CCXXXVI. we have stated some considerations which may render dubious the assertion, that the *ephod* was peculiar to priests, and worn only by them under that character: the reader will judge on their validity.]

The Jews held, that no worship, true or false, could subsist without the priesthood, or the *ephod*. Gideon made an *ephod* out of the spoils of the Midianites, and this became an offence in Israel. Micah having made an idol, did not fail to make an *ephod*, Judg. viii. 27. xvii. 5. God foretold, by the prophet Hosea, iii. 5. that Israel should long remain without kings, princes, sacrifices, altar, *ephod*, and teraphim.

The *ephod* is often taken for the pectoral; and for the Urim and Thummim, also; because these were united to the *ephod*.

Although the *ephod* was peculiar to priests, it was sometimes worn by laymen. David wore it at the removal of the ark from the house of Obed-edom to Jerusalem. Samuel, though a Levite only, and a child, yet wore the *ephod*, 1 Sam. ii. 18.

The Levites regularly did not wear the *ephod*: Moses appointed nothing particular with relation to their dress. Vide LEVITE. Nevertheless, at the dedication of Solomon's temple, the Levites and singing men, who were not of the priests' order, were clothed in fine linen. Josephus remarks, that in the time of king Agrippa, a little before the taking of Jerusalem by the Romans, the Levites desired that prince to convene the Sanhedrim, in order to allow them the privilege of wearing the linen stole, like the priests. They flattered Agrippa, that this would contribute to the glory of his reign. Agrippa complied; but the historian observes, that this innovation violated the laws of their country, which never had been violated with impunity.

Spencer and Cunæus both affirm, that the Jewish kings had a right to wear the *ephod*, and to consult the Lord by Urim and Thummim. Their opinion they ground principally on the behaviour of David at Ziklag, who said to Abiathar the high priest, *Bring me hither the ephod; and Abiathar brought thither the ephod.* (*Applica ad me ephod, et applicavit Abiathar ephod ad David.*) The sequel favours this

opinion, ver. 8. *And David enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue; thou shalt recover all.* We read likewise, (1 Sam. xxviii. 6.) that Saul consulted the Lord, and that the Lord answered him not, *neither by dreams, nor prophets.* He consulted God therefore by the Urim, consequently he put on the *ephod*.

But the generality of learned commentators are of opinion, that neither David, Saul, nor Joshua, dressed themselves in the high priest's *ephod*, to consult God in their own persons; but, that these passages signify only, "Put on the *ephod*, and consult the Lord for me;" literally, *Bring the ephod to me, and Abiathar caused the ephod to be brought to David.* Grotius believes, the high-priest turned the *ephod*, or pectoral, towards David, that he might see what God should answer to him by the stones on the breastplate. See URIM and THUMMIM.

[Was it the *ephod* of a high-priest, or of a common priest, which was used by Saul, or by David, on this occasion? Were there at this time two high priest's *ephods*, having the precious stones with the names of the tribes, &c. engraved on them? By what authority was the second *ephod* made?]

EPHATHA. A Hebrew, or rather a Syriac word, from פתח *pathach*, to open, be opened. Our Saviour pronounced this word, when he cured one deaf and dumb. Mark vii. 32, 33.

EPIRA, עפרא, *ashes, dust, or lead.* A city of Ephraim, Gideon's birth-place. Its true situation is unknown: but it is thought to be the same as *Ophrah*. Judg. vi. 11.

EPHRAIM, אפרים, *that brings fruit, or that grows; from פרה *pharah*, [a second fruit.]*

1. EPHRAIM, Joseph's second son, by Asenath, Potiphar's daughter: born in Egypt about A.M. 2294. *Ephraim* with his brother Manasseh was presented by Joseph his father to the patriarch Jacob on his death bed, Gen. xlviii. 8, &c. Jacob laid his right hand on *Ephraim* the youngest, and his left hand on Manasseh the eldest. Joseph was desirous to change this situation of his hands; but Jacob answered, "I know what I do, my son; Manasseh shall be multiplied, but *Ephraim* shall be much more numerous than his brother."

We read, (1 Chron. vii. 20, 21.) that the sons of *Ephraim* having made an inroad on Palestine, the inhabitants of Gath killed them; *Ephraim* their father mourned many days for them, and his brethren came to comfort him. Afterwards, he had a son named Beriah, and a daughter named Sherah. He had other sons also, Rephah, Resheph, and Tela. His posterity multiplied in Egypt to the number of 40,500 men

men capable of bearing arms. Elishama, son of Ammihud was their captain, Numb. ii. 18, 19.

In the land of promise, Joshua, who was of this tribe, gave the Ephraimites their portion between the Mediterranean west, and the river Jordan east. The ark, and the tabernacle, remained long in this tribe, at Shiloh; and, after the separation of the ten tribes, the seat of the kingdom of Israel being in *Ephraim*, *Ephraim* is frequently used to signify that kingdom. Instead of *Ephraim*, *Ephraim* is sometimes used. The district belonging to this tribe is called *Ephrata*, Psalm cxxxii. 6. *Lo, we heard of it at Ephratah*: and *Ephrataeus* signifies a man of *Ephraim*, Judg. xii. 5. *Numquid Ephrataeus es?* and beside this, Elkanah, Samuel's father, is surnamed *Ephrataeus*, 1 Sam. i. 1.

Ephrata is used also for Bethlehem; and *Ephrataeus* denotes a man of Bethlehem. *Ephraim* was led captive beyond the Euphrates, with all Israel, by Salmaneser king of Assyria, A. M. 3283, ante A. D. 721.

II. *EPHRAIM*, or *Ephraim*, a city of *Ephraim*, towards Jordan; perhaps hither Jesus retired before his passion. John xi. 54.

[This *Ephraim* was a city in the confines of the land of *Ephraim*: 2 Chron. xiii. 19. It was famous for fine flour; and its corn was thought to be the second best: the land of Israel. Josephus calls *Ephraim*. and Bethel two small cities, *de Bell. lib. iv. cap. 33*. He places this *Ephraim* not in the tribe of that name, but in the land of Benjamin, near the wilderness of Judea in the way to Jericho.]

III. *EPHRAIM*, of Benjamin, eight miles from Jerusalem, according to Eusebius, near Bethel. I am afraid these two cities have been confounded; for instead of the eight miles in Eusebius, Jerom reckons twenty.

IV. *EPHRAIM*, *The forest of*, beyond Jordan, in which Absalom lost his life, 2 Sam. xviii. 6—8. It could not be far from Mahanaim, where David was at that time.

EPHRATAH, or *EPHRATH*, אפרתא, אפרת. *Ephraim, abundance, or bearing fruit, or increasing*. See its root under *EPHRAIM*.

EPHRATAH, Psalm cxxxii. 6, denotes, *the lot of Ephraim*. *Behold we heard of it at Ephratah*. *Vide* the latter part of the article *EPHRAIM*.

I. *EPHRATH*, Caleb's second wife, mother of Hur, 1 Chron. ii. 19. From her, it is believed, the city of *Ephratah*, otherwise Bethlehem, was named.

II. *EPHRATH*, otherwise *Bethlehem*, a city two leagues from Jerusalem; celebrated for the birth of David the king; infinitely more, for the birth of Jesus, the Son of God. *Vide BETHLEHEM*.

EPHRON, עפרון, or עפרון. See *EPHER*.

PART XI. Edit. IV.

I. *EPHRON*, son of Zohar; sold the cave of Machpelah to Abraham, Gen. xxiii. 6.

II. *EPHRON*, a city beyond Jordan, which Judas Maccabæus took and sacked. By some called *Esdrin*: but *Esdrin*, say others, is the name of a man; i. e. *Esdras*. 1 Macc. v. 46.

EPICUREANS, Ἐπικουρείοι, *who give assistance*; from ἐπικρέω, *I help, I assist*.

EPICUREANS, philosophers, who placed happiness in pleasure; not in voluptuousness, and ignominious pleasure, but in sensible pleasures under proper regulation and government. They denied a Divine Providence and the immortality of the soul. St. Paul, at Athens, had discussions with the *Epicureans*. Acts xvii. 18. They were so named after *Epicurus*, a philosopher whom they claimed as founder of their sect.

[*Epicurus* lived about 300 years before A. D. so that, whatever his doctrines were, the time that had elapsed since his death, was sufficient to allow of their debasement; and his later disciples adopted the sensual import of their master's expressions, rather than the spiritual power of his principles. It is well known, that they latterly were called "Epicurus's hogs;" so Horace says of himself,

— Epicuri de grege porcum, EPIST. lib. i. 4.

"A hog of Epicurus's herd;"—implying the sloth and sensuality of the sect. Against these debauchees the apostle argues, that Providence governs all the affairs of men, as communities, and as individuals; that the resurrection of one person (Christ) is proof of a separate state; and that, a future judgment to be presided by him, evinces the notice taken by the Deity of virtue and vice, with the ultimate reward and punishment of characters so opposite.]

EPINICIUM, Ἐπινίκιον, *the field of victory*; 2 Mac. viii. 33. from ἐπὶ, and νίκη, *victory*.

EPIPHANES, Ἐπιφανής, *eminent, conspicuous, or splendid*; an epithet given to the gods, when appearing to men. Antiochus, brother of *Seleucus*, coming fortunately into Syria, a little after the death of his brother, was regarded as some propitious deity; and was called *Epiphanes*—the illustrious.

We call that festival *Epiphany*, on which the church celebrates the adoration of the Messiah by the Magi, or wise men, &c.

EPIPHANIA, Ἐπιφάνια, *the manifestation*.

EPIPHANIA, a city of Syria on the river Orontes, between Antioch and Apamea. Several of the ancients say, it was called *Hamath*, before Antiochus Epiphanes named it *Epiphania*. Jerom and others are of opinion, that it is *Hamath* the Great. He says, that even in his time, the Syrians called *Epiphania*, *Emmas*. But, that this was *Emesa* in Syria, see *HAMATH*.

[**EPISTLE**, a *letter* written from one party to another. This word is eminently applied to those letters in the New Testament which were written by the apostles, on various occasions, to direct the conduct of Christian churches.

It is not to be supposed that every *note*, or *memorandum*, written by the hands of the apostles, or by their direction, was divinely inspired, or proper for preservation to distant ages; but, those only have been preserved by the over-ruling hand of Providence, from which useful directions had been drawn, and might in after ages be drawn, by believers, as from a perpetual directory for faith and practice: always supposing that similar circumstances require similar directions.

In reading an *epistle*, we ought to consider the occasion of it, the circumstances of the parties to whom it was addressed, the time when written, the general scope and design of it, as well as the intention of particular arguments and passages. We ought also to note the style and manner of the writer, his mode of expression, the peculiar effect he designed to produce on those to whom he wrote, to whose temper, manners, general principles, and actual situation, he might address his arguments, &c.

The *epistles* afford many and most powerful evidences for the truth of Christianity; they appeal to a great number of extraordinary facts; and allude to principles, and opinions, as admitted, or as prevailing, or as opposed, among those to whom they are addressed. They mention a considerable number of persons, describe their situations in life, hint at their connections with the churches, and by sometimes addressing them, sometimes recommending them by name, they connect their testimony with that of the writer of the *epistle*; and often, no doubt, they gave a proportionate influence to those individuals.

Beside this, it is every way likely, that individuals mentioned in the *epistles*, would carefully procure copies of these writings, would give them all the authority, and all the notoriety in their power, would communicate them to other churches, and, in short, would become vouchers for their authenticity, &c. &c.

We in the present day, who possess these instructive documents, may learn from them many things for our advantage and for our conduct; how to avoid those evils which formerly injured the professors of true religion; and how to rectify those errors and abuses to which time and incident occasionally give rise, or to whose spread and prevalence, particular occurrences or conjunctures are favourable. *Vide BIBLE, CANON, &c.*]

EPISTLES of St. Paul and of other Apostles,

see the articles of the respective writers; or those of the churches to which they are addressed.

[The *Epistles*, being placed together without reference to their chronological order, are perused under considerable disadvantages; and it would be well to read them occasionally in connection with what the history in the Acts relates respecting the several churches to which they are addressed. This would also give us, nearly, their order of time; which should also be considered, together with the situation of the writer; as it may naturally be inferred, that such compositions would partake of the writer's recent and present feelings. The *Epistles* addressed to the dispersed Jews by John and James, by Peter and Jude, are very different in their style and application from those of Paul written to the Gentiles; and those of Paul, no doubt, contain expressions, and allude to facts, much more familiar to their original readers, than to later ages.]

EPOCH, a term in chronology, signifying a fixed point of time, from which to begin computation.

EPOCHS OF SACRED HISTORY.

| A. M. | | ante A. D. |
|-------|---|------------|
| | The first <i>Epoch</i> is the Creation of the World, of the Julian period | 710 4000 |
| 1656 | The second <i>Epoch</i> is the Deluge | 2344 |
| 1800 | The third <i>Epoch</i> is, the tower of Babel, which is placed differently. | 2200 |
| 2083 | The fourth <i>Epoch</i> is, the second calling of Abraham from Haran. | 1917 |
| 2517 | The fifth <i>Epoch</i> , the departure of Israel from Egypt. | 1483 |
| 3001 | The sixth <i>Epoch</i> , the dedication of Solomon's temple. | 999 |
| 3468 | The seventh <i>Epoch</i> , the end of the Babylonish captivity. | 532 |
| 4000 | The eighth <i>Epoch</i> , the birth of Jesus Christ. | 4 |

EPOCHS OF PROFANE HISTORY.

| | | |
|------|--|------|
| 2737 | I. The foundation of the Assyrian empire by Belus. | 1263 |
| 3257 | II. The era of Nabonassar, or that of Sardanapalus's death; the founding of the Babylonian and Median empires. | 743 |
| 3448 | III. The reign of Cyrus at Babylon: the founding of the Persian empire. | |
| 3674 | IV. The reign of Alexander the Great over the Persians; the founding of the Grecian monarchy. | 326 |
| 3960 | V. The beginning of Augustus's reign, forty years before the birth of our Saviour; forty-four years before A. D. | 44 |

EQUIVOCAL. An *equivocal word* expresses two or more different things; *e. gr.* the word *father*

father signifies in its natural acceptance (1.) father, (2.) grandfather, (3.) great-grandfather, (4.) the author of a race, a generation, a family: (5.) likewise the master, the inventor, eminent practitioner in an art, &c. Gen. iv. 21. likewise, one whom we respect: Hiram, king of Tyre, calls *father* a certain ingenious artificer, whom he sent to Solomon, 2 Chron. ii. 13, &c. The terms *brother* and *sister*, in like manner, signify not only *natural brother* and *sister*, but also *cousins* of both sexes, relations, friends, &c. *Vide* BROTHER.

Our Saviour used words of equivocal meaning when he said, *Our friend Lazarus sleepeth*, John xi. 11. which his disciples understood of common *sleep*; but he meant the *sleep* of death. In another place, John ii. 19. he says, *Destroy this temple, and in three days I will rebuild it*; by "temple" meaning his body, which was to rise again in three days: whereas the Jews understood his words in reference to the temple at Jerusalem.

Religion condemns all falsehood; but some *equivocations* deceive no one, and are used without any intention to deceive; others are merely pleasantries, which morality does not forbid, when offending neither charity, sincerity, nor justice.

EK, עק, *watch*, or *enemy*, according to different pronunciations; a *city*, from עיר *oir*: otherwise, *naked*, *spoiled*; from ערה *arah*. Judah's eldest son, who married Tamar: but being wicked, brought himself to an untimely end, Gen. xxxviii. 7.

ERAN, ערן, 'Ερην, *their watch*, or *their enemy*; from ער *ar*, *watch*, or *har*, an *enemy*, and י *an*, *theirs*. Son of Shuthelah of Ephraim, head of the Eranites, Numb. xxvi. 36.

ERASTUS, Ἐραστός, *lovely*, or *amiable*.

ERASTUS, a Corinthian, St. Paul's disciple, Rom. xvi. 23, *chamberlain of the city*, Οικονόμος, i. e. of Corinth, where St. Paul was at that time; but of Jerusalem according to the modern Greeks. *Erastus* resigned his employment of chamberlain, and followed St. Paul to Ephesus, where he was A. D. 56, whence St. Paul sent him to Macedonia with Timothy, probably to collect alms expected from the faithful. They were both with him at Corinth, A. D. 58, when he wrote his epistle to the Romans, whom he salutes in both their names; and it is probable, *Erastus* afterwards accompanied the apostle till his last voyage to Corinth in the way to Rome, where he suffered martyrdom: for then *Erastus* remained at Corinth, as St. Paul informs Timothy shortly after.

Usuard, Ado, and the Roman martyrology, say, that St. Paul left *Erastus* in Macedonia, and made him bishop there: and that he suf-

fered martyrdom at Philippi. The Greeks, on the contrary, in their calendars, make him bishop of Paneas, near the sources of the Jordan, give him the title of apostle, place him in the number of the seventy disciples, and say he died in peace, after having gone over all the earth preaching the faith of Jesus Christ. But neither of these produce proof of what they affirm. The Latins honour him July 26, the Greeks November 10. [They may mean different persons: the name is certainly Greek, not Hebrew.]

ERECII, or ARACH, ארך, Ἀρεκ; *length*, or *which lengthens*; [*long-town*, Bochart, *Phaleg. lib. iv. cap. 16.*] otherwise, *health*, *physic*; from ארכה *arecha*.

ERECI, a city of Chaldæa, built by Nimrod, grandson of Cush, Gen. x. 10. probably the *Aracca*, placed by Ptolemy in the Susiana, on the river Tigris, below where it joins the Euphrates. Ammianus calls it *Arecha*. From this city the Arectæan fields, which abound with Naphtha, and sometimes take fire, derive their name:

Ardet Arectæus aut unda per hospita campis.

TIBULL.

[Michaelis labours hard to prove that the *Erech* of Gen. x. 10, a city built by Nimrod, was *Edessa*, the present *Orfa*, or *Roha*.

I have considered *Erech* as nearer to Babylon; but shall state the reasons of that inquisitive writer for the contrary. He observes that both the Targums for *Erech* read *Edessa*.—Ephraim Syrus says *Oroch*, (i. e. *Erech*) is *Edessa*: Jerom says the same; and, finally, the *Edessenes* are said to call themselves *Arachians*, or *Orochians*. So far Michaelis. We may add, that *Edessa* is one of the most ancient cities: that its commemorative insignia agree with those of Haran, or Carrhæ, and Singara, which probably gave name to, or received name from, the plain of Shinar, or Singar, in which these cities are described as standing; therefore no objection to *Edessa* in point of antiquity; but I do not see any probable transmutation of its name, either proved or proposed: whereas the *Areka* of Ptolemy, in the Susiana, south of Babylon, has the sound of the Hebrew name completely.

It is probable, that *Erech* was famous for the excellence of its productions by the loom; and possibly, the fable of *Arachne* transformed into a spider by Minerva, the goddess of weaving, for contending with her in the art, was founded on the fame of some manufacture of that city. The reader will find in several of the FRAGMENTS, remarks coincident with this idea; which, as the term *aregmen*, in the sense of a species of weaving, occurs so early as the Mosaic tabernacle, may be thought not inapplicable

eable to the story of Achan, and the "goodly Babylonish garment," which he purloined.]

ERI, עֵר אֶחָדָה, *he that watches, who is spoiled, or who sheds*; see ER: *my city*; from עֵר *oir, a city*; and י, *my*. Son of Gad, head of a family. Gen. xlii. 16. Numb. xxvi. 16.

ESAR-HADDON, אֶסְרָחַדְדָּן, *Asrapadav, that binds joy, or that closes the point*; from אֶסְרָח *asar, to bind*, and חַדָּד *chadad, to sharpen or whet*; or from חָדָד *chadah, joy*: according to the Syriac, *who forbids novelty, or unity*. [Rather, *most powerful sovereign*.]

ESAR-HADDON, son of Sennacherib, and his successor in the kingdom of Assyria: called *Sargon, or Saragon*, Isaiah xx. 1. He reigned twenty-nine years. He made war with the Philistines, and took Azoth, by Tartan his general; he attacked Egypt, Cush, and Edom, Isa. xx. xxxiv. designing probably to avenge the affront Sennacherib his father had received from Tirhakah king of Cush, and the king of Egypt, who had been Hezekiah's confederates. This *Esar-haddon* sent priests to the Cuthmeans, whom Salmaneser king of Assyria had planted in Samaria, instead of the Israelites; he took Jerusalem, and carried king Manasseh to Babylon, whereof he had become master, perhaps, because there was no heir to Belesis king of Babylon. He is said to have reigned 29 or 30 years at Nineveh, and thirteen years at Babylon; in all forty-two years. He died A. M. 3336, and was succeeded by Saosduchinus.

ESAU, עֵשָׂו, *he that does, or acts, or finishes*; from עָשָׂה *ashah*.

ESAU, son of Isaac and Rebekah, born A. M. 2168, ante A. D. 1836. When the time of Rebekah's delivery came, she had twins, Gen. xxv. 24—26; the first-born was hairy; therefore called *Esau*, i. e. a man full grown, or of perfect age: but some derive *Esau* from the Arabic, *Gescha* or *Gescheva*, which signifies a hair-cloth. The other twin was Jacob.

Esau delighted in hunting, and his father Isaac had a particular affection for him. One day, *Esau* returning from the fields, greatly fatigued, desired Jacob to give him some red pottage, which he was then making. Jacob consented, provided he would sell him his birth-right. *Esau*, conceiving himself weakened almost to death, sold it; and by oath resigned it to him. After which he ate his mess, and went away, little concerned.

Esau, when aged forty, married two Canaanitish women; Judith, daughter of Beeri the Hittite; and Bashimath, daughter of Elon. These marriages were very displeasing to Isaac and Rebekah: [because they intermingled the blood of Abraham with that of Canaanite aliens; consequently, the offspring was mixed.]

Isaac being old, and his sight decayed, he directed *Esau* to procure him delicate venison by hunting; that, being exhilarated, he might give him his last blessing, Gen. xxvii. *Esau* went to the chase, but during his absence, Jacob, his twin brother, disguised by their mother Rebekah, procured Isaac's blessing. When *Esau* returned to Isaac, having learned from him what had passed, he, weeping, asked him, whether he had not reserved one blessing for him? This he, with some difficulty, obtained.

Esau hereupon contracted an aversion against Jacob, and determined to murder him: but Rebekah sent Jacob to his uncle Laban in Mesopotamia, without *Esau's* knowledge. *Esau* married several wives, as well Canaanites as the daughter of Ishmael, sister of Nebajoth, by whom he had children. He settled in the mountains east of Jordan, and became very powerful.

When Jacob returned from Mesopotamia, fearing *Esau's* resentment, he sent messengers to him with presents, as to his senior. *Esau* received them kindly, and came with four hundred men to meet Jacob, who at first feared he was coming in anger; but *Esau* came with peaceable intentions, and the two brothers embraced one another tenderly. *Esau* offered to accompany his brother over the Jordan; Jacob thanked him, but declined his offer; and *Esau* returned the same day to Seir. The two brothers were present when their father died; being both very rich in cattle, and the country not affording pasture for all their flocks, they separated; *Esau* retired to mount Seir.

Esau had three wives: the first Judith, or Abolibamah; the second, Bashemath, or Adah; the third Mahelath, or Bashemath. *Judith* was mother of Jeush, Jaalam, and Korah; *Adah* was mother of Eliphaz; and *Mahelath* was mother of Reuel. We know nothing certain concerning the death of *Esau*. King Erythros, (Strabo, lib. xvi. Quintus Curtius, lib. x. Pliny, lib. vi. cap. 18.) from whom the Red Sea is said to have been named, and whose tomb was shewn in the isle of Tyrina or Aggris, is believed to be *Edom*. *Erythros* in Greek signifies *red*, and *Edom* signifies *red* in Hebrew.

The Mahometans call him *Ais*, *Bibl. Orient.* p. 80. and add some particulars to his history: as, that Jacob having by surprise obtained the blessing from Isaac, *Esau* desired his father to beg of God, to produce kings and conquerors from his family, since he had prayed for Jacob, that saints and prophets should issue from him: this Isaac would not refuse; and God gave *Esau* a son, named Roum; from whom descended the Greek and Roman emperors.

It is a tradition in the East, that in the time of Abdon, judge of the Hebrews, a colony of *Edomites*

Edomites settled in Italy, that Latinus reigned among them, and Romulus the founder of Rome, derived his origin from them. This is all a fable, maliciously invented by the Jews, to enable them to apply what is said in Scripture against *Edom* and the *Edomites*, to Christians, and even to the sacred person of Jesus Christ.

The most famous Rabbins obstinately maintain this tradition. The Talmud calls Italy and Rome, *The cruel empire of Edom*. The Jews assert, that the Edomites, having embraced Christianity under Constantine, got to Rome, and into the Roman empire; others say, that an Idumean priest brought Christianity to Rome. Some of the Cabbalists have the impiety to say, that the soul of *Esau* passed by transmigration into the body of Jesus Christ; to prove which opinion, they remark, that if we read the Hebrew letters backwards which compose the names of *Jesus* and *Esau*, we shall find they are the same [ישוע *Jesuah*, עשו *Esau*.] Moreover, they are born under the same planet, Mars. *Edom* signifies *red*; the Roman emperors were clothed in *red*; and the Roman cardinals still wear *red*. Convincing reasons indeed!

ESDRAELON, "עֲזְרָאֵלֹן, *assistance of strength*; from עָזַר *azar*, to assist, and אוֹל *aul*, or *ul*, strength.

I. **ESDRAELON**, *the plain of*, in the tribe of Issachar, extends east and west from Scythopolis to mount Carmel: called likewise *the great plain*; *the valley of Jezreel*; *the plain of Esdrela*.

II. **ESDRAELON**, or *Esdrela*, a village, from which the plain of *Esdraelon* took name: the same as Jezreel in Issachar, Josh. xix. 18. Ten miles from Scythopolis, says the old Itinerary. See **JEZREEL**.

ESDRAS, or **EZRA**, עֲזָרָה *the aid, help*; from עָזַר *hazar*, to help: otherwise, *court*; from עֲזָרָה *hazeruh*.

ESDRAS, or **EZRA**, was of a sacerdotal family: by some said to be son of Jeraiah the high-priest, who was put to death at Riblatha by Nebuchadnezzar, after the capture of Jerusalem: but more probably his grandson, or great-grandson. It is believed, the first return of Ezra from Babylon to Jerusalem was with Zerobabel, in the beginning of Cyrus's reign, A. M. 3468, ante 536, of which *Esdras* wrote the history. He was very skilful in the law, and zealous for God's service; he had doubtless a great share in all the transactions of his time.

The enemies of the Jews procured from the court of Persia, an order forbidding them to continue the rebuilding of the temple, which they had resumed after the death of Cyrus and Cambyses: but this order being revoked in the

beginning of the reign of Darius, son of Hystaspes, A. M. 3485, they proceeded, and dedicated the temple in 3489, ante A. D. 515.

Esdras, notwithstanding, returned to Babylon, on some affairs, probably of his nation; and in the seventh year of Artaxerxes Longimanus, A. M. 3537, ante A. D. 467, this prince sent him back to Jerusalem, with letters patent, permitting all Israelites in his kingdom to return to Judea, with all their gold and silver, the vessels of the temple, also offerings of the king and his counsellors to buy victims for sacrifice. Artaxerxes commanded his treasurers in the provinces beyond the Euphrates to furnish *Esdras* with corn, wine, oil, salt, or money: he granted immunities to the priests and ministers of the temple; and authorized *Esdras* to appoint judges and magistrates, and to govern and instruct those who returned to Jerusalem.

Esdras assembled a great company of Israelites, and set forward for Jerusalem. Ezra viii. At the banks of the river Abava, he sent to invite certain priests and ministers of the temple, who were at Casiphia, (probably, in the Caspian mountains) to return with him; 258 persons came to him. He appointed a solemn day to pray to God for a happy journey. He gave an account of the gold and silver vessels which the king had restored. They proceeded on their journey, in number 1775 men, and all arrived happily in Judea. A. M. 3537, ante A. D. 467.

Esdras being informed that both priests and Levites, magistrates and common people, had married wives who were strangers and idolaters, he rent his clothes, and having taken his seat in the temple, continued in great grief and silence till the evening sacrifice. Then he put up prayers to God for the sins of the people. A great multitude having flocked together, *Esdras* engaged the principal of the people by oath, to renew the covenant with the Lord, to dismiss their strange wives, with their children, and directed all the people to assemble, within three days, at the temple, for the same purpose, and with the same effect.

Esdras had the principal authority in Jerusalem till the arrival of Nehemiah. In the second year of Nehemiah's government, the people being assembled at the temple, during the feast of tabernacles, *Esdras* was desired to read the law; accordingly he read it from morning to noon, accompanied by Levites, who stood beside him in silence. The next day they desired information from *Esdras* how to celebrate the feast of tabernacles. This he explained to them, and continued eight days reading the law in the temple. This was followed by a solemn renewal of the covenant.

Josephus says, *Esdras* was buried at Jerusalem:

lem : but the Jews believe he died in Persia, in a second journey to Artaxerxes. His tomb is shewn there in the city of Zamuza. He is said to have lived near 120 years.

It is asserted, that *Esdras* was chiefly concerned in revising and compiling most of the books of Scripture. He corrected them, made some little changes in them, arranged them, and put them into their present order and condition. He had great zeal and knowledge, and very carefully collected all the old documents of his nation; also, having the spirit of prophecy, it is very probable that he did take pains in collecting the sacred writings and forming the present canon. It is probable he composed both books of the Chronicles.

Some of the ancient Fathers, says Dr. Pridaux in *Connect.* &c. held, that all the Scriptures were lost and destroyed in the Babylonish captivity, and that *Esdras* restored them all again by divine revelation. Thus say Irenæus, Tertullian, Clemens Alexandrinus, Basil, and others. But they had no better foundation for this, than that fabulous relation in chap. xiv. of the second apocryphal book of *Esdras*, a book too absurd for the Romanists themselves to receive into their canon. All that *Esdras* did in this matter was, 1. He corrected errors that had crept into the copies of the sacred writings through negligence or mistake of the transcribers. 2. He collected all the books of which the Holy Scriptures then consisted; disposed them in their proper order, and settled the canon of Scripture for his time. 3. He added throughout the books of his edition, what appeared necessary for illustrating, connecting, or completing them; wherein he was assisted by the same Spirit, by which they were at first written. 4. He changed the old names of several places now grown obsolete. 5. He wrote out the whole in the Chaldee character. 6. Whether he added the vowel points is a harder question.

[It is probable, that what the Fathers relate of the loss of the sacred Scriptures at Babylon, is merely a Rabbinical allegory; they were lost, i. e. their ancient character became to a certain degree obsolete: *Ezra* restored them, i. e. he wrote them in the Chaldee character, and studied to render them more intelligible to the people, in which he was assisted by the Holy Spirit.]

Some say he invented the Massora, and the vowel points, and changed the old Hebrew characters for the Chaldee, which the Jews now use. Some have asserted, that *Esdras* and *Malachi* were the same. Each of these articles would require a dissertation; we shall only offer a few words.

The Massora and vowel points are much later

than Christianity, consequently than *Esdras*. See MASSORA, MASSORITES, VOWEL POINTS.

With regard to the old Hebrew characters, which are those of the ancient Phœnicians, and the Samaritan, 1. There is no inconvenience in allowing that *Esdras* substituted the modern Hebrew (i. e. the Chaldee) character, for the ancient. 2. That this change was not at first universal, but partial and gradual; since long after *Esdras*, there were traces of the old Hebrew character in the Jewish writings.

The opinion which supposes *Malachi* and *Esdras* to be the same person, is maintained by St. Jerom, the Rabbins, and others. It is certain, *Malachia* is not so much a proper name, as a common name, q. angel or messenger of the Lord; and that in *Esdras's* time prophets were called *Malachias*, or angels of the Lord, vide Haggai, i. 13. *Malachi*, i. 1. The Fathers have cited *Malachi* under the name of angel. See MALACHI.

We have four books under the name of *Esdras*: but the first two only are acknowledged as canonical. They make but one book in the Hebrew. The first of these is certainly the work of *Esdras*: herein he relates events whereof he was witness, and speaks often in the first person. The second book under the name of *Esdras* is attributed to Nehemiah. It is however confessed, that some small matters have been added to it which cannot belong to Nehemiah: as the mention of the high-priest Jaddua, and king Darius, Nehem. xii. 22. This Jaddua is Jaddus, in whose time Alexander the Great came to Jerusalem; and Darius is Darius Codomannus, overcome by Alexander a hundred years after Nehemiah.

The third book under the name of *Esdras* is thought canonical by the Greeks. It is the same in substance as the first of *Esdras*, but interpolated.

The fourth book of *Esdras* is written with art enough, as if *Esdras* himself had composed it; but the marks of falsehood are discernable in it. Neither the synagogue, nor the Greek or Latin church ever unanimously received it as canonical; though some of the Fathers have cited it, and the Latin church has borrowed some words out of it. It is not extant in Greek, and it never was extant in Hebrew.

The Jews likewise ascribe to *Esdras* certain regulations, blessings, and prayers. Some speak of a revelation, a vision, or dream, of *Esdras*; but this is spurious.

The Jews have an extraordinary esteem for *Esdras*: they say, if the law had not been given by Moses, *Esdras* would have deserved to have been their legislator. The Mahometans call him *Ozair the son of Serajah*.

[ESEK,

[ESEK, *contention*. The name of a well dug by the patriarch Isaac. Gen. xxvi. 20.]

ESHBAAL, אֶשְׁבַּע, *fire of the idol*; from אֵשׁ *ash, fire*, and בַּעַל *baal, idol*: otherwise, *he that enjoys or possesses*. See BAAL. [For names beginning with אֵשׁ, *fire*, see FRAGMENT, No. CCLXXI.]

ESHBAAL, or ISHBOSHETH, fourth son of Saul. The Hebrews, to avoid pronouncing the word *Baal*, lord, used *Bosheth*, confusion. Instead of *Mephi-baal*, they said *Mephi-bosheth*; and instead of *Esh-baal*, they said *Ish-bosheth*, 2 Sam. ii. 8.

ESHBAN, אֶשְׁבַּן, *fire of the son*; from אֵשׁ *ash, fire*, and בֶּן *ben, a son*: or, *he that builds*: from בָּנָה *banah, to build*: otherwise, *fire of the intelligent*; from בֵּן *ben*. Son of Dishon, son of Esau, Gen. xxxvi. 26.

ESHCOL, אֶשְׁכּוֹל, *bunch of grapes*: otherwise, *privation*; from שָׁכַל *shacal*.

I. ESHCOL, one of Abraham's allies in the valley of Mamre, who accompanied him in pursuit of Chedorlaomer, Gen. xiv. 24.

II. ESHCOL, *the valley or brook of, or valley of grapes*, in the south of Judah. Here the Hebrew spies cut a bunch of grapes, as large as two men could carry. St. Jerom in Paula's epitaph, speaks of *Eshcol* as a city.

ESHEK, אֶשֶׁק, *violence, or calumny*. Son of Mola, 1 Chron. viii. 39.

ESHEON, אֶשֶׁן, *Esón, supported, sustained*; from שָׁעַן *shaam*: otherwise, *fire of affliction*: from אֵשׁ *esh, fire*: or, *of the answer*; from נָעַן *anah, to answer*. A town of Judah, Josh. xv. 52.

ESHTAOL, אֶשְׁתָּוֹל, *Vulgate, Estaol, stout woman*; from אִשְׁתֹּה *esheth, a woman*, and אֹל *ul, strong*; or *foolish*, from אֵיל *evil*: otherwise, *fire of labour*; from אֵשׁ *esh, fire*, and תְּלָאָה *thelah*: or *petition, prayer*; from שָׂאָל *shaal*.

ESHTAOL, a town of Dau: it belonged first to Judah. Eusebius says, it was ten miles from Eleutheropolis, toward Nicopolis. Josh. xv. 33. Between Azotus and Ascalon. Judg. xiii. 25. xvi. 31. Called by Jerom, *Asco*.

[*Eshtaol* is thought to be a village now called by the Arabs *Esdad*, about fifteen miles south of Yebna. *Esdad* is a wretched village, composed of a few mud huts.]

[ESHTEMOA, or ESHTEMOTH, a town in Judah, Josh. xxi. 14. xv. 50. 1 Sam. xxx. 28. Perhaps named from some *famous woman*.]

I. ESHTEMOA, son of Ishbah, 1 Chr. iv. 17.

II. ESHTEMOA, son of Hodiah, 1 Chr. iv. 19.

ESHTEMOTH, אֶשְׁתֵּמוֹת, *or Esthemo, which is heard*; from שָׁמַע *shamah*: otherwise, *the bosom of a woman*: from אִשְׁתֹּה *esheth, a woman*; and מַחֲוֶה *mahah, bowels*.

ESHTEMOTH. a city in the south of Judah. Eusebius says, it was a large town in the district

of Eleutheropolis, north of that city. It was ceded to the priests. 1 Chron. vi. 57.

ESHTON, אֶשְׁתֹּן, *Asathón, his woman*; from אִשְׁתֹּה *esheth*, and יָאֵן *an, his*: otherwise, *gift of fire*; from אֵשׁ *esh, fire*, and נָתַן *nathan, gift*. Son of Mehir, and father of Beth-rapha. 1 Chr. iv. 11, 12.

ESLI. Ἐσλί, *near me*; from עֶזְלִי *etzel, near*, and the affix י *i, me*: otherwise, *he that separates*. Son of Nagge, one of Jesus Christ's ancestors according to the flesh. Luke iii. 25.

[ESPOUSE. ESPOUSALS. This was a ceremony of *betrothing*, or coming under obligation for the purpose of marriage; and was a mutual agreement between the two parties, which usually preceded the marriage some considerable time. For the form of it, *vide* MARRIAGE, and I. MARY.

The reader will do well carefully to attend to the distinction between *espousals* and *marriage*; as *espousals* in the East are frequently contracted years before the parties cohabit; and sometimes in very early youth. This custom is alluded to figuratively, as between God and his people, Jer. ii. 2. to whom he was a husband, Jer. xxi. 32. and the apostle says he acted as a kind of assistant (*pronuba*) on such an occasion. "I have espoused you to Christ," 2 Cor. xi. 2. have drawn up the writings, settled the agreements, given pledges, &c. of your union. See Isaiah liv. 5. Matth. xxv. 6. Rev. xix.

ESROM, הֶרְמֵן, see HEZRON.

ESROM, son of Phani, and father of Aram. Ruth iv. 18. Matth. i. 3. Luke iii. 33.

ESSENE, or ESENIANS. We are not acquainted with the origin of the *Essenes*, or the etymology of their name. Pliny, *lib. v. cap. 17*. says, they had been many thousand years in being, living without marriage, and without the other sex. *Ita per sæculorum millia, incredibile dictu! gens æterna est, in qua nemo nascitur.* The first book of Maccabees, (*vide* ASSIDEANS,) calls them *Hasdanim*, and says, they were formed into a society before Hircanus was high priest; about A. M. 3894. ante A. D. 110. The first of the *Essenes*, mentioned by Josephus, *Antig. lib. xiii. cap. 19*. is Judas, in the time of Aristobulus, and Antigonus, son of Hircanus. Suidas, in Προγόνοι, &c. and some others, were of opinion, that the *Essenes* were a branch of the Rechabites, who subsisted before the captivity.

Epiphanius derives their name from *Jesse*, father of David, or from our Lord *Jesus*, whose name, according to his interpretation, signifies *physician*, or *Saviour*. He says it was a sect of the Samaritans, into whom Elxai had infused several errors. Drusius believes the *Essenes* to be a branch of the Pharisees. Salmasius thinks they

they were named from the town Essa: Ferrarius reports twelve opinions concerning their name. We take the *Chasidim* of the Psalms, and the *Assideans* in the Maccabees to be their true source. Psalm lxxviii. 2. lxxxiv. 9. Vulg.

Josephus gives the following account of the *Essenes*: They live in perfect union, and abhor voluptuousness as a fatal poison. They do not marry; but bring up other men's children as if they were their own, and infuse into them very early their own spirit and maxims. They despise riches, and possess all things in common. Oil and perfumes are prohibited their habitations. They have an austere and mortified air, but without affectation; they always dress in white. They have a steward, who distributes to each what he wants. They are hospitable to their own sect; so that they are not obliged to take provisions with them on journeys.

The children which they educate are all treated and clothed alike, and do not change their dress till their clothes are worn out. Their trade is carried on by exchange; each giving what is superfluous, to receive what he needs. They do not speak before the sun rises, excepting some prayers taught them by their fathers, which they address to this luminary, as if to incite it to appear. Afterwards they work till the fifth hour, [near eleven o'clock in the morning.]

They then meet together, and putting on linen bathe in fresh water, and retire to their cells, where no strangers enter. From thence they go into their common refectory, which is as it were a sacred temple, where they continue in profound silence. They are served with bread, and each has his own mess. The priest says grace, after which they eat; they finish their meal also with a prayer. Then they pull off their white clothes, which they wore while at table, and return to their work until the evening. At that time they come again to the refectory, and bring their guests with them, if they have any.

They are religious observers of their word; their bare promise is as binding as the most sacred oaths. They avoid swearing, as they would perjury. Their care of their sick is very particular; and they never suffer them to want any thing. They read carefully the writings of the ancients, and thereby acquire the knowledge of plants, stones, roots, and remedies. Before they admit any who desire it into their sect, they put them to a year's probation, and inure them to the practice of the most uneasy exercises. After this term, they admit them into the common refectory, and the place where they bathe; but not into the interior of the house till after another trial of two years: then they are allowed to make a kind of profession, wherein they en-

gage by horrible oaths to observe the laws of piety, justice, and modesty;—fidelity to God and their prince; never to discover the secrets of the sect to strangers; and—to preserve the books of their masters, and the names of angels, with great care. If any one violate these engagements, and incurs notable guilt, he is expelled, and generally dies of want; because he can receive no food from any stranger, being bound to the contrary by his oaths. Sometimes the *Essenes*, moved with compassion, receive such again, when they have given long and solid proofs of conversion.

Next to God, they have the greatest respect for Moses and for old men. The sabbath is very regularly observed among them; they not only forbear from kindling any fire, or preparing any thing, on that day, but they do not stir any moveable thing, nor ease themselves.

The *Essenes* generally live long, owing to the simplicity of their diet, and the regularity of their lives. They shew incredible firmness under torments. They hold the soul to be immortal, and believe that souls descend from the highest air into the bodies animated by them, whither they are drawn by some natural attraction, which they cannot resist; and after death, they swiftly return to the place from whence they came, as if freed from a long and melancholy captivity. In respect to the state of the soul after death, they have almost the same sentiments as the heathen, who place the souls of good men in the Elysian fields, and those of the wicked in Tartarus.

Some among them are married; in other respects they agree with the other *Essenes*. As soon as their wives are breeding, they come no more near them. Slavery is esteemed by them an injury to human nature; wherefore they have no slaves. Many of them have the gift of prophecy, which is ascribed to their continual reading of the sacred writers; and to their simple and frugal way of living. They believe that nothing happens but according to the decrees of God; and their sect is nearly related to that of the Pythagoreans among the Greeks.

There were women, also, who observed the same institutions and practices.

Although the *Essenes* were the most religious of their nation, yet they did not visit the temple at Jerusalem, nor offer bloody sacrifices. They were afraid of being polluted by other men. They sent their offerings thither; and themselves offered up to God the sacrifices of a clean heart. Philo says, *lib. v. cap. 17.* the *Essenes* were in number about four thousand in Judæa; and Pliny seems to fix their principal abode above Eu-gedi, where they fed on the fruit of the palm-tree. He adds, that they lived at a distance

tance from the sea-shore, for fear of being corrupted by the conversation of strangers. Philo assures us, that in certain cities some of them occasionally resided; but they usually chose rather to dwell in the fields, and apply themselves to agriculture, and other laborious exercises, which did not take them from their solitude.

Their studies were the laws of Moses; especially on sabbath-days, on which they assembled in their synagogues, where each was seated according to his rank; the elder above, the younger below. One of the company read, and another of the most learned expounded. They very much used symbols, allegories, and parables, after the manner of the ancients.

We do not see, that Jesus Christ has spoken of them, or that he preached among them.—It is not improbable, that John the Baptist lived among them, till he began to baptize and preach. The wilderness, where Pliny places the *Essenes*, was not very far from Hebron, which is thought by some to be the place of John's birth. See ASSIDEANS. Vide Epiph. *Hæres. xxix. de Nazaræis.*

We shall add some particulars from Philo concerning the *Essenes*, who may be called *practical*, to distinguish them from the *Therapeutæ*, who may be termed *contemplative Essentians*.

Some, says he, employ themselves in husbandry; others in trades and manufactures, of such things only as are useful in time of peace; their designs being beneficial only to themselves and other men. They amass neither gold nor silver, nor make any large acquisitions of land to increase their revenues, but are satisfied with possessing what is requisite to relieve the necessities of life. They are perhaps the only men who without land or money, by choice rather than by necessity, find themselves rich enough; because their wants are but few, and, as they understand how to be content with nothing, as we may say, they always enjoy plenty. You do not find an artificer among them who would make an arrow, a dart, or sword, or helmet, or cuirass, or shield, or any sort of arms, machines, or warlike instrument. They make none of those things, even in time of peace, which men pervert to bad uses. They concern themselves neither with trade nor navigation; lest it should engage them to be avaricious. The method which they follow in their explanation, is to unfold the allegorical meanings of Scripture.

Their instructions run principally on holiness, equity, justice, economy, policy, the distinction between real good and evil; of what is indifferent, what we ought to pursue, or to avoid. The

PART XI. Edit. IV.

three fundamental maxims of their morality, are the love of God, of virtue, and of our neighbour. They demonstrate their love of God in a constant chastity throughout their lives, in a great aversion from swearing and lying, and in attributing every thing that is good to God, never making him the author of evil. They shew their love to virtue in disinterestedness, in dislike of glory and ambition; in renouncing pleasure; in continence, patience, and simplicity; in being easily contented; in mortification, modesty, respect for the laws, constancy, and other virtues. Lastly, their love to their neighbour appears in their liberality, in the equity of their conduct towards all, and in their community of fortunes, on which it may be proper to enlarge a little in this place.

First, no one among them in particular is master of the house where he dwells; any other of the same sect who comes thither, may be as much master as he is. As they live in society, and eat and drink in common, they make provision for the whole community, as well for those who are present, as for those who come not looked for. There is a common chest in each particular society, where every thing is reserved which is necessary for the support and clothing of each member. Whatever any one gets is brought into the common stock; and if any one falls sick, so as to be disabled from working, he is supplied with every thing necessary for the recovery of his health, out of the common bank. The younger pay great respect to the elder, and treat them almost in the same manner, as children treat their parents in their old age.

They chuse priests of the most distinguished merit to be receivers of the estates and revenues of their society, who likewise have the charge of issuing what is necessary for the table of the house. There is nothing singular or affected in their way of living; it is simple, and the same almost as that of the *Pleists* among the *Dacians*.

[I have often wondered that divines make no use in their discourses of the character, manners, and principles of the Jewish sect of the *Essenes*; because it is not explicitly mentioned in the gospels, it is usually disregarded.

By way of instance, how applicable such reference might be, I would query, whether John the Baptist were not educated in this community? Observe, 1. that his father and mother being of great age at the time of his birth, it is probable, they did not live to see their son arrive at maturity. 2. A community of the *Essenes* was a probable place for John to retire to; and his first appearance as a preacher

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being in the desert, seems to hint at his beginning to preach repentance, near to those parts where he was best known. 3. It does not appear that John went regularly up to Jerusalem, (and the *Essenes* did not go thither) so that he might, properly speaking, have no "personal knowledge" of Jesus; as he has been usually understood to declare. 4. His manners, as neither eating nor drinking, *i. e.* freely, but being of a reserved course of conduct, are perfectly agreeable to those of the *Essenes*; and, 5. his continual abode in the country, not entering the principal cities, agrees with their customs; 6. they baptized; 7. they lived near the Jordan; 8. they fed on dates, and certain kinds of fruit; and in many other respects they seem to have agreed with the character of John, as described or implied in the gospels.

Also, the *Essenes* are described as "having all things in common," no one of them claiming personal property in goods, but referring them to the whole community; this then abates the singularity of the primitive church, of which we are told, "no one said that aught which he possessed was his own, but they had all things in common." That is to say, these first converts imitated the *Essenes*, a sect well known among them: they were in the city what the *Essenes* were in the desert.

I suppose too, that the Christian *deacons* resembled "the *steward* among the *Essenes*, who distributed to every one what he wanted." This also sets the behaviour of Ananias and Sapphira in a strong light; since certainly they knew perfectly well the custom of this sect, and had, like them, made a profession of renouncing riches. Observe, "the *Essenes* took no provisions on their journeys;" so the disciples, Mark vi. 8. Luke ix. 3: "they were hospitable:" *vide* Rom. xii. 13. 1 Tim. iii. 2. Titus i. 8. 1 Peter iv. 9: "they did not marry;" perhaps the fear that this principle should be extended too far, ought to be taken into our consideration, when we examine the grounds of some of the apostle's advice, 1 Cor. vii. Heb. xiii. 14. 1 Tim. iv. 3.

In short, if the reader will peruse with attention the articles *ESSENES* and *THERAPEUTÆ*, with these ideas in his mind; he will agree, that this sect deserves a consideration which it does not usually receive.]

ESTHER, אֶסְתֵּר, *Esth.* ii. 7. *Secret*; from סָתַר *sathar*, or *that demolishes*; from the same, according to the Chaldee: otherwise, *proof of physic*. This word is thought to be Persian or Medish.

[ESTHER, most probably, is allied to the Arabic root that signifies, *the green myrtle*;

the myrtle that is an evergreen: but some think the particular species is the *black myrtle*, *pulla*. This agrees with the Hebrew *Hadassa*, *the myrtle*. But the Jews, and those who follow them, explain Esther by "a star;" and it is certain, that the term *star* enters into the composition of many names; it conveys also the idea of *beautiful effulgence*: so Horace, *lib.* iii. *ode* 9. *sidere pulchrior*: and many illustrious persons have been so complimented; as, Alexander the Great, by Craterus, *Curt. lib.* ix. 6, 8: and Caligula, *Suet. cap.* 13. Mahomet's daughter, wife of Ali, was called *Star*; and the Ethiopians give the name of *stars* to persons of distinguished piety.]

ESTHER, or HADASSAH, of the tribe of Benjamin, daughter of Abihail. Her parents being dead, Mordecai, her uncle by her father's side, took care of her education. After Ahasuerus had divorced Vashti, search was made throughout Persia for the most beautiful women.—*Esther* was one selected: was carried to court, and committed to the care of a eunuch.

The time being come when she was to be conducted to the king's apartment, she found favour in the eyes of king Ahasuerus, and he married her with royal magnificence, and bestowed largesses and pardons on his people. *Esther* had not then declared who she was, nor that Mordecai was her uncle; because he had forbid her.

Mordecai refusing to honour Haman, drew on himself the indignation of that vizir; who in revenge, obtained an order from the king to destroy the whole nation of the Jews. Mordecai gave notice of this danger to *Esther*, and represented to her, that no danger ought to deter her from exerting her influence to preserve her people; that God for this purpose had, in all probability, raised her to the royal dignity. *Esther* therefore disposed herself by prayer, by fasting and humiliation, to appear before the king.

After three days, *Esther* dressed herself in her royal robes, and advanced over-against the door of the inward chamber, where the king's throne was. *Vide* FRAGMENT, No. L. Ahasuerus seeing her, held out his golden sceptre towards her, and said, "*Esther*, what is thy petition? for shouldest thou ask half of my kingdom, I would give it thee." *Esther* humbly intreated the king's company at a banquet; and if he pleased, to bring Haman. At that banquet, she requested that he would dine with her again the next day, with Haman also.

To this second banquet the king came, and Haman with him. Ahasuerus, warmed with wine, repeated his promises to her. *Esther* replied, "If I have found favour in thy sight, O king, give me my own life, and the lives of my people,

people, for whom I implore thy clemency." The king demanded, who had conspired against the lives of herself and her people? She said, Haman. This enraged the king. Haman was seized, and executed. (See HAMAN.) The king eventually permitted the Jews to defend themselves against their enemies. See PURIM.

The book of *Esther* has always been esteemed canonical both by Jews and Christians: but the authority of those additions at the end of this book in the Latin editions, which are not in the Hebrew, has been disputed. The Greek copies are not uniform, and differ much from the Hebrew; the old Latin translations, extant before St. Jerom, differ both from the Hebrew and from the Greek. In the beginning of this book in Greek, [in our printed Greek copies we find this at the end which our author says is at the beginning of the book of *Esther*,] we read, that in the fourth year of Ptolemy and Cleopatra, Dositheus, accompanied by his son Ptolemy, carried the letter of Purim into Egypt, which was said to have been translated into Greek by Lysimachus the son of Ptolemy. This Ptolemy is believed to be Ptolemy Philometor, who died A. M. 3861, long after Ptolemy Philadelphus, in whose reign the version of the LXX. is supposed to have been made. This Lysimachus was probably author of the additions in the Greek of *Esther*.

The original author of this book, Clemens of Alexandria, (*Stromat. lib. i.*) some Rabbins and many commentators suppose was Mordecai; and the book itself favours this opinion, saying, that Mordecai wrote the history of this event. Others think it was composed and placed in the canon by Ezra, or by the great synagogue. The time of this history we fix in the reign of Darius, son of Hystaspes, whom we believe to be Ahasuerus. See AHASUERUS, HAMAN, MORDECAI.

[ETAM, עַתָּם, *their bird, their involution, or their reed*: from the Syriac, *their council*.

Simon says, "full of birds of prey:" as a city in Phœnicia was called "Bird-town:" and we have Eagle-town, Hawk-town, &c.

I. ETAM, a rock to which Samson retired, Judg. xv. 8, 11. "It is conjectured," says Dr. Witman, "that the rock *Etam*, where Samson was surprised by the Philistines, was at no remote distance from this town"—Yebna. *Trav.* p. 254.

II. ETAM, a city in the tribe of Judah, built by Rehoboam, 1 Chron. iv. 3, 32. 2 Chron. xi. 6. Probably the rock *Etam* was near the city *Etam*.]

ETAN, AITHAM, or ETHAN, in Judah. It appears by 2 Chron. xi. 6. that *Etan* lay between Bethlehem and Tekoah. Josephus speaks

of a place of pleasure called *Hethan*, distant from Jerusalem five leagues, whither Solomon went frequently. From hence, probably, Pilate some few years before the destruction of Jerusalem, brought water through aqueducts into the city, at a great expence; in accomplishing which, he was forced to take a large compass around the mountains lying in the way, *Joseph. de Bello, lib. iii. cap. 13.* Travellers speak of fine water, and vast basons, in the neighbourhood of Bethlehem, which tradition reports, and with great reason, to be the work of Solomon. There are three basons, the first 200 paces long, and 100 wide; the second 150 paces long, 115 wide, and 60 in depth; the third 289 paces long, 197 wide, and 104 in depth. The remains likewise of the aqueduct are visible, through which this water was conveyed to Jerusalem.

ETERNAL, ETERNITY. These words often signify a long time, and must not always be understood rigorously: so we find *eternal mountains*, to denote their antiquity, Gen. xlix. 26. Deut. xxxiii. 15. God promises to David, an *eternal kingdom* and posterity; i. e. his and his sons' empire will be of long duration; and even *eternal*, if we include the kingdom of the Messiah: Thou shalt be our guide from this time forth and for ever: i. e. during our whole life.

But *eternity*, when God is the subject, always denotes a *real eternity*. *The Lord ruleth for ever. I lift up my hand to heaven, and swear, I live for ever, eternally.* The Son of God is called *Priest for ever after the order of Melchisedech*: his gospel, the *eternal gospel*: his redemption, *eternal redemption*: his blood shed for us, *the blood of the eternal covenant*: his glory, *an eternal weight of glory*. *Eternal tabernacles*, or tents, (Luke xvi. 9.) habitations appointed by God in heaven for the predestinate. [FRAGMENT, No. CCCCLXXXIX.] Wisdom is *eternal*,—*ab æterno ordinata sum*, Prov. viii. 23. It is brightness reflected from *eternal light*, Wisd. vii. 26.

ETHAM, עֵתָם, [*their strength, or their approach, or their sign*: but Simon thinks it imports the *end, or termination of dwelling*, being on the edge of the desert.

It might be named by persons arriving from the desert, who here come to firm ground: and instead of moving sands find solid earth; and a *finish, completion, or end* to the labour and toil with which they had travelled over the sandy desert: or, by persons quitting Egypt, who here find the *termination* of the cultivable soil, and enter the perpetually fluctuating sands.]

ETHAM, the third station of the Israelites
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when coming out of Egypt. Numb. xxxiii. 6. Exod. xiii. 20. *Etham* must have lain towards the [north] point of the Red Sea. The same, perhaps, as *Buthus*, or *Butham*. Vide MAP to FRAGMENT, No. XXXIX.

ETHAN, אֶתָּן, 'Αἰθάν, *strong, spade*; see ETHAM; otherwise, *gift of the isle*; from אֵי ai, an island, and נָתַן nathan, a gift.

ETHAN, the Ezrahite, one of the wisest men of his time: nevertheless, Solomon was wiser than he, 1 Kings iv. 31. Psalm lxxxix. bears the name of *Ethan*, the Ezrahite. *Ethan* the Ezrahite, and *Ethan* son of Kishi, of the tribe of Levi, and family of Merari, are the same person. 1 Chron. vi. 44. He was called likewise *Idithun*, and appears under this name in the titles to several Psalms. *Ethan* was a principal master of the temple music. 1 Chron. xv. 17, &c.

ETHAN, son of Shammah, a Levite of the family of Gershom.

ETHAN, rivers of, Psalm lxxiv. 15: either the waters of *Ethan* (*Etan*) above-mentioned; or violent and rapid rivers, as is the import of the Hebrew, אֶתָּן *Ethan, validus, fortis*, strong, high, elevated. (Eng. Tr. *mighty waters*.) The Jews understand by it such rivers as the Israelites passed in going to the land of promise. They believe that the river Arnon as well as the Jordan was dried up to give passage to the Hebrews.

ETHANIM, אֶתָּנִים, 'Αθανίμ, *strong, stout*; see ETHAN: otherwise, *gift*; from נָתַן nathan.

ETHANIM, a Hebrew month. 1 Kings viii. 2. In this month the temple of Solomon was dedicated. After the Jews returned from captivity, the month *Ethanim* was called *Tizri*. It answers to our September, O. S.

ETH-BAAL, אֶת־בַּעַל, *towards the idol, or with Baal*; from אֶת eth, *towards, or near, or with*, and בַּעַל baal, an idol; or he that rules or possesses: otherwise, *sign of the idol, or of him that possesses or rules*; from סֵמֶן oth, *sign*, and בַּעַל baal, *to govern*.

ETH-BAAL, king of the Zidonians, father of Jezebel, wife of Ahab. 1 Kings xvi. 31.

ETHECÆ, אֶת־קֵדָה, balconies: otherwise, a portico, chamber, or gallery. St. Jerom, on Ezekiel xlii. 5. has translated the Hebrew *atikim*, by porch. LXX. Υποθαύσσιν.

ETHER, אֶתֶר, stone. ATHAR, or AETHER, twenty miles from Eleutheropolis near Malatha in the south of Judah. Allotted first to Judah, afterwards to Simeon, Josh. xv. 42. xix. 7.

ETHIOPIA, כּוּשׁ, *Cush, blackness*: in Greek, *heat, burning*; from ἀῖω, I burn, and ὤψ, face.

ETHIOPIANS, כּוּשִׁים, *Cushim*. Gr. Χουσιῖται, in 2 Chron. xii. 3. otherwise כּוּשִׁי tziim, Psalm lxxii. 9. from תִּזִּי tzi, *ship, dry, or the demon*.

ETHIOPIAN WOMAN, כּוּשִׁית, *Cushith, black, burning, heat*.

ETHIOPIA, south of Egypt, part of it is now called Abyssinia, one of the great kingdoms in Africa. *Ethiopia* is frequently mentioned in Scripture by the name of *Cush*: but there were several countries named *Ethiopia*.

By *Cush*, translated *Ethiopia*, is generally meant the country which lies along the eastern coast of the Red Sea, and at the point of this sea joining to Egypt. Zipporah the wife of Moses, who was of Midian on the Red Sea, is called a *Cushite* or *Ethiopian*. See CUSH & CANDACE.

The *Ethiopia*s may be considered as, 1. The land of *Cush*, on the river Gihon. 2. *Cush* on the eastern shore of the Red Sea. 3. *Cush* south of Thebais and Upper Egypt. The want of this distinction has occasioned very considerable errors.

The ancients are no clearer in their acceptance of *Ethiopia*. First, they thus name *Ethiopia* proper. Secondly, part of Arabia on the Red Sea; whence Homer (*Odys.* v. 22.) distinguishes the *Ethiopia*s into eastern and western, some on one side the Nile and the Red Sea, others on the other side. Dionysius the Geographer (v. 177.) and Eustathius speak likewise of the eastern *Ethiopia*s in Arabia. Lastly, they place other *Ethiopia*s in Chaldaea and the Susiana; for Memnon son of Aurora, who came from Susa to the Trojan war, is called in Hesiod—king of *Ethiopia*; and in Pindar—the *Ethiopian* son of Aurora. Hesiod. Theog. ver. 984. Pindar. Olymp. 2.

Herodotus (*lib.* vii.) mentions two sorts of *Ethiopia*s in Xerxes' army: 1. The eastern, who were of Asia, and reckoned among the Indians; from whom they differed only in hair and language. 2. The *Ethiopia*s of Africa, with frizzled black hair; whereas those of Asia had very long hair.

When, therefore, in the sacred text *Ethiopia* is spoken of, we must carefully distinguish these countries and nations. Scripture mentions but one *Cush*, the son of Ham, and brother of Canaan. Gen. x. 6. Whether all the countries called in Hebrew *Cush*, were so called from him we are not able to say. Many suppose, that his first and real abode was in Arabia Felix, east of the Red Sea; whence his descendants passed into Africa, and peopled *Ethiopia*.—Others assert, that Arabia was called *Ethiopia*, because the *Ethiopia*s subdued it, and continued long in possession of it. *Bibl. Orient.* p. 409. *Habasch*. But even in the time of Moses, the east side of the Red Sea was called *Cush*; and, I cannot tell whether any one can prove, that the *Ethiopia*s before his time had conquered this part of Arabia.

Ethiopia

Ethiopia proper is now generally named *Abyssinia*, which name the Arabians derive from *Habasch* a son of *Cush*. This *Habasch* is not mentioned in the Bible, nor the *Cush*, from whom the Mahometans suppose him to be descended; for the Scripture *Cush* was brother to Canaan, and father to Nimrod, Seba, Sabta, Havilah, Raama, and Sabtekah; whereas, the Arabians make *Cush* the father of *Habasch*, to be son and not brother of Canaan; and certainly it is probable, that *Cush* the father of Nimrod, &c. who dwelt in Asia, and on the river Gihon, is different from *Cush* the son of Canaan, who peopled part of Arabia Felix, or of *Ethiopia* proper, i. e. *Abyssinia*.

The city of *Cous* on the Nile in Upper Egypt, by some confounded with the famous Thebes, was named from *Cush*, the father of the *Ethiopians*. The Arabians call them not only *Habasch*, or *Abyssians*, but *Cush*, or *Cousch*. The Persians call them *black Indians*. The *Ethiopians* call him *Salama*, whom the Greeks and Latins name *Frumentius*, who was sent by St. Athanasius to evangelize them. Till the time of *Salama* they had circumcision only, which had been taught them by Zadok, high-priest of the Jews, sent to them, they say, in Solomon's time to instruct them in Judaism. [*Salama* is a title of office; the chief of the priesthood is called *Abba Salama*; which probably may be derived from the Hebrew or Syriac, and import "Father of Peace." The office is of great dignity and influence, as may be seen in Bruce's Travels, and those of Mr. Salte, to *Abyssinia*.]

Others believe, that this people received the Christian faith from St. Matthew or St. Bartholomew, or St. Philip, or from queen Candace's eunuch, who was baptized by Philip, one of the seven deacons—[and this is thought to be very probable.] Acts viii. 27. But these opinions are founded only on several meanings of the word *Ethiopia*. St. Matthew, we are told, preached the gospel to the *Ethiopians*, i. e. those above the Araxes, near the Persians. St. Bartholomew preached to the *Indians*, called by the ancients *Ethiopians*, i. e. in Arabia Felix. Lastly, Philip the deacon, or the eunuch, might preach the gospel to queen Candace, who reigned in the peninsula of Meroë, which is sometimes named *Ethiopia*.

Habasch, or *Abyssinia*, signifies properly a mixture of divers nations settled together; comprehending the Abyssinians, Nubians, and Pongians. The Arabians gave them this name, which the *Ethiopians* long rejected; and do not yet assume in their books. They call themselves *Ethiopians*, and their country, the kingdom of *Ethiopia*, or *Beecra Agazi*, the land of liberty, *alias*, people who have decamped, i. e.

from Arabia Felix, the ancient *Ethiopia*, or *Cush*, to transplant themselves into the country which they now possess. Their remove to this new habitation was, according to Eusebius, during the servitude of the Israelites in Egypt; or about the time of Joshua and the Judges, according to Syncellus. But there still remained a great number of them in Arabia, both then, and long afterwards.

The *Abyssinians* are black or olive-coloured, according to the different provinces which they inhabit; if transported into Europe, they become white at the second or third generation.

There is frequent mention in Scripture of *Ethiopia* and *Ethiopians*. Moses says, that the Gihon, one of the four rivers of Eden, compasseth the land of *Ethiopia* (Gen. ii. 13.) i. e. the country watered by the Araxes. Moses married an *Ethiopian*, (Numb. xii. 1.) i. e. Zipporah, daughter of Jethro priest of Midian, in the land of Cush, on the eastern shore of the Red Sea. 2 Kings xix. 9. Tirhakah king of *Ethiopia* came against Sennacherib's army; i. e. from Arabia. The topaz of *Ethiopia*, (Job xxviii. 19) came from the Red Sea and the land of *Cush*, Arabia Felix. So did Zerah king of *Ethiopia*, 2 Chron. xiv. 9. who marched against Asa king of Judah, with 200,000 men, and 300 chariots. Habakkuk, iii. 7. speaks of the tents of the *Ethiopians* and Midianites, as under affliction when the Lord appeared at Sinai.

King Ahasuerus (Esth. i. 1. viii. 9. xi. 1.) reigned from the Indies to *Ethiopia*, i. e. to *Abyssinia*: for Herodotus says, this country paid tribute to Darius son of Hystaspes. Nebuchadnezzar (Judith i. 9.) sent ambassadors into Palestine, to the land of Gezem, and the frontiers of *Ethiopia*: probably, *Ethiopia* proper, south of Egypt. Zephaniah, iii. 10. says, the Lord will be worshipped beyond the rivers of *Ethiopia*. And Isaiah, xviii. 1. says, *Woe to the land shadowing with wings, beyond the rivers of Ethiopia*. These rivers are the Nile and its branches. This country, with regard to Judea was beyond the Nile, which issues from *Ethiopia*, i. e. *Abyssinia*. Vide FRAGMENT. No. CCCXII.

Hezekiah sent ambassadors to the king of Egypt, desiring assistance, according to Isaiah, against Sennacherib. Zephaniah foretold, that the Egyptians would come and perform their adorations to the Lord. These prophets describe Egypt only, as the country beyond the rivers of *Ethiopia*. So the Psalmist (lxviii. 31) prophesies, that Egypt and *Ethiopia* should come and pay their homage to the Lord. Isaiah, (xx. 3.) foretells the captivity of Egypt and of the land of *Cush*, or *Ethiopia*; either the eastern *Ethiopia*,

pia, in Arabia; or the western, west of the Red Sea, and south of Egypt. Isaiah xi. 11. says, God will recall his dispersed people from Assyria, Egypt, *Ethiopia*, and Pathros: which may mean, either (*Cush*) *Ethiopia* proper, or *Cush* on the Araxes; [but from the connexion of the words, evidently means the African *Ethiopia*.] In chap. xliii. 3. the prophet says, the Lord had given Egypt, *Ethiopia*, and Seba, to ransom Israel; which may be explained of the *Ethiopians* in Arabia, because they are joined with Seba, another people in Arabia Felix. So Isaiah xlv. 14. *The labour of Egypt, and the merchandize of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee, they shall surrender themselves to thee.*

Ethiopia proper is described in the following passages: *I will make Egypt waste, from Migdol to Syene*; (Assouan, on the confines of *Ethiopia*.) Ezek. xxix. 10. See the Hebrew. And Jerem. xiii. 23. *Can the Ethiopian change his skin?* Psalm lxxiv. 13. *Thou brakest the head of the dragon, the leviathan, the crocodile, in pieces, and gavest him to be meat to the people of Ethiopia.* This is interpreted in reference to the people of Tentyra in Upper Egypt, who ate the crocodile; whereas the Egyptians paid divine honours to that reptile. [It seems to be allegorical of the Egyptian power generally; not of any particular place.] Jeremiah joins the *Cushim* with the Libyans. Daniel, xi. 43. mentions them together; which can be naturally explained only of the *Ethiopians* and *Abyssinians*: also Ezekiel, xxx. 4, 5. Queen Candace's eunuch was of the same country. In all these passages, it appears that *Cush* comprehends not only *Ethiopia*, above Syene and the Cataracts, but likewise a part of Thebais, or Upper Egypt.

[The following are the sentiments of Mr. Bruce, *Trav.* Vol. I. p. 107, &c. We give them to the reader as those of a traveller well acquainted with the manners of the nations he describes:

"The translator, 2 Chron. xiv. 9. calls Zerah an *Ethiopian*, which should either mean, he dwelt in Arabia, as he really did, and this gave him no advantage, or else, that he was a stranger, who originally came from the country above Egypt; either way it would have been impossible during his whole life-time to have collected a million of men, one of the greatest armies that ever stood upon the face of the earth; nor could he have fed them, though they had ate the whole trees that grew in his country; nor could he have given every hundredth man one drink of water in a day from all the wells he had in his country.

"Here then is an obvious triumph for infide-

lity, because, as I have said, no supernatural means are pretended. But had it been translated, that Zerah was a *black-moor*, a *Cushite negro*, and prince of the *Cushites*, who were carriers in the Isthmus, an *Ethiopian* shepherd, then the wonder ceases. Twenty camels employed to carry couriers upon them, might have procured that number of men to meet in a short space of time; and, as Zerah was the aggressor, he had his time to choose when he should attack his enemy; every one of these shepherds carrying with him his provision of flour and water, as is their invariable custom, might have fought with Asa at Gerah; without eating a loaf of Zerah's bread, or drinking a pint of his water.

"The next passage I shall mention is Isaiah, chap. xlv. ver. 14. "The labour of Egypt, and merchandize of *Ethiopia*, and of the Sabeans, men of stature, shall come over to thee, and they shall be thine." Here the several nations are distinctly and severally mentioned in their places, but the whole meaning of the passage would have been lost, had not the situations of these nations been perfectly known; or, had not the *Sabeans* been mentioned separately, for both the *Sabeans* and the *Cushites* were certainly *Ethiopians*. Now the meaning of the verse is, that the fruit of the agriculture of Egypt, which is wheat; the commodities of the negro, gold, silver, ivory, and perfumes; would be brought by the *Sabeans* shepherds, their carriers, and a nation of great power, who shall join themselves with you.

"Again, Ezekiel says, chap. xxx. 8, 9. "And hey shall know that I am the Lord, when I have set a fire in Egypt, and all her helpers shall be destroyed."—"In that day shall messengers go forth from me in ships, to make the careless *Ethiopians* afraid." Now Nebuchadnezzar was to destroy Egypt, Ezek. chap. xix. ver. 10. from the frontiers of Palestine to the mountains above Athara, where the *Cushite* dwelt. Between this and Egypt is a great desert; the country beyond it and on both sides was possessed by half a million of men. The *Cushite*, or negro merchant, was secure under these circumstances from any insult by land: as they were open to the sea, and had no defender, messengers therefore in ships, or a fleet, had easy access to them, to alarm and keep them at home, that they did not fall into danger by marching into Egypt against Nebuchadnezzar, or interrupting the service on which God had sent him. But this does not appear from translating *Cush*, *Ethiopian*; the nearest *Ethiopian* to Nebuchadnezzar, the most powerful and most capable of opposing him, were the *Ethiopian* shepherds of the Thebaid,
and

and these were not accessible to ships: and the shepherds so posted near to the scene of destruction to be committed by Nebuchadnezzar, were enemies to the *Cushites* living in towns, and they had repeatedly themselves destroyed them, and therefore had no temptation to be other than spectators.”]

ETHNAN, אֶתְנַן, *gift, recompence, sign, arrival of the son*; from אֶת *eth*, or *ath*, arrival, and נָן, *a son*. Son of Helah, 1 Chron. iv. 7.

ETHNARCH, ἑθναρχης, *governor of a country*, depending on a superior king. Archelaus son of Herod, was called *Ethnarch* of Judæa by Augustus, says Josephus, *Antiq. lib. vii. cap. 13*.

[It seems that the Jews, after the destruction of Jerusalem, preserved a sort of monarchy till the beginning of the fifth century. They had in Palestine an *ethnarch*, or chief of their nation, who, under the toleration of the Roman governors, exercised great power. He styled himself also *patriarch*. His place was hereditary, and descended from father to son. All the synagogues of the East and West paid him tribute, under pretence of contributing to the support of the Rabbins, who applied themselves in Judea to the study of the law. Those whom he commissioned to levy this tax were *apostles*, or *envoys*. These *patriarchs*, who had made themselves very odious by their extortions and rapines, did not exist in A. D. 429. See M. Tillemont's *Histoire du Temps*, tom. i. La Bleterie.]

ETHNI, or **ATHANAI**, אֶתְנִי, Ἀθανί, *strong*; from אֶתְנִי *eth*: otherwise, *ass*; from אֶתְנִי *athon*: otherwise, *giver*; from *nathan*. A Levite, and musician under David, 1 Chron. vi. 41.

EVANGELIST. One who publishes good news. They therefore who write, as well as they who preach, the gospel of Jesus Christ, are *evangelists*; and in general all who declare happy tidings. In Isaiah, xli. 27. the Lord says, he will give to Jerusalem one who bringeth good tidings—an *evangelist*. Philip the deacon is called an *evangelist*, Acts xxi. 8. St. Paul speaks of *Evangelists*, (Eph. iv. 11.) and ranks them after apostles and prophets. He exhorts Timothy to perform the duty of an *evangelist*. In the beginning of Christianity, there were *evangelists* and preachers, who, without being fixed to any church, preached wherever they were led by the Holy Spirit. (Grot. Act. xxi. 8.) We commonly call Matthew, Mark, Luke, and John, the *Evangelists*, because they were the writers of the four gospels, which bring glad tidings to all men.

EVANGELIUM, Ἐυαγγέλιον, *good news*: from εὖ *well*, and ἀγγέλλω, *I declare*.

EUBULUS, Εὐβούλος, *prudent, a good coun-*

sellor. St. Paul's disciple. 2 Tim. iv. 21. Honoured by the Greeks, February 28.

EUCCHARIST, a word particularly signifying the sacrament of the body and blood of our Saviour Jesus Christ. Called *Eucharist*, because Christ, in the institution of it, gave thanks to God. *Eucharistia*, in Greek, signifies thanksgiving, and answers to the Hebrew *barach*, to bless, or *hodah*, to praise.

EVE, חַוָּה, *living, or enlivening*: Gr. ζῶη, *life*—[*life-giving*.]

EVE, the name of the first woman: *Chava* in Hebrew, is derived from the same root as *chajim*, *life*; because she was to be the mother of all living. God having created Adam, said “It is not good for man to be alone: let us make him a help-meet [g. help-mate] for him.” He therefore made a woman, and brought her to Adam. Adam said, “Behold now the bone of my bones, and flesh of my flesh, therefore shall she be called *Ischa*, [mau-ess: female man: womb-man, wo-man] because taken out of man.” It is believed she was created on the sixth day of the creation, after Adam had reviewed the animals.

Adam and *Eve* were placed in paradise, and God forbade them from touching one particular fruit. But the envious evil one *insidiously* seduced *Eve* to eat of the forbidden fruit: *Eve* afterwards seduced Adam. By thus transgressing the prohibition, they both became degraded; and were punished by expulsion from Paradise, and by subjection to evils, natural and moral. God said to *Eve*, “I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee: but, moreover, thy posterity shall overcome the evil one.” After being expelled from Paradise, *Eve* conceived and brought forth Cain, saying, “By God's assistance I have got a man:” or, I have got a child all over divine. She afterwards had Abel and daughters; also, Seth: and, no doubt, many others. The year of *Eve*'s death is not known. It is presumed she died about the same time as Adam, *cir.* A. M. 930. See ADAM.

The Eastern people have paid some honours to Adam and *Eve* as to saints. The Greeks commemorate them, Nov. 19. The Maronites likewise commemorate them in their liturgy. Epiphanius says, that the Gnostics composed a gospel of *Eve*, which contained a thousand ridiculous and immodest things. Other heretics said that *Eve* had Cain and Abel, not by her husband, but by a monstrous intercourse with the devil. The Indian Brachmans believe, that the sin of the first man consisted in the carnal knowledge of *Eve*, whom the devil presented to him. See Fabricius, *Apoc. F. Test.* p. 101.

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The Mahometans pretend, that *Eve* called her eldest son *Abd-al-hareth*, the gardener's or husbandman's son, or servant, because *Adam* was the first who cultivated the earth. They still reverence *Eve's grotto*, in mount Gerahim, three miles from Mecca. They believe that the tomb of this first of womankind is at Gidda, on the Red Sea.

EUERGETES, 'Ευεργήτης, *liberal, beneficent*. A surname given to Ptolemy III. and IV. kings of Egypt. *Vide* FRAGMENT, No. CCII.

EVI, 'Evi, *alas!* from אֵי *ai*: otherwise, *my desire*; from אָוֶה *avah*, *desire*, and 'י, *my*. A prince of Midian, killed in war, Numb. xxxi. 8. A. M. 2553, ante A. D. 1447.

EVILMERODACH, אֵיל־מֶרֶדַּח, 'Ebilmerodach, *the fool of Merodach, or despising; the bitterness of the fool*: otherwise, *the fool grinds bitterness*; from אֵיל *evil, a fool*, and מָרַר *marar*, *bitterness*, and דָּחַח *dachah*, *to overturn*; or from דָּחַ *duc*, *to grind, to bruise*. A Babylonish name, and it is difficult to give its true etymology from the Hebrew. See MERODACH. [*The highly exalted or divine sultan.*]

EVILMERODACH, son and successor of Nebuchadnezzar king of Babylon. [He proved a profligate and vicious prince, and for that reason was called *Evilmerodach*, i. e. *foolish Merodach*; for his proper name was only *Merodach*.] He first governed the kingdom during the indisposition of his father: but after seven years, the old king, having recovered his understanding, re-ascended the throne, and *Evilmerodach*, as some think, was imprisoned by him. In this confinement, *Evilmerodach* contracted an acquaintance and friendship with Jehoiakim king of Judah, so that immediately after the king's death, *Evilmerodach*, succeeding him, delivered Jehoiakim out of prison, and placed him above all the other kings, who were captives at Babylon.

The Hebrews, and after them St. Jerom, and several other interpreters, report, that *Evilmerodach*, after the death of his father, observing that the chief men of the kingdom scrupled to acknowledge him, fearing lest Nebuchadnezzar should be still living; he, to convince them that the king was certainly dead, ordered him to be taken out of his grave, and drawn through the streets exposed to public view. [Could his appellation *foolish*, as usually understood, be derived from this indecent exposure?]

Evilmerodach reigned but one year, according to our chronology, and was immediately succeeded by his son Belshazzar. [According to Dr. PRIDEAUX, he reigned two years, and was succeeded by Neriglissar, his sister's husband, who had been at the head of the conspiracy formed against him. *Connect. P. I. b. i.*]

Josephus says, he was succeeded by Neriglissar, then by Laborosarchod, and lastly by Belshazzar. The succession of these princes is related in the same order by St. Jerom, and others.

EULÆUS, a river of Persia. See ULAI.

EUMENES, 'Ευμενής, *gracious, beneficent*.

EUMENES, king of Bithynia and Pergamus, 1 Macc. viii. 8. Having joined the Romans in their war against Antiochus the Great, he received in recompence the country of "the *Indians, Medes, and Lydians*;" as the text of the Maccabees reads; but it is very probable we should read, "the *Ionians, Mysians, and Lydians*."

EUNICE, 'Ευνίκη, *good victory*; from εὖ, *good*, and νίκη, *victory*.

EUNICE, mother of Timothy, 2 Tim. i. 5. A Jewess by birth, but married to a Greek, who was Timothy's father. *Eunice* was not converted to Christianity by St. Paul, but by some other; for that apostle found at Lystra *Eunice* and Timothy already advanced in grace and virtue.

EUNUCH, 'Ευνσκος, *a bed-keeper*; from εὐνη *a bed*, and ἔχω, *I hold, I keep*.

EUNUCH, generally in the courts of eastern kings, the care of the beds and apartments belonging to princes and princesses, is committed to *eunuchs*; but chiefly of the princesses, who live secluded. The Hebrew *saris* signifies a real *eunuch*, whether naturally born such, or rendered such. But in Scripture this word often denotes an officer belonging to a prince, attending his court, and employed in the interior of his palace: as a name of office and dignity. In the Persian and Turkish courts, the principal employments are at this day possessed by real *eunuchs*. Heliodorus says, that the *eunuchs* who served in the Persian courts, were the king's eyes and ears; intimating the authority and the confidence which those monarchs placed in them. Potiphar, Pharaoh's *eunuch*, and Joseph's master, had a wife and children, Gen. xxxix. i. 7. xli. 45. *Vide* FRAGMENT, No. XCIV. *Vide* ASENATH.

God forbid his people to make *eunuchs*; such shall not enter into the congregation of the Lord, Deut. xxiii. 1. Some think that God thereby forbids *eunuchs* to marry with Israelites; others, that God forbids them to enter his temple; others, that he excludes them from the magistracy. But it is more credible, that God debars them simply the possession of some outward privileges belonging to the Israelites as the people of the Lord. They were looked on in the commonwealth as dry and useless wood; and might say of themselves—*Behold I am a dry tree*. But notwithstanding, *Thus saith the Lord unto the eunuchs that keep my sabbaths, and*

and take hold of my covenant, even unto them will I give in mine house, and within my walls, a place and a name better than of sons and daughters. Isaiah lvi. 4.

There were in the courts of the kings of Judah and Israel, officers called *Sarasim*; probably these were real *eunuchs*, if they were slaves taken or bought from foreigners, but, if they were Hebrews, the name of *eunuch* expresses simply their office and dignity. Our Saviour, Matth. xix. 12. speaks of men who made themselves *eunuchs* for the kingdom of heaven; i. e. who, on some religious motive, renounced marriage, and carnal pleasures. Origen, and some ancient heretics, construed our Saviour's words literally, and pretended, that he advised men to make themselves *eunuchs*, in order to obtain the kingdom of heaven. Eusebius informs us, that this was done so commonly by the inhabitants of Syria and Osroene, in honour of the goddess *Cybele*, that king Abgarus, to put a stop to the practice, was obliged to make a law, that they who were guilty of it, should have their hands cut off.

EUNUCH, queen CANDACE'S. See PHILIP.

EUODIAN, *Euodia*, sweet scent, or that smells well; from *eu* good, and *ὄδω*, fragrant.

EUODIAN, mentioned by St. Paul, Philip. iv. 2. Some Greek manuscripts read *Euodum* or *Euodium*, in the masculine; but the printed copies, and the generality of manuscripts, read in the feminine, *Euodiam*. There is much probability, that *Euodias* and *Syntiche* were women of great virtue, who had assisted St. Paul in the gospel: and who having differed, St. Paul conjures them to be of the same mind. Others think *Euodias* was a woman and *Syntichus* a man. But *Syntiche* being placed in the calendar July 22, among the female saints, it seems to have been the common opinion, that both were women.

EUPATOR, *Εὐπατορ*, good father; from *eu*, good, and *πάτηρ*, a father. 1 Macc. vi. 17.

EUPHRATES, fruitful, or that makes fruitful, or growing; from פֶּרֶה *parah*.

EUPHRATES. A famous river; its source is in the mountains of Armenia; it runs along the frontiers of Cappadocia, Syria, Arabia Deserta, Chaldæa, and Mesopotamia, and falls into the Persian gulf. At present it discharges itself into the sea in union with the Tigris; but formerly it had a separate channel: in Pliny's time, visible traces remained of this old channel. *Plin. lib. vi. cap. 27, 28.* Moses says, Gen. ii. 14, the *Euphrates* is the fourth river whose source was in Paradise. Scripture often calls it, the great river, and assigns it for the eastern boundary of that land which God promised to the Hebrews, Deut. i. 7. Josh. i. 4. The *Euphrates*

PART XL. Edit. IV.

overflows in summer, like the Nile, when the snow on the mountains of Armenia begins to melt. Ecclesiasticus (xxiv. 36.) seems to say the same.

The source of the *Euphrates*, as well as that of the Tigris, being in the mountains of Armenia, some of the ancients were of opinion, that these two rivers rose from one common spring:

Quaque caput rapido tollit cum Tigride magnus
Euphrates, quos non diversis fontibus edit
Persis ———

LUCAN. PHARSAL. lib. iii.

And Boëthius in his Consolation of Philosophy, lib. ii. car. 1.

Tigris et Euphrates uno se fonte resolvant,
Et mox adjunctis dissociantur aquis.

But at present the sources of these two famous rivers are distant one from the other. Pliny (*lib. v. cap. 24.*) and Strabo (*lib. xi.*) place the head of it in mount Abo, or Aba, in Armenia.

The Arabians divide the *Euphrates* into the larger and the lesser; the larger rising in the Gordian mountains, discharges itself into the Tigris near Anbar and Pelongiah. The smaller, whose channel is often wider than that of the larger, runs towards Chaldæa, passes through Corofah, and falls into the Tigris, between Vassith and Naharvan, at Carna, i. e. the *Horn*, because, in reality, it is the horn, or confluence of the great and the little *Euphrates*. [Parsons, in his Travels in Asia, writes,—“At Korna, on the extreme point of Mesopotamia, the head of our vessel was in the Tigris, the stern in the *Euphrates*, and the middle in the great river where the two former unite. This point is reckoned to be from Hellah about 180 English leagues.”]

From the lesser a canal, dug by Trajan's order, passes into the larger *Euphrates*. This is the *Fossa Regia*, or *Basilus fluvius* of the Greeks and Romans, by the Syrians called *Nahar-Malca*, through which the emperor Severus passed in his way to Ctesiphon on the Tigris, when he besieged that city. The violence of the Persian gulf causes a reflux of water thirty leagues above the mouth of the *Euphrates*. The Arabians are persuaded, that the waters of this river are very healthy, and have virtue in curing diseases.

[The Hebrew name of this river is פֶּרֶת *phrath*, or *perat*; the *eu* prefixed is a Greek particle, implying excellence, and this river is written *Euphrates* in Greek, Rev. ix. 14: but in the Hebrew, Gen. ii. 14. xv. 18. Josh. i. 4. it is written *Perath*: of which the meaning seems to be fertilizing. The epithet *fertilis* is applied to the *Euphrates* by Lucan, lib. iii. Sallust, Solinus Polyhist. c. 37, and Cicero, *De Nat. Deorum*, lib. ii. attribute the fruitfulness of

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Mesopotamia,

Mesopotamia to the annual overflowing of this river. That the soil between the *Euphrates* and the *Tigris* is fruitful, is expressly asserted by Curtius, *lib. v. cap. 1, 12*. Comp. Helmsterhorstius on *Minut. Fel. 8vo. p. 38*. In Arabic this river is written *Forat*. Between this river and the *Tigris*, which is east of it, is Mesopotamia, and the land of Shinar; and east of the *Tigris* is Assyria.]

[II. EUPHRATES. We have found a second river of this name in the *Perath*, or *Hirmund*, supposed to have been one of the rivers of Paradise. This name, in the language of the country, implies *ablution*. See the DISSERTATION.]

[The Mesopotamian *Euphrates* is a river of consequence in Scripture geography, being the boundary which separated Padan Aram from Syria, and the utmost limits, east, of the kingdom of the Israelites. It was indeed only occasionally, that the dominion of this people extended thus far; but it should appear, that even Egypt, under Pharaoh Necho made conquests to the western bank of this river.

The general course of the *Euphrates* is south-east; but in some places it runs westerly, whereby it somewhat approaches the Mediterranean, near Cilicia. It is accompanied in most parts of its course by the *Tigris*; and the country included between them is the ancient Mesopotamia, or "between the rivers."

There are many towns on its banks, and much fruitful land, in different places. In general, its banks are rather level than mountainous. It does not appear to be of any very great breadth: the following are the estimates and accounts of it given by travellers.

The *Euphrates*, according to Abul Feda, rises north-east of Erzeroum: it receives the waters of many streams in its course, as the Murad, the Rouba, the Khabour, or Chaboras; and others. At length, it joins the *Tigris*, and the united waters of those rivers form a kind of sea, in which are many islands. All their branches being combined at Korna, they pass together to Basra, from whence they fall into the Persian gulf." Otter, p. 105.

Otter also says, "when we passed the *Euphrates*, the twelfth of March, this river had only 200 common paces in width; in its height, it extends 5 or 600 paces into the plains on the right."

Tournefort tells us, that the sources of the *Euphrates* are two; one about a day's journey, the other nearly double the distance, from Erzeroum. They rise in mountains, not so high indeed as the Alps, but covered with snow almost the whole year round. These two branches are called the *Frat*, the name of the river which they form. After their junction, which is three

days' journey from Erzeroum, the *Frat* begins to be capable of carrying little *Saicks*, but its channel is full of rocks. The mountain wherein are the sources of the *Euphrates*, is one of the northern divisions of Mount Taurus, according to Strabo. Dionysius the geographer calls it, the Armenian mountain: the ancients called it *Paryardes*.

Thevenot observes, that, near to Bir, the *Euphrates* (July 3) seemed to him to be no bigger than the Seine at Paris; but they say it is very broad in winter, and the truth is, its bed is twice as broad. This river runs very slowly. Part ii. p. 40.

The river *Euphrates* is, near Helle, which marks the situation of the ancient Babylon, about four hundred feet wide. "The river was very low in the month of November; but at the end of December, or the beginning of January, it begins to increase," says Niebuhr.

At Bir, the same writer observes, "the *Euphrates* is larger at this city, than the *Tigris* is near Mosul: being about 380 to 400 feet; or about 80 double paces in width."

Mr. Rich, in his Memoir on Babylon, says, the current was at Hellah, at a medium, about two knots (miles) per hour. The *Tigris* is infinitely more rapid, being near seven knots. The *Euphrates* now overflows the site of Babylon.]

EUPOLEMUS, *Ευπόλεμος*, a good combatant, a good soldier; from *eu*, good, and *πόλεμος*, war.

EUPOLEMUS, son of John, an ambassador whom Judas Maccabæus sent to Rome. 1 Macc. viii. 17. A. M. 3483.

II. EUPOLEMUS, an old author, cited in Josephus, Clemens of Alexandria, and Eusebius. We know not in what time he lived. He wrote concerning the kings of the Hebrews.

[EUROCLYDON, a dangerous wind in the Levant, or eastern part of the Mediterranean sea, Acts xxvii. 14. It is usually said that this wind blows from the north-east; but perhaps it is what our seamen call a *Levanter*, which is confined to no point of the compass, but by veering to all points, is attended with great danger.]

EUTYCHUS, *Ευτυχος*, happy, fortunate; from *ευτυχης*: *eu*, good, and *τύχη*, fortune.

EUTYCHUS, the name of a young man of Troas, who sitting at a window, while the apostle Paul was preaching, slept, and fell from the third story into the street. St. Paul, coming down, brought him back alive. Acts xx. 10. A. D. 57.

EXCOMMUNICATION, an ecclesiastical penalty, whereby they who incur the guilt of any heinous sin, are separated from the communion of the church, and deprived of spiritual advantages

tages. There are two or three sorts of *excommunication*. (1.) The greater, whereby the person offending, is separated from the body of the faithful: thus St. Paul *excommunicated* the incestuous Corinthian, 1 Cor. v. 1—5. (2.) The lesser, whereby the sinner is forbid the sacraments. (3.) That which suspends him from the company of the faithful; which seems to be hinted at, 2 Thess. iii. 6. *Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.* St. Austin speaks in several places of this *excommunication*. We see the practice of it in the rule of St. Benedict. Theophylact says, that this separation from the company of the faithful was formerly esteemed a great punishment.

The primitive church was very reserved in the use of *excommunication*; using it only for very serious and important reasons, and always with great concern. There is a distinction made between *excommunication* which is medicinal, and that which is mortal. The first was used against penitents separated from the communion of the church till they had manifested repentance; the second against confirmed heretics and impenitent sinners.

The causes of *excommunication* may be error, sin, and disobedience. In the beginning, the spiritual sword was used only in spiritual cases; afterwards there was a necessity for restraining the violence of wicked men against the persons and estates of ecclesiastics, by the dread of censures and *excommunication*. The customary manner of *excommunicating* in the primitive church was this: the faithful separated themselves from those whose company the church had prohibited, without obliging their superiors to proceed any farther. In process of time, the bishops used threatenings, anathemas, and sentences of *excommunication*; and at last, to make these ceremonies more frightful, they were attended with actions proper for infusing terror; such as lighting of wax candles, extinguishing them, throwing them on the ground, and trampling them underfoot, while the bishop pronounced *excommunication*, thundering also curses against the *excommunicated*, &c.

The principal effect of *excommunication* is, to separate the *excommunicated* from the society of the faithful, from the privilege of being present in religious assemblies, from the eucharist, from attendance at the common prayers, the sacraments, and all those duties whereby Christians are connected in one and the same society and communion. An *excommunicated* person is, with regard to the faithful, as a heathen

and a publican, Matt. xviii. 7. But this *exclusion* from Christian communion does not deprive him of any duties to which he has a right, as a man, a citizen, a father, a husband, or a king, either by the law of nature and nations, or by the civil law. And when the apostles enjoin men to have no conversation with the *excommunicated*, not to eat with them, not even to salute them, this is to be understood of offices of mere civility, (which a man is at liberty to pay, or to withhold) and not of any natural obligations; such as are founded on nature, humanity, and the law of nations, 1 Cor. v. 1—5. 2 Thess. iii. 6—14. 2 John, 10, 11.

Among the Jews we see *excommunication* practised in the time of Esdras and Nehemiah, when they *excommunicated* those who would not dismiss the strange women whom they had married contrary to the law, Ezra x. 8. Neh. xiii. 25—28. *Joseph. Antiq. lib. xi. cap. 6.*

Our Saviour in the gospels, speaking to his apostles, foretold, that the Jews out of hatred to him, would treat them ill, and *excommunicate* them. It is said, that among the Jews, they generally whipt the *excommunicated* persons, before they expelled them out of their synagogues. *Excommunication* was preceded by censure and admonition, at first, privately; if the guilty person did not amend, *the house of judgment*, the assembly of judges, declared to him with menaces the necessity for his reformation. If he continued obstinate, on four sabbath-days successively, his name and the nature of his fault were proclaimed in order to bring him to shame. If he were incorrigible, he was *excommunicated*. Our Saviour seems to allude to this practice, where he commands us to tell our brother his fault between him and us alone; then—that we should take witnesses with us in order to admonish him; and, lastly,—that we should inform the church against him. And if after this he does not return to his duty, then we should look on him as a heathen and a publican, Matt. xviii. 15—17.

It has been matter of surprise to some, that Jesus Christ, whose design was to build his church on the ruins of Judaism, and who evidently attacked the very foundations of the Jewish religious prejudices, was, notwithstanding, never *excommunicated*. Perhaps the Jews might look on Christ and his followers as a new sect; and as it was not then a custom to *excommunicate* whole bodies, they might receive the same indulgence as the Sadducees, Essenes, Herodians, and Pharisees. Basnage, *Hist. Juifs, lib. vi. cap. 21.*

The sentence of *excommunication* among the Jews was conceived in these terms, *Let such an one be in excommunication, or separation.*

The judges, or the synagogue, or even private persons, had a right to *excommunicate*; but regularly, *the house of judgment*, or the court of justice, solemnly pronounced the sentence of *excommunication*. One particular person might *excommunicate* another, and he might likewise *excommunicate* himself; as they who bound themselves under a curse, neither to eat nor drink, till they had killed St. Paul, Acts xxiii. 12. Beasts were sometimes *excommunicated*; and the Rabbins teach, that *excommunication* has its effect even on dogs.

They who pronounced the sentence of *excommunication*, might take it off, and absolve him who had incurred it, provided he gave marks of repentance. He who had been *excommunicated*, while present, must be present too when absolved. One who had been *excommunicated* by a private person, might be absolved by a public judge, or by three men chosen for the purpose. He who had *excommunicated* himself, could not regularly absolve himself: ten persons chosen from among the people were necessary on that occasion. He who had been *excommunicated* in a dream, (as some fancied they might be) was to seek for ten men learned in the law and the Talmud, to give him absolution: or loosen him from his *excommunication*. *Vide ANATHEMA, CHEREM.*

[*Excommunication* is in most modern churches followed by heavy civil pains and penalties: in the Romish church its effects are tremendous; among Protestants it is not often resorted to.]

The heathen had likewise their *excommunications* of individuals, for great crimes.

EXODUS, from the Greek Ἔξοδος, *going out*.

EXODUS, the second of the sacred books in the Old Testament, is so called, because it contains the history of the *departure of Israel* out of Egypt, under Moses. It contains the history of the birth of Moses, his education, and flight; the return of Moses; the plagues of Egypt; the *departure* of the Hebrews; the passage of the Red Sea; the giving of the law; the erection of the tabernacle; and the celebration of the second passover. It contains the history of 145 years, from the death of Joseph, A. M. 2369, ante A. D. 1635, to A. M. 2514, the end of the first year after the going out of Egypt. The Hebrews call this book שמות ואלה שמות, because it begins within these words; *Now these are the names, &c.*

The Hebrews, according to our chronology, dwelt in Egypt only 215 years, from Jacob's entrance, A. M. 2298, to their departure, A. M. 2513. Notwithstanding, we read, *Exod. xii. 40. Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years.* M. Boivin the elder, who was

long employed in examining the chronology of Josephus and the LXX. thinks, that by the help of a passage from Manetho, (*apud Joseph. lib. i. contra Appion.*) he had settled the number of four hundred and thirty years mentioned by Moses. And on this is founded a restitution in chronology, relating, as we have said, to the children of Israel's abode in Egypt. For the principle of which, *vide AGE IV.* [Some translations read, "*in Canaan and in Egypt, i. e. taken together, 430 years.*"]

EXORCISTS. From the Greek Ἐξορκιστεῖν, *exorcisein*, to *conjure*, to use the name of God, with design to expel devils from places or bodies which they possess. We see from the first apologists of our religion, that the devils dreaded the *exorcisms* of Christians, who displayed great power against those wicked spirits.

The Jews had their *exorcists*, as Jesus Christ intimates in the gospel: *If I by Beelzebub cast out devils, by whom do your children cast them out?* Josephus, *Antiq. lib. viii. cap. 2.* relates, that a Jew, named Eleazar, cured possessed persons by the help of a ring, in which a root was set, said by some to have been discovered by Solomon. The smell of this root put under the nose of the possessed person, made him fall on the ground; and the exorcist conjured the devil, forbidding him to return into that body. He says in another place, that a particular root, called *barad*, which grows in Judea, has the virtue of casting out devils, when applied to the body of the possessed. See DEMONS.

The apostles mention Jewish exorcists, who cast out devils in the name of Christ. *Master, we saw one casting out devils in thy name, and we forbid him, because he followeth not us:* which practice these *exorcists* continued after our Saviour's death: as appears from Acts xix. 14. Justin, Irenæus, Origen, and Tertullian, speak of Jews, who boasted of a power to cast out devils, and sometimes really did so, by calling on the God of Abraham.

EXPIATION. The Hebrews had several sorts of *expiatory sacrifices*;—for sins of ignorance; for purifications from certain legal pollutions; as of a woman after child-birth; of a leper when cleansed of his leprosy, &c. these were to offer sacrifices, in order to be purified; so likewise they who having touched something impure, had forgotten or had neglected to purify themselves at the time, and in the manner which the law prescribed. These *expiatory sacrifices* did not of themselves remit real faults committed against God, nor take away the guilt of sin: they did no more than repair the legal and external fault, and secure the transgressor from the temporal penalty wherewith God, or the judges, punished those faults, when any one neglected

neglected to atone for them in the way appointed by the law.

The ceremonies observed when an Israelite offered a sacrifice for sin, see Lev. iv. 27.

For a sin-offering, they might offer a goat, or a ram, a lamb, or a kid, or two pigeons; or, the poor might offer meal. There were particular ceremonies, when the high-priest, or any prince of the people, or all the people, had fallen into trespasses. But in the main, they were mostly the same. The flesh of beasts offered for *expiation*, belonged exclusively to the priests.

EXPIATION, *the great day of*, was the tenth of Tizri, which answers to our September, O. S. The Hebrews call it *Kippur* or *Chippur*, pardon, or *expiation*, because the faults of the year were then *expiated*. The principal ceremonies were the following. The high-priest, after he had washed, not only his hands and his feet, as usual at common sacrifices, but his whole body, dressed himself in plain linen like the other priests, wearing neither his purple robe nor the ephod, nor the pectoral, because he was to *expiate* his own sins, together with those of the people. He first offered a bullock and a ram for his own sins, and those of the priests: putting his hands on the heads of these victims, he confessed his own sins, and the sins of his house. Afterwards, he received from the princes of the people two goats for a sin-offering, and a ram for a burnt-offering, to be offered in the name of the whole nation.

The lot determined, which of the two goats should be sacrificed, and which set at liberty. After this, the high-priest put some of the sacred fire of the altar of burnt-offerings into a censer, threw incense upon it, and entered with it, thus smoking, into the sanctuary: after he had perfumed the sanctuary with this incense, he came out, took some of the blood of the young bullock he had sacrificed, carried that also into the sanctuary, and dipping his fingers in it, sprinkled it seven times between the ark and the vail, which separated the Holy from the sanctuary, or Most Holy. Then he came out a second time, and beside the altar of burnt-offerings killed the goat which the lot had determined to be the sacrifice. The blood of this goat he carried into the most holy sanctuary, and sprinkled it seven times between the ark and the vail, which separated the holy from the sanctuary: from thence he returned into the court of the tabernacle, and sprinkled both sides of it with the blood of the goat; during all this, none of the priests, or people, was admitted into the tabernacle, or into the court; after this, the high-priest came to the altar of burnt-offerings, wetted the four horns of it with the blood of the goat, and young bullock, and sprinkled it seven times with the same blood.

The sanctuary, the court, and the altar, being thus purified, the high-priest directed the goat which was set at liberty by the lot, to be brought to him. He put his hand on the goat's head, confessed his own sins, and the sins of the people, and then delivered the goat to a person appointed, who was to carry it to some desert place, and let it loose, or, as others say, throw it down some precipice. See AZAZEL. This being done, the high-priest washed himself all over in the tabernacle, and putting on other clothes, (some say his pontifical dress, i. e. his robe of purple, the ephod, and the pectoral) he sacrificed two rams for burnt-offering, one for himself, the other for the people.

The *great day of expiation* was a principal solemnity of the Hebrews: a day of rest, and strict fasting; they confessed themselves ten times on this day, reckoning from the eve before supper, in memory of the high priest's pronouncing the name of God ten times in this solemnity.

On this day they are reconciled with each other; he who has offended his neighbour goes to him the night before and asks his pardon; if he who has been offended will not forgive him, the former takes three persons with him, comes to him, and again asks forgiveness two or three times: if the other persists obstinately in refusing it, he takes ten men, [Maimonides requires but three on the second day, as well as on the first; after which, he who refuses to be reconciled, incurs the guilt of sin. *Tract. de Penitentia*, cap. ii. p. 52.] with whom he comes once more to him, and in their presence desires him to forgive; if he still refuse, he who has taken all these steps is judged to be absolved, and firmly believes, that he has obtained forgiveness from God. [Compare the proceeding appointed by Christ, Matth. xviii. 15—17.] If the person offended is dead, he who desires reconciliation, goes to the place where he is buried, with ten persons in his company, and says before them all, I have sinned against the God of Israel, and against such an one, who is here interred.

Buxtorf says, that they prepare themselves for this solemn day early in the month Tizri, which is the first of the civil year; that during all the ten days which precede it, they fast, and perform acts of penance, and pray God to avert those evils which they have deserved. They rise early in the morning, confess themselves three times a day, prosecute no causes, and excommunicate no one. On the ninth day, which is that before the *day of expiation*, a Jew takes a white cock, if he can procure any of this colour; if not, of some other colour, but not red: he repeats some prayers, and striking his head three times with the cock's head, he says at each blow, "This cock

cock shall be for my redemption, shall suffer the death which I merited, shall be my reconciliation, shall die for me, and I shall go into a life of bliss and immortality with all Israel." After this, he cuts its throat, embowels, dresses, and eats it. Leo of Modena says, *Ceremonies of the Jews*, P. iii. cap. 6. that this custom was practised formerly in Italy and in the Levant; but was suppressed, as being a superstition without any foundation. Buxtorf, *Synag. Jud.* cap. 20.

Many Jews spend the night which precedes the great day of expiation in the synagogue, in prayer and penitential exercises. They put on mourning, dress themselves in white, or black. Some clothe themselves in that habit wherein they desire to be buried. They go barefoot, and visit the synagogue very early. There they go to prayers four times solemnly; in the morning, at noon, in the afternoon, and at evening.

The following are particular ceremonies, and Rabbinical explanations, of what is practised among the Jews. It was the custom formerly for the high-priest to separate from his wife seven days before this festival, lest he should contract pollution. Rabbi Judah maintained, that if the high-priest's wife died in these seven days he should immediately marry again, that the law might be complied with, which appointed him to make atonement for himself and for his wife; or, according to the text, *for himself and his house*: but this determination was not approved by the sages.

The evening before the day of expiation, some of the elders were presented to the high-priest, who read before him, and exhorted him to read, in order to discover whether he had learned to read, or whether he had not forgot it. But this precaution was necessary only under the second temple, when the high-priesthood was sold, often to persons unfit for the office. These elders likewise prevented him from over-eating on that night, lest he should fall asleep. After this he was conducted into the chamber of *Abtinez*, where he was obliged to swear, that he would not change the ancient rites in any particular. It is believed, that this precaution proceeded from the inclination of the Sadducees, that the high-priest should scatter the perfume before his entrance into the Holy, which was contrary to tradition. We know that Hircanus and Ananus both high-priests, were Sadducees, and the oath was necessary for people of their character. As it seemed injurious to the high-priest, he wept when he took it, the priests too wept at the consideration of their being obliged to administer it to him. This also, therefore, was under the second temple. [*Abtinez* formerly presided over those who prepared the perfumes

and gave his name to this apartment, which was built over the water-gate.]

The night was spent in explaining the law, or in reading passages in Job, Esdras, or Daniel. If the priest were not learned enough to be always discoursing, he had young people with him who played on the flute, or pushed him, in order to awake him when he fell asleep; and who continued this exercise till the hour of sacrifice. In the morning they prided themselves in cleaning the altar and carrying away the ashes. The very great haste which the priest made thither often occasioned accidents; for while they were pushing one another on the steps, it might happen that some fell down and hurt themselves, which made it necessary to divide the offices. There were generally nine priests appointed for the morning sacrifice, and eleven for the evening; but in great solemnities, such as that of the expiation, ten were ordered for the morning, and twelve for the evening. The Levites were likewise chosen, to dress and make ready the victims, twenty-four to a calf, and to each was assigned a part of the beast to skin or to prepare.

Every priest before he began his offices washed himself. The Rabbins say, the high-priest washed himself five times, because he changed his habit five times; and as often as he changed his habit it was necessary for him to wash himself. These habits were of linen; those used in the morning were of linen of Pelusium, and those worn in the evening of India linen, [perhaps, *muslin*] and cost eight drachms.

Anciently, the lots which were drawn for the scape-goat were of wood, but the son of Gamaa made them of gold. King Monobasus appointed all the handles of the vessels used in the temple on the day of expiation, to be of gold. [Very contrary, surely, to the humiliation of the day.]

The high-priest carried into the sanctuary a censer of gold filled with perfumes, and intreated of God, that the air might be of a wholesome temperature; that the sceptre might not be taken out of the hands of Judah that year; that there might be no famine in Israel, and that the prayers of travellers or strangers (*i. e.* wishing evil on the nation) might not be heard; his prayer was short, lest the people should be alarmed if he continued too long in the sanctuary, for they were persuaded that there was always danger in going into that place which God filled with his presence. The high-priest came out of it retiring backward, with his eyes directed always towards the ark; [or towards the foundation-stone, which the Rabbins suppose to have been placed in the middle of the sanctuary; under the second temple.] After this he sacrificed a goat,

a goat, whose throat was cut in the manner already related.

The *Azazel*, or scape-goat, was conducted to the precipice by laymen as well as priests. There was a way, or causey, prepared purposely on this occasion, and tents placed, or ten relays, from Jerusalem to where he was to be thrown down: this was a precipice so abounding with rocks, that before the goat was fallen half way, he was beat to pieces. To give the speediest notice of this execution to the people, who waited for the news of it in the temple with uneasiness, there were signals raised at proper distances. It is affirmed likewise, that at the same instant the scarlet ribbon, which was fastened to the temple gate, immediately changed colour, and became white, as a mark that God had accepted the sacrifice, and that the sins of the people were forgiven. They add, that this miracle ceased forty years before the destruction of the second temple. [*i. e.* about the time of Jesus Christ's death.]

When the ceremony was over, the high-priest read the law, gave the blessing to the people, changed his dress, made a great entertainment, for joy of his coming unhurt out of the sanctuary. The people fasted very punctually during all this holy day, to which they attributed great effects; for, according to the Jews, repentance, though accompanied with a resolution of living well, *does but suspend sins, whereas the feast of Expiation abolishes them entirely*; and they who die before this day expiate them by their death. This is what we learn from the Rabbins concerning the *feast of Expiation*.

The modern Jews solemnize this feast as follows: They prepare themselves by prayer the day before, and [some do, or did formerly] by the sacrifice of a cock; they visit the place where they bury the dead, and beg of God to forgive sinners in regard to the memory of the saints there interred: they plunge into water, that the ablution of their sins, thus made, may be entire. They prepare wax candles against the next day; every one carries his own to the synagogue; the most devout carry two, one for the body, the other for the soul; by which names they respectively call them.

In the evening, when the feast begins, they go to the synagogue; there each lights his taper, and all sing aloud. The women also light up candles in their houses; from their brightness, and from the consistency of the tallow, or wax, they form presages. If the light be clear and bright, they conclude that their sins are remitted; if it be dim, they are vexed: but if the wax or tallow run, they dread the effects of God's anger; of which they take this for a token.

The next day, early in the morning, they again

repair to the synagogue; the whole day is spent in strict fasting, without exception of age or sex; they suffer no one to eat, unless children under twelve years of age. They read a long prayer, wherein they declare, that all the oaths and promises which have been unperformed throughout the whole year are made void, because the atonement is made for sin. They continue their prayers all day, and sometimes all the following night. At the conclusion of the festival, the Rabbi gives the blessing to the people with his hands lifted up; and the people out of respect to the priest's hand, or rather to the majesty of God whom he represents, put their hands before their eyes, and cover their faces. They sound a horn in memory of the jubilee, and believe that God causes his voice to be heard, declaring his forgiveness of sins, and that every one may return home in this confidence. Whereupon they return home, put on clean white clothes, and break their fast.

[Compare Lev. xvi. 29, 31. xxiii. 26. The portions now usually read, are Lev. xvi. Num. xxix. 7—11. Isaiah lvii. 14, to the end of chap. lviii. They use also a prayer called "the Addition;" and the priests recite the blessing, Numb. vi. 22. standing before the place of the ark. The "conclusion prayer" is also appropriate to that day. The whole service lasts from morning to night, upwards of twelve hours, continual prayers, without intermission.]

They believe, that Adam repented and began his penance on the *day of solemn expiation*; that on this day Abraham was circumcised; and that Isaac was bound in order to be sacrificed; for which reason they pray God to forgive them, because of Isaac's *binding*; also, that on this day Moses descended from mount Sinai with the new tables of the law. Some change their name, as an indication of their inward change; and that they may address themselves to God, saying, *I am another person; it is not I who have committed this sin.* Maimon. *de Penitent.* cap. x. p. 99.

EYE, a part of the face well known. The Hebrews call fountains *eyes*; and give the same name to colours. *And the eye (or colour) of the manna was as the eye (or colour) of bdellium*, Numb. xi. 7. By an *evil eye*, is meant, *envy, jealousy, grudging, ill-judged parsimony.* *To lay their eyes on any one*, to regard him and his interests. *To find grace in any one's eyes*, Ruth ii. 10. to win his friendship and good graces. *The eyes of servants look unto the hands of their masters*, Psalm cxxiii. 2. to observe the least motion, and obey the least signal. *Vide FRAGMENT, No. XXIX.* *Their eyes were opened*, Gen. iii. 7. they began to comprehend in a new manner. *The wise man's eyes are in his head*, Eccles.

Ecclus. ii. 14. he does not act by chance. *The eye of the soul*, in a moral sense, the intention, the desire.

God threatens to *set his eyes* on the Israelites for evil, and not for good, Amos ix. 4. Nebuchadnezzar recommends to Nebuzaradan that he would *set his eyes* on Jeremiah, (xxxix. 12. xl. 4.) and permit him to go where he pleased. Sometimes expressions of this kind are taken in a quite opposite sense, *Behold the eyes of the Lord are on the sinful kingdom, and I will destroy it.* Amos ix. 8.

To be eyes to the blind, or to serve them instead of eyes, is sufficiently intelligible, Job xxix. 15. The Persians called those officers of the crown who had the care of the king's interests, and the management of his finances, the *king's eyes*. *Vide* EUNUCH.

I have made a covenant with my eyes, not even to look upon a maid: a very expressive way of speaking, whose force would be impaired by any explanation, Job xxi. 1.

Eye-service is peculiar to slaves, who are governed by fear only, Eph. vi. 6. Col. iii. 22.

The *lust of the eyes*, or the *desire of the eyes*, comprehends every thing that curiosity, vanity, &c. seek after: every thing that the eyes can present to men given up to their passions. 1 John ii. 16.

Cast ye away every man the abomination of his eyes, Ezek. xx. 7, 8. Let not the idols of the Egyptians seduce you.

The *height*, or *elevation of the eyes*, Eccles. ii. 10. is taken for pride, Ecclus. xxiii. 5.

St. Paul says, Gal. iv. 15. that the Galatians would willingly have *plucked out their eyes for him*; expressing the exaggeration of their zeal, affection, and devotion to him. In a contrary sense, the Israelites said to Moses, *Wilt thou put out the eyes of these men?* Numb. xvi. 14.

The Hebrews call the apple of the eye, the *black daughter of the eye*. Let not the apple of thine eye cease weeping. Lam. iii. 18. To keep any thing as the apple of the eye, is to preserve it with particular care. *He that toucheth you, toucheth the apple of mine eye*, Deut. xxxii. 10. injures me in the tenderest part.

[The eye and its actions are occasionally transferred to God; "The eyes of the Lord run to and fro the whole earth." Zech. iv. 10. 2 Chr. xvi. 9. Psal. xi. 4. "The eyes of the Lord are in every place, beholding the evil and the good," Prov. xv. 3. "The Lord looked down from heaven," &c.

Is not the eye used symbolically, Zech. iii. 9? "Therefore behold the stone—precious stone—ring-stone—SIGNET—which I will give to the face of Joshua"—it shall be "one stone having seven eyes" engraven on it—"behold, I will

engrave the engraving thereof"—i. e. as a symbol of penetration and activity—of close inspection and accuracy in the management of business: this shall be his device on his seal of office;—such shall be his character, &c.

We read (Matt. vi. 22) "the light, or lamp, of the body is the eye—if therefore thine eye be single—simple—clear (ἀπλᾶς) thine whole body shall be full of light; but if thine eye be evil—distempered—diseased—thine whole body shall be darkened." The direct allusion may hold to a lantern, or lamp, (λυχνος)—if the glass of it be clear the light will shine through it with a sprightly lustre: but if the glass be soiled—dirty—foul—very little light will pass through it: (if they had not glass lanterns, such as we use, they had others in the East made of thin linen, &c. these were very liable to receive spots, stains, and foulnesses, which impeded the passage of the rays of light from the luminary within) so, in the natural eye, if the cornea be SINGLE, and the humors clear, the light will act correctly; but if there be a film over the cornea, or a cataract—or a skin between any of the humors, the rays of light will never make any impression on the internal seat of sight, the retina. By analogy, therefore, if the mental eye, the judgment, be honest, virtuous, sincere, well meaning, pious, it may be considered as enlightening and directing the whole of a person's actions; but if it be perverse, malign, biassed by undue prejudices, or drawn askance by improper views—it darkens the understanding, perverts the conduct of the party, and suffers him to be misled by his unwise and his unruly passions; as Saul was towards David. *Vide* 1 Sam. xviii. 19. in Heb.

Is there not also an allusion to distempers of the eye, in Matt. vii. 3? "Why beholdest thou the mote—the little black speck, which is in thy brother's eye—but considerest not the beam—the almost cataract-like film—which is in thine own eye?" The word (χαρπός) say some, signifies a little splinter of wood; others say, a little seed: I conjecture that it may refer to a small film, the size of a seed—(the writer of this has had such a one floating in one eye many years: it is most sensible when looking against a bright cloud. The disease is known among medical writers.) The word (δοκος) signifies a beam, or rafter, and no doubt may be used *parabolically*:—but, *query*—whether it might not import a real disorder of the eye, so called from its closure, fitting in to the eye, as beams or rafters are fitted into each other in buildings?—(This sense is independent of any parable used among the Jews, referring to a beam, or large piece of wood, being in the eye.) *q. d.* "Why beholdest thou with affected superiority and keenness

keenness of observation, the little *seed-like film* which floats in thy brother's eye, but art insensible of the *closed up* state of thine own eye." Perhaps this would be well expressed by our English phrase—a WALL-EYE, *i. e.* opaque; nearly, or altogether dark; but not extracted, or absolutely disfigured, so as to be shocking to beholders. Might the Jews have a similar expression—a beam eye,—or, a timber eye?]

[EYE-LIDS. As it is not customary among us for women to paint their *eye-lids* particularly, we do not usually perceive the full import of the expressions in scripture referring to this custom, which appears to be of very great antiquity, and which is still maintained in the east. So we read, (2 Kings ix. 30.) "Jezebel painted her face," rather, *put her eyes in paint*; more correctly, *she painted the internal part of her eyelids*, by drawing between them a silver wire previously wetted and dipped in the powder of *phuc*—(this is a rich lead ore) which adhering to the *eye-lids*, formed a streak of black upon them, thereby, apparently, enlarging the eyes, and rendering their effect more powerful—inigorating their vivacity. This action is strongly referred to by Jeremiah, iv. 30. in our translation, "though thou rendest thy face with painting;"—or, though thou cause thine *eye-lids* to seem to be *starting out of thine head*, through the strength of the black paint which is applied to them, yet shall that decoration be in vain.

The powerful effect of this supposedly charming addition, is alluded to by the sagacious preceptor, Prov. vi. 25. "Lust not after her beauty (of the strange woman) in thine heart: *neither let her captivate thee with her EYE-LIDS*," *i. e.* which she has rendered so large and brilliant by the assistance of art, as to enchant beholders. So Ezekiel, xxiii. 40. "for whom hast thou washed thyself, and hast coloured—*painted*—thine eyes—(*eye-lids*, rather)—and hast ornamented thyself with ornaments?"]

EZBAI, אֶזְבַּי, *my hyssop*; from אֶזְבִּי *azob*, and זֵי, or *ai*, *my*. Father of Naarai, a brave officer in David's army. 1 Chron. xi. 37.

EZBON, אֶזְבוֹן, *who is eager to hear*; from אֶזְבִּי *utz*, *to be in earnest*, and בִּנְיָה *binah*, *to hear*: otherwise, *he that hastens to build*; from בָּנָה *banah*. Son of Bela, and grandson of Benjamin. 1 Chron. vii. 7.

EZBON, אֶזְבוֹן, *precipitation or haste of the son*; from אֶזְבִּי *utz*, *eager*, in *haste*, and בֵּן *ben*, *a son*: or *he that builds*, or *understands*. Son of Gad: probably he founded or repaired the city of *Heshbon* or *Esebon*. Gen. xlv. 16.

EZEKIEL, עֶזְקִיֵּאל, *the strength of God, or supported of God, or God is my strength*; from חֲזָק *chazak*, *strength, force*, and אֵל *el*, *God*.

PART XI. Edit. IV.

EZEKIEL, son of Buzi, a prophet of the sacerdotal race; carried captive to Babylon by Nebuchadnezzar, with Jehoiachin king of Judah, A. M. 3405, *ante* A. D. 599. It does not appear that he had prophesied before his coming into Mesopotamia.

He began his ministry in the thirtieth year of his age, according to the general account; or rather in the thirtieth year after the covenant was renewed with God in the reign of Josiah; Ezek. i. 1. which answers to the fifth year of *Ezekiel's* captivity, A. M. 3409; and he prophesied twenty years, to A. M. 3430; the fourteenth year after the taking of Jerusalem.

When *Ezekiel* was among the captives on the river Chebar, the Lord appeared to him in a vision, on a throne, or kind of chariot, borne by four *cherubim*, supported upon four wheels. There seemed to be presented to the prophet the roll of a book; and he seemed to eat it. The Lord directed his word to him, and appointed him the watchman of his people; commanded him to shut himself up in his house, and foretold, that he should be seized, and bound with chains as a madman; which happened accordingly.

While thus confined, God commanded him to delineate on a brick, or piece of soft earth, the city of Jerusalem besieged and surrounded with ramparts; to put a wall of iron between him and the city; and to continue 390 days lying on his left side, analogous to the iniquity of the kingdom of Israel; and 40 days on his right side, to signify the iniquities of Judah. These 430 days denoted also, the siege of Jerusalem by Nebuchadnezzar; its duration, and the subsequent captivity, from the sackage of Jerusalem in the reign of Zedekiah; or, rather, in the fourth year after this siege, when Nebuzaradan carried away the remains of the Jews prisoners to Babylon, A. M. 3420, until the death of Belshazzar, A. M. 3466, according to Usher; or reckoning from the taking of Jerusalem, in 3416 to 3457, which, according to our computation, is the first year of Cyrus's reign at Babylon.

He was afterwards commanded to take wheat, barley, beans, lentiles, millet, and fitches, and with these to make as many loaves as he was to continue days lying upon his side, and to bake them with human excrements. [*Vide* FRAGMENT, No. CVI.] *Ezekiel* expressing his reluctance to this, God permitted him to substitute cow-dung, signifying hereby, that the inhabitants of Jerusalem should be reduced during the siege to the necessity of eating unclean bread, and in small quantity, and in continual terror. After this he was to cut off his hair, to divide it into three parts; to burn one part, to cut another

ther to pieces with a sword, and to scatter the rest in the wind ; typifying the fate of the people.

The year following, *Ezekiel* was transported in spirit to Jerusalem, and shewn the abominations and idolatries committed by the Jews there : God commanded an angel to mark, as a pledge of security, the penitents in Jerusalem ; and other angels to slay those not marked.

Five years before the last siege of Jerusalem, the Lord directed *Ezekiel* to prepare for escape, as it were from enemies, by stealth ; in like manner as king Zedekiah should do. He adds a strong invective against false prophets and false prophetesses, and those seduced by them.

During these predictions of the prophet in Mesopotamia, Zedekiah king of Judah combined with Egypt, Edom, and neighbouring princes, to rebel against Nebuchadnezzar. The Babylonian prince marched against Jerusalem, and besieged it, A. M. 3414. On the same day, *Ezekiel*, who was in Mesopotamia, two hundred leagues from Jerusalem, declared this event to the Jews, his companions in captivity ; and predicted to them the ruin of their metropolis. At this time the prophet's wife dying, God forbade him to mourn for her. The people asking the prophet what was meant by these figurative actions ; he answered, that God was about to deprive them of their temple, city, country, and friends ; and that they should not have even the sad consolation of mourning for them.

During the siege of Jerusalem, *Ezekiel* prophesied against Egypt and Tyre. He was not informed, that Jerusalem was taken, till the fifth day of the tenth month, A. M. 3417, about six months after that event ; whence we may judge, that the prophet was at that time in some retired situation remote from Babylon ; where this news, without doubt, was brought very soon. In the evening of that day, the Lord opened the prophet's mouth, to foretell, that the remains of the people would likewise be dispersed : as it happened four years after. At the same time, probably, he foretold the calamities of the Sidonians, Tyrians, Edomites, and Ammonites, which happened five years after the destruction of Jerusalem.

The siege of Tyre, and Nebuchadnezzar's war against Egypt, are, next to the affairs of the Jews, what is most remarkable in *Ezekiel*. After these melancholy visions, God shewed him more comfortable objects ;—the return from the captivity,—the rebuilding of the temple and city,—the restitution of the kingdom of Judah and Israel, &c. chap. xxxvi. xxxvii. xxxviii. &c.

St. Jerom is of opinion, that as Jeremiah prophesied at Jerusalem at the same time as *Ezekiel* did beyond the Euphrates, the prophe-

cies of *Ezekiel* were sent to Jerusalem, and those of Jeremiah were sent into Mesopotamia, to comfort and encourage the captive Jews. It is said, *Ezekiel* was put to death by the prince of his people, because he exhorted him to leave idolatry ; (Epiphan. *de Vita Prophet.*) but we cannot well tell who this prince could be. It is affirmed, that his body was laid in the same cave wherein Shem and Arphaxad were deposited, on the banks of the Euphrates. Benjamin of Tudela says, that his tomb is behind the synagogue, between the Euphrates and the Chebar, in a very fine vault built by Jehoiachin ; that the Jews keep a lamp always burning there, and boast, that they possess the prophet's book of prophecies, written with his own hand, which they read every year on the great day of expiation.

Josephus (*Antiq. lib. x. cap. 6, 10.*) says, *Ezekiel* left two books concerning the captivity : that this prophet, having foretold the ruin of the temple, and that Zedekiah should not see Babylon, this writing was sent to Jerusalem ; circumstances which we do not read in *Ezekiel* ; but which seem to favour the opinion of Jerom. Athanasius believed, that one of two books of *Ezekiel* was lost. Spinoza thinks, that what we have of this prophet is a fragment only. But we see no proof of all this ; nor do we know what authority Josephus had for his assertion.

The writings of this prophet have been always acknowledged canonical ; nor was it ever disputed that he was their author. Nevertheless, the Jews say, that the Sanhedrim deliberated long, whether his book should form part of the canon. The great obscurity of his prophecy, in the beginning and end, was objected ; also, what he says, chap. xviii. 2—20. that the son should not bear the iniquity of his father ; which is contrary to Moses, who says, the Lord visiteth the sins of the fathers on the children to the third and fourth generation.

The orthodoxy of *Ezekiel* from this expression became suspected, and the Sanhedrim had it under consideration to deprive him of his prophetic character, because he taught things contrary to the law of Moses, which is the rule of faith to the Jews. But this difficulty was removed by Ananias. See Huetius, *Demonstr. Evan. Prop. iv. De Prophetiâ Ezechielis*. And as to the particular objection here alleged, the reader, if he pleases, may consult the commentators.

[In answer to the rabbinical remark, that this prophet seems to contradict Moses ; which disposed the Sanhedrim to reject the prophecies of *Ezekiel* from the canon, observe, that Moses himself says the very same thing, Deut. xxiv. 16. " The

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." For the visitation of Divine judgment on the third and fourth generation, *vide* FRAGMENT, No. CCCXL.]

Another reason for their thus deliberating about the suppression of his works, was, their obscurity; and principally the vision of the mysterious chariot in the first chapter.

Clemens of Alexandria says, that some believed Nazaratus the Assyrian, Pythagoras's preceptor, to be *Ezekiel*. But for his part, he does not believe that Pythagoras ever saw *Ezekiel*. That philosopher lived long after our prophet. Epiphanius and Dorotheus relate several fabulous things in the life of *Ezekiel*. The time and manner of his death are very uncertain. The Jews did not permit any to read this prophet, at least the beginning of his book, till they were thirty years of age.

They speak of this prophet in a very contemptuous manner. They say, he was Jeremiah's boy, *puer*, servant; that he was the object of raillery and ridicule to his people; for which reason he was called son of *Buzi*, *i. e.* the son of contempt, or of the despised.

Ezekiel, we know, speaks of a resurrection, chap. xxxviii. 1. and that, having been conducted into a field full of bones, the Spirit of God induced him to prophesy to these bones, which gradually were re-assembled and revived. It has been disputed, whether this event were real, or figurative: many of the Rabbins have been of opinion, that the thing did literally happen; but the generality of commentators believe, that it passed in vision only.

The Mahometans report this transaction in the following manner, says D'Herbelot, *Bibl. Orient. Khaskhil*. The little town of Davardan, which is dependant on the city of Vassith, having been attacked with the plague, many of the inhabitants forsook their habitations, and preserved their lives. Another year the plague broke out afresh, and all the inhabitants fled with their flocks. Having entered a large valley, two angels appeared at the two extremities of it, and declared to them from God, that they would die very suddenly: accordingly they all died, with their cattle. The inhabitants of the neighbourhood, being informed of it, came thither to bury them; but the number of the dead was so great, that they could not accomplish their design. They shut up the valley therefore with two walls at the two ends, and left a great part of the carcasses on the ground, where they were soon consumed, and nothing but the bones remained of them. The prophet *Ezekiel* going this way some years after, put

up this prayer to God: "O Lord, as thou hast been pleased to manifest thy power upon these persons with great terror, look now upon them with an eye of clemency and mercy." God heard his prayer, and restored them to life. Such is the character of these Eastern people! there is scarcely any history which they do not disguise and embellish after their own manner. The Mussulmen make *Ezekiel* the successor of Caleb, son of Jephunneh, who judged Israel after the death of Joshua: which is one of the most absurd of anachronisms, [unless they intend to express similarity of character, &c. For an instance of bones unburied, *vide* FRAGMENT, No. XXIV.]

II. EZEKIEL, father of Shecaniah, *Ezra* viii. 5.

III. EZEKIEL, a Hebrew poet, who wrote a tragedy in Greek, of which Moses was the subject. Clemens of Alexandria and Eusebius have cited it. Frederic Morel published it at Paris in Greek and Latin, in 1609.

EZEL, *עֶזֶל*, 'Alzel, *going abroad, walk*; from *עזל ezel*: otherwise, *distillation*. 1 Sam. xx. 19.

EZEM, *עֶזֶם*, *strength*. 1 Chron. iv. 29.

EZER, *עֶזֶר*, *help*; from *עֶזְרָה hazarah*: otherwise, *court*; from *עֶזְרָה chazarah*.

EZER, son of Hur, 1 Chron. iv. 4. apparently the same as *Ezra*, verse 17.

II. EZER, a Gadite, 1 Chron. xii. 9.

III. EZER, son of Joshua, Neh. iii. 19.

EZER, *עֶזֶר*, 'Asap, *treasure*, or the place where provisions are kept, *cellar*: otherwise, *that perplexes, that hinders, or retains trouble*; from *עַר tzar*, or *עֶזֶר tzur*, *to shut up, to afflict*.

EZER, son of Seir, Gen. xxxvi. 21, 30.

EZION-GABER, *עֶזְיוֹן גַּבֵּר*, *the wood of the man, or of the strong*; from *עֵץ ets*, *wood*, and *גַּבֵּר gaber*, *man, or the strong*; otherwise, *counsel*; from *עֵץ jahats*, *to counsel*: [the hero of the wood, or of counsel.]

[This name might probably be analysed to advantage, by considering, 1. that we have a *Beth-gaber* on the coast of the Mediterranean, whereas, *Ezion-gaber* was on the coast of the Red Sea; and, 2. as *Beth-gaber* imports, "the temple of the great personage," or hero; so *Ezion-gaber* seems to import, "the wood of Aun, the great personage," or hero. Whether this wood were a structure of timber, which I think likely, and that from this temple arose, in process of time, a considerable town; or whether it were a grove, or wood, dedicated to *Aun the hero*, we cannot determine: neither are we, that I know of, able to ascertain the distance between *Eloth* and *Ezion-gaber*; but it is probable that both had trees and cultivated ground around them: *Eloth* certainly had. See that article.

Why should these temples be thus named,
3 X 2 standing

standing on the sea-shore, unless they had reference to a person connected with the idea of the sea? May this name, under that acceptance, be analysed; "the wooden structure, habitation, or ship-temple, of Aun the great?" Ship-temples of great antiquity are yet extant in Ireland.

Simon renders it the "*great spine*," or *back bone of a great man*: meaning a rock, called the *spine*: and observing, that the shore of the Red Sea was rocky. This is true; but we do not know the correct situation of this town: nor whether it actually was a port on the Red Sea. It might adjoin Eloth, but whether or not on the shore of the Elanitic Gulf is uncertain.

Geber is the Rabbinical name for a cock; and the Targum of Jonathan, on Numb. xxxiv. 18, renders *Ezion-gaber* by "the city of the cock." Vide ANTIOCH in *Pisidia*, MEDALS: Also FRAGMENT on NERGAL, No. CCXII.]

EZION-GABER, a city of Arabia Deserta, on a gulf of the Red Sea, called the gulf of Elam. The Israelites came from Hebrona to *Ezion-gaber* thence to the wilderness of Sin. At this port Solomon equipped his fleets for the voyage to Ophir. See *Elam*. Josephus says, *Ezion-gaber* is *Berenice*, a famous city on the Red Sea. *Antiq. lib. viii. cap. 2*. But he has confounded *Berenice*, on the western shore of the Red Sea, with *Ezion-gaber*, on the opposite shore.

EZRA, עֶזְרָא *help*, or *court*. See ESDRAS.

EZRAHITE, עֶזְרָאִי, *stranger*; from עֶזְרָא *es-rach*: otherwise, *oriental*; from זֶרַח *zarach*, *he is risen*.

EZRI, עֶזְרִי, *my help*, or *my court*. Vide EZER. Overseer of the gardens; or of the agricultural and farming department of king David. 1 Chron. xxvii. 26.

F

FACE. The Lord promises Moses, that his *face* shall go before Israel; *I myself*, say the LXX. rather, *the angel of my face*. The angel of his presence, Isaiah lxiii. 9, means likewise the Messiah. Vide FRAGMENT, No. IX. The principal angels are called angels of his presence, the archangels who appear in the presence of God, who see his *face*, and are nearest his person. Scripture, speaking in a popular manner, frequently represents God in heaven, like the Assyrian or Persian monarch in his palace; admitting a certain number only of his principal officers to the honour of seeing and serving him. Tobit xii. 15. Rev. i. 4. Vide FRAGMENT, No. L. and ANGELS III.

Moses begs of God to shew him his *face*, or to manifest his glory. God replies, *I will make all my goodness pass before thee*; and I will proclaim my name as a signal of my presence: but my *face thou canst not see*; for *there shall no man see it, and live*! The persuasion was very prevalent in the world, that no man could support the sight of Deity. Gen. xvi. 13. xxxii. 30. Exod. xx. 19. xxiv. 11. Judg. vi. 22, 23.

We read, Num. xii. 8, that *God spoke mouth to mouth with Moses, even apparently, and not in dark speeches*. And in Num. xiv. 14. The Canaanites have heard that *thou art among thy people, and seen face to face*. Deut. v. 4. God talked with the Hebrews *face to face out of the*

midst of the fire. All these places are to be understood simply, that God manifested himself to the Israelites; that he made them hear his voice as distinctly as if he had appeared to them *face to face*; but not that they actually saw him.

BREAD OF FACES; Shew-bread. See BREAD.

The *face* of God denotes sometimes his anger. *The face of the Lord is upon those who do evil. As wax melteth before the fire, so let the wicked perish before the face of God*. Psalm lxxviii. 2.

The word *face* is used also in a contrary sense. *To consider the face of any one*, to respect his person, Prov. xxviii. 21. The judge ought to shut his eyes, as not regarding any person whose cause comes before him, and to open them only to justice. Sometimes *to know thy face*, signifies to do a favour, Mal. i. 8, 9. Gen. xix. 21. "I have accepted thee concerning this thing also." Heb. *I have accepted thy face*.

To spit in one's face, is a sign of the utmost contempt. Vide FRAGMENT, No. LXXVI.

[FAIR-HAVEN, Acts xxvii. 8, is styled by Stephen the geographer, *the fair shore*: and there was here, he says, a great village. It was, probably, an open kind of road; not so much a port, as a bay, which did not afford more than good anchorage for a time. Jerom and others speak of it as of a town on the shore, i. e. on the open shore.]

FAITH, *fides*, is a virtue, whereby we hold for certain the matter affirmed; for instance, the being of a God; and we submit to those truths which God hath revealed to us. This *faith*, accompanied with good works, gives life to a righteous man. Rom. i. 17. Hab. ii. 4. It may be considered, either as proceeding from God, who reveals his truths to man; or from man, who assents to, and obeys, the truths of God: in both these senses it is called *fides*. Rom. iii. 3. "Shall the unbelief of the Jews make the faith [faithfulness] of God of none effect?" says St. Paul, i. e. his sovereign and infallible truth, or his fidelity to his word. Vide FRAGMENT, No. CXXXI.

The articles of *faith* acknowledged by Christians, appear in the creeds, councils, &c.

Faith is taken likewise for a firm confidence in God, whereby, relying on his promises, we address ourselves without hesitation to him, whether for pardon, or for favours: or, in the early ages of the church, for miraculous interpositions. *If you have faith as a grain of mustard-seed, . . . nothing shall be impossible unto you*, says our Saviour, Matth. xvii. 20. *If any of you lack wisdom let him ask of God, who giveth to all men liberally; but let him ask in faith, nothing wavering*, &c. Jam. i. 5, 6.

Faith is taken for honesty, fidelity in performing promises, truth; and in this sense it is applied both to God and man.

[*Faith* has respect to evil as well as to good; and in this it differs from *Hope*. *Hope* wishes for good only;—no man *hopes* for afflictions or evils. *Hope* desires rewards only: *Faith* expects punishments as well as rewards. *Faith* deters from bad conduct, through fear, no less than through desire of advantage. *Hope* allures through promises of blessings. *Faith* is the full assurance, or personal conviction, of the reality of things not seen. *Faith* looks backward to past ages, as well as forward to futurity. *Hope* looks only forward. By *faith* we believe that the world was originally created by God; though we can form no conception of, much less can we see, the matter out of which it was composed. By *faith* we believe the existence of ancient cities, as Babylon, Jerusalem, &c. also of distant cities, and places, as Rome, Egypt, &c. also of persons formerly living, as Abraham, David, Jesus Christ, &c. *Faith* anticipates things never seen as yet: so Noah by *faith*, built the ark, though no general deluge had ever then been witnessed; so Moses, actuated by *faith* in the descent of the Messiah from Israel, quitted the honours and pleasures of Egypt; and so every pious Christian, believing that what God has promised he is able to perform, looks forward with realizing belief in

the existence of heaven and of hell; of rewards and punishments beyond the grave; not such as are restricted to this world; but such as coincide with the immortality of the soul, and with the power and wisdom of the Supreme and Universal Judge.

Faith is a reliance on testimony; if it be human testimony in reference to human things, it is not entitled to reception till after examination, and confirmation. Human testimony in reference to divine things, must also be scrupulously investigated before it be received and acted on; since the grossest of all deceptions have been imposed on mankind in the name of God. Nor is testimony, assuming itself to be divine, entitled to our adherence or affection, or obedience, till after its character is proved to be genuine, and really from Heaven. The more genuine it is, the more readily will it undergo and sustain the trial; and the more clearly will its character appear. It is much to be regretted, that the delusions practised by impostors, should render the duty of examination and scrutiny so imperative and so difficult on this subject; and usually those who are most forward to enforce their principles of *faith*, are least entitled and least qualified so to do. But after a testimony, a maxim, or a command, is proved to be Divine, it does not become a creature so ignorant and so feeble as man, to doubt its possibility, or to dispute the obedience to which it is entitled; or to question the beneficial consequences attached to it, though not immediately apparent.]

[**FAITHFUL**, an appellation given in Scripture to professing Christians; to all who had been baptized: and it has continued to this day in that application in ecclesiastical language.

It is applied to individuals; to Timothy. 1 Cor. iv. 17; to Tychicus, Eph. iv. 21; to Onesimus, Col. iv. 9; to Silvanus, 1 Peter. v. 12; to the mother of Timothy, Acts xvi. 1; to Lydia, ver. 15. See also 2 Cor. vi. 15. 2 Tim. v. 16, *et al plur.*

It is applied to churches, as communities. Eph. i. 1. Col. i. 2.

The apostle directs Titus, chap. i. 6, that the children of the bishop should be *faithful*; no doubt, as examples to the flock; of the dedication of the children of the clergy to the Most Holy Trinity, by the introductory ordinance of Christianity.]

FAMINE. Scripture records several *famines* in Palestine, and the neighbouring countries; Gen. xii. 10, in the time of Abraham; and chap. xxvi. 1. in the time of Isaac. The most remarkable *famine*, is that of seven years in Egypt, while Joseph was governor. It is distinguished for continuance, extent, and severity: particularly,

larly, as Egypt is one of the countries least subject to such a calamity, by reason of its general fruitfulness.

Famine is sometimes a natural effect, as when the Nile does not overflow in Egypt, or rains do not fall in Judæa, at the customary seasons, spring and autumn; or when the caterpillars, the maybugs, or locusts, swarm and destroy the fruits. The prophet Joel notices these last causes of *famine*. He compares locusts to a numerous and terrible army ravaging the land. Joel i.

Famine was also an effect of God's anger. *The Lord called for a famine, and it came upon the land seven years*, 2 Kings viii. 1, 2. The prophets frequently threaten Israel with the sword of *famine*, or with war and *famine*, evils that generally go together.

Amos (viii. 11.) threatens another sort of *famine*: *I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.*

FASTING has in all ages and among all nations been practised in times of mourning, sorrow, and affliction. It is in some sort inspired by nature, which, under these circumstances, refuses nourishment, and suspends the cravings of hunger. We see no example of *fasting*, properly so called, before Moses; whether the patriarchs had not observed it, which yet is hard to believe, since there were great mournings among them, which are particularly described; as that of Abraham for Sarah, and that of Jacob for Joseph; or whether he did not think it necessary to mention it expressly. It appears by the law, that devotional *fasts* for expiation of sins, were common among the Israelites. Moses ordains, that if a married woman vows to keep any *fast* in the way of supererogation, unless her husband contradict it, she shall perform her vow. I say nothing of the forty days which Moses passed in *fasting* on mount Horeb, because that *fast* was out of the common rules of nature. Exod. xxiv. 18. Deut. x. 10. [And so also was the *fasting* of Jesus in the wilderness. Matth. iv. 2. Luke iv. 2.]

Since Moses, examples of *fasting* have been common among the Jews; but the *fasts* of their calendar are later than the law. Moses enjoins no particular *fast*, except that on the solemn day of Expiation, which was generally and strictly observed. Joshua and the elders of Israel remained prostrate before the ark from morning till evening without eating, after Israel was defeated at Ai, Josh. vii. 6. The eleven tribes which fought against that of Benjamin, fell down before the ark on their faces, and so continued till evening without eating. Judg. xx. 26. Vide also 1 Sam. vii. 6. David *fasted* while

the first child he had by Bathsheba was sick. 2 Sam. xii. 16. The prophets, John Baptist, and the apostles, on many occasions, *fasted*.

The heathen sometimes *fasted*: the king of Nineveh, terrified by Jonah's preaching, ordered that not only men, but beasts also, should continue without eating or drinking; should be covered with sackcloth, and each after their manner should cry to the Lord. Jonah iii. 5, 6. The Jews, in times of public calamity, appointed extraordinary *fasts*, and made even the children at the breast *fast*, see Joel ii. 16. Some of the Fathers have affirmed the same of the *fast* observed by the Ninevites. Virgil, *Ecl. v.* introduces a shepherd saying, that his very cattle *fasted* at the death of Cæsar.

The Jews in their *fasts* begin the observance of them in the evening after sun-set, and remain without eating till the same hour the next day, or till the rising of the stars: on the great day of Expiation, when they are more strictly obliged to *fast*, they continue without eating for twenty-eight hours. Men are obliged to *fast* from the age of full thirteen, and women from the age of full eleven years. Children from the age of seven years *fast* in proportion to their strength. During this *fast*, they not only abstain from food, but from bathing, from perfumes, odours, and anointing. They go barefoot, and are continent. This is the idea which the eastern people have generally of *fasting*: it is a total abstinence from pleasures of every kind. On the great day of Expiation, the Samaritans make infants *fast*; some say, while at the breast: whereas, the Jews do not require children to *fast* till they are seven years old.

The principal *fast* days of the Jews, may be seen under the articles of their months, as ABIB, &c. or, in the CALENDAR.

Beside these *fasts*, which are common to all Jews, though not with equal obligation, others which are devotional, are practised by the most zealous and pious. The Pharisee says, Luke xviii. 12. *I fast twice a week, i. e. Monday and Thursday*; on Thursday, in memory of Moses' going up mount Sinai on that day; on Monday, in memory of his coming down from thence. It is said, some Pharisees *fasted* four days in the week.

Some of the antients supposed that the Jews *fasted* every sabbath-day. Justin, *Histor. lib. xxxvi.* says, that Moses and the Israelites, having wandered seven days in the deserts of Arabia without sustenance, they consecrated the sabbath-day, which is the seventh day, as a perpetual *fast*. Augustus in his letter to Tiberius tells him, that no Jew ever kept the *fast* on the sabbath-day, as he did the day on which he wrote to him, Sueton. *in August.* Juvenal says, (*Satyr.*

(*Satyr. 6.*) that the very kings of the Jews *fast* on the sabbath-day, and go barefooted :

Exercent ubi festa mero pede sabbata reges.

And Martial (*lib. iv. Epigr. 4.*) attributes the ill smell peculiar to the Jews, to their fasting on the sabbath. But these authors were ill informed. The Jews not only do not *fast* on the sabbath-day, but all *fasting* on that day is expressly forbid by their doctors.

We read in the Mishna, (*Tract. Taanith. n. 8. p. 368.*) the determination of the sages, that it was not lawful to *fast* on days of festivals, and on certain others; *fasting* was likewise prohibited on the day before, and according to some doctors, on the day after, too. Maimonides and Barthenora observe on this, that the old calendar of the Jewish feasts was lost in their time: that they disregarded the custom of not *fasting* the evening before, or the day after a festival, or even on the old feast-days themselves, which were then no longer observed. In the Greek of Judith, we read, that she *fasted* every day, except the *eves of the sabbaths, and the sabbaths; and the eves of the new moons, and the new moons; and the feasts and solemn days of the house of Israel.* Here is an instance of the practice which we have been remarking in the Mishna.

On *fast-days* in the morning, confessions are added to the prayers, and the recital of such melancholy accidents as happened on such a day, and occasioned the *fast* then celebrating: the law is opened, and part of Exodus xxxii. 11. is read: *And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, &c.* In the afternoon, in the prayer of Mincha, or the offering, the same is read again, with Isaiah lv. 6. *Seek the Lord while he may be found, call upon him while he is near, &c.*

Some Jews voluntarily abstain from meat and wine from the 17th of Tammuz to the 9th of Ab, (three weeks) because all these days have been unfortunate to Israel. Ab 9th, (Ab is July and August, O. S.) in memory of the temple burnt by Nebuchadnezzar, and afterwards by Titus, the Jews continue *fasting*, neither eating nor drinking, bare-footed, and without shoes, and without washing themselves, from about an hour before sun-set till the next day, when the stars appear. In the evening of the vigil, after the common prayer in the synagogue, they sit on the ground, and read the Lamentations of Jeremiah: they repeat this the next day, adding other lamentations to them; continuing sorrowful all the day, not being permitted to study in the law, but in Job, Jeremiah, and other

melancholy subjects. The sabbath which follows this fast is called *Nacama*, i. e. *consolation*, because they then read Isaiah, chap. xl. *Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem, &c.* and comfort themselves with the hope of the re-establishment of Jerusalem and the temple.

Beside the general *fasts* of the whole nation, others are peculiar to every country; the German Jews, after the feasts of passover and tabernacles, have a custom to *fast* three days; viz. on the two following Mondays and the Thursday between them. This is founded on an apprehension, that as the preceding feasts were of eight days continuance, they might have offended God in some part of that time. For the same reason they *fast* on the last day of the year; and some *fast* on the last day in every month.

If as penance, or particular devotion, some *fast* beyond the time above-mentioned, they pronounce these words before sun-set: "I undertake to *fast* to-morrow." After which, they remain without eating or drinking from that hour to the same hour next day, adding a prayer, wherein they beg of God, that their *fast* may supply for them the room of sacrifice. On this day they lie on a harder bed than usual, lessen the number of their pillows, change their fine sheets for coarser, &c. Buxtorf, *Synag. Jud. Part i. cap. 4.*

If any one dreams of something bad or unfortunate, and this dream gives him uneasiness, he *fasts* that day most rigidly, neither eating nor drinking from evening to evening. This kind of *fast* seems to be of such consequence to them, that they may observe it even on the sabbath-day, or other festival.

In the evening, when his *fast* concludes, he who had dreamed, sends for three of his friends before he goes to rest, and says seven times to them, *May my dream be happy!* to which they answer every time, *May it be happy, may God make it so!* They add some passages out of the prophets, and that he may presee well of the forgiveness of his sins, they repeat to him, *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works, Eccles. ix. 7.* After which he may eat.

They have great confidence, that *fasting* will either procure a happy interpretation of their dreams, or avert the ill effects of them; they hold, that *fasting* is with respect to dreams, what fire is to the tow which it sets on fire and burns: Basnage, *Hist. des Juifs, tom. v. lib. vii. cap. 18. art. iv.* If any one falls sick, sets out on a dangerous journey, or is taken prisoner, they *fast* to obtain his health or deliverance. A child who has loved his father tenderly, *fasts* yearly

yearly on the day of his death. "The very Magicians *fast*, in order to conjure up the souls of the dead, and the devils in hell: with much more reason then," say the sages, "should good men *fast*, to engage the Spirit of God to rest upon them."

The Rabbins maintain, that it is not allowable to *fast* in March, because in this month the Israelites departed out of Egypt, and it should be intirely consecrated to joy and gratitude. Some however *fast* on the day of Miriam's death, because at that time the people wanting water at Kadesh-barnea, murmured against God. Numb. xx.

Some Jews believe it lawful to eat till the morning of that day on which they are to *fast*: and that it is sufficient to continue the whole day from break of day till the rising of the stars, without nourishment. On *fast-days* meat being forbidden, they content themselves with some particular herbs, for all kinds of herbs are not permitted; butter is prohibited, but not eggs.

The Mussulmen, in imitation of the Christians, *fast* the whole month of Ramadan, which is the ninth of the Arabian year. This month is lunar, and shifts successively through all seasons of the year. They neither eat, drink, nor smoke, the whole day, from morning to the rising of the stars. After which they eat and drink as much as they please, all night; only wine is more strictly forbidden on these occasions than at other times: some have been condemned to swallow melted lead, for having violated this prohibition.

No one is excused from *fasting*, neither women, soldiers, travellers, labourers, nor artificers, poor nor rich; the Sultan *fasts* as well as others. The sick, who are unable to keep the *fast* of Ramadan, are obliged to *fast* some other month after their recovery. In those hot countries thirst is very troublesome to travellers and labourers; but they must endure it: or if they break their *fast*, they must resolve to *fast* as many days some other time. The generality continue in repose all day, avoiding exercises which might cause drought.

As to *fasts* observed by Christians, it does not appear by his own practice, or by his commands to his disciples, that our Lord instituted any particular *fast*. But when the Pharisees reproached him, that his disciples did not *fast* so often as theirs', or as John the Baptist's, he replied, *Can ye make the children of the bride-chamber fast, while the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days*, Luke v. 34, 35. Accordingly, the life of the apostles and first believers was a life of self-denials, of sufferings,

austerities, and fastings: St. Paul says, 2 Cor. vi. 5. xi. 27. he had been, and still daily was, *in hunger and thirst, in fastings often*. He exhorts the faithful to imitate him in his patience, in his watchings, in his *fastings*. Ordinations and other acts of importance in the church were attended with *fasting* and prayers. The *fasts* of Wednesday and Friday, called stations, and that of Lent, particularly of the holy week, have been thought to be of early institution.

One cannot be sufficiently astonished at the extreme remissness which is become general among Christians in respect to *fasting*: particularly in the Latin church, and in the West.

FAT. God forbid the Hebrews to eat the *fat* of beasts, Lev. iii. 17. *All the fat is the Lord's. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood*. Some interpreters take these words literally, and suppose *fat* as well as *blood* to be forbid. Josephus says, Moses forbids only the *fat* of oxen, goats, sheep, and their species, which agrees with Lev. vii. 23. *Ye shall eat no manner of fat, of ox, or of sheep, or of goat*. The modern Jews observe this, but the *fat* of other sorts of clean creatures, they think is allowed for use, conformably to Levit. vii. 24. *And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat it*.

Others maintain, that the law which forbids the use of *fat*, should be restricted to *fat* separated from the flesh, such as that which covers the kidneys and intestines; and this only in the case of its being offered in sacrifice: which is confirmed by Lev. vii. 25. *Whosoever eateth of the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it, shall be cut off from his people*.

Fat in the Hebrew style signifies not only that of beasts, but the richer, or prime part of other things. *He should have fed them with the fat of wheat*, Psal. lxxxi. 16. cxlvii. 15. *Fat* expresses likewise the source of compassion or mercy. As the bowels are stirred at the recital of misfortune, or at the view of melancholy and afflicted objects, it has been thought that sensibility resided principally in the bowels, which are commonly *fat*. The Psalmist reproaches the wicked with shutting up their bowels, feeling no compassion at the sight of his extreme grief. *Mine enemies compass me about, they are enclosed in their own fat*, Psalm xvii. 10. In another passage he says, *prodiit quasi ex adipe iniquitas eorum*, they sinned with affectation, almost like Jeshurun, who, when waxed *fat*, he kicked, and forgot God that formed him, Deut. xxii. 15.

The *fat of the earth* signifies the dung or marle wherewith the soil is *fattened*. The *fat of the earth* implies likewise the fruitfulness of the land. *God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.* Gen. xxxvii. 28.

Fat denotes abundance of good things: I will satiate the souls of the priests with *fatness*, Jer. xxxi. 14. *Thy table shall be full of fatness*, Job. xxxvi. 16. *My soul shall be satisfied as with marrow and fatness*, Psalm lxviii. 5.

FATHER. This word, besides the common acceptance of it for immediate *father*, is taken in Scripture for *grandfather*, *great-grandfather*, or the author and *first father* of a family, how remote soever. So the Jews in our Saviour's time did, and their descendants of the present generation do, and their posterity, to the consummation of ages, will, call Abraham, Isaac, and Jacob, their *fathers*. Jesus Christ is called *son* of David, though David was many generations distant from him. Vide FRAGMENTS, Nos. XV. CCCXXIX. *et seq.*

By *father* is likewise understood the institutor, the original practiser, or master of a certain profession. *Jabal was father of such as dwell in tents, and such as have cattle.* *Tubal was father of all such as handle the harp and organ, or flute, &c.* Gen. iv. 20—22. *Huram* is called *father* by the king of Tyre, 2 Chron. ii. 13, and 2 Chron. iv. 16. even to Solomon, because he was the principal workman, and chief director of their undertakings. The principals of the prophets were considered as *fathers* of the younger, who were their disciples; who are called *sons of the prophets*, and who style the eldest *fathers*. *My father, my father, the chariot of Israel, and the horsemen thereof.* 2 Kings ii. 12.

Father is a term of respect given by inferiors to superiors, and by servants to their masters. *My father*, said Naaman's servants to him, *if the prophet had bid thee do some great thing*, 2 Kings v. 13. The king of Israel addresses the prophet Elisha, *My father, shall I smite them?* 2 Kings vi. 21. *Rechab*, the institutor of the Rechabites, is called their *father*;—*Jonadab son of Rechab, our father*, Jerem. xxxv. 6.

A man is said to be a *father* to the poor and orphans, when he supplies their necessities, and sympathises with their miseries, as a *father* would do towards them: I was a *father* to the poor, says Job, xxix. 16. God declares himself to be the *father* of the fatherless, and judge of the widow, Psalm lxviii. 6.

God is frequently called *heavenly father*, and simply *father*: eminently the *Father*, creator, preserver, and protector of all, especially of those who invoke him, and serve him. *Is he not thy father that bought thee?* says Moses, PART XII. Edit. IV.

Deut. xxxii. 6. Since the coming of Jesus Christ, we have a new right to call God our *Father*, by reason of the adoption and filiation which our Saviour has merited for us, by clothing himself in our humanity, and purchasing us by his death: "Ye have received the spirit of adoption, whereby we cry, Abba, *Father*. The spirit itself beareth witness with our spirit, that we are the children of God." Rom. viii. 15.

Job intitles God *the father of rain*; who produces it, who causes it to fall. He says, *I have said to corruption, thou art my father*: In the condition to which I am reduced, and that to which I expect to be reduced in the grave, I look on worms and putrefaction as my near kin.

Joseph says, that God had made him a *father to Pharoah*, had given him great authority in that prince's kingdom; that Pharoah looked on him as his *father*, and had given him the government of his house and dominions. [GRAND VIZIR.] See FRAGMENTS, CXII. CLXVII.

The devil is denoted the *father* of the wicked; *Ye are of your father the devil*, John viii. 44. Ye would imitate the deeds of your *father*, says Jesus Christ to the Jews; he was a murderer from the beginning, and ye plot my death. *He is a liar, and the father of falsehood*: he deceived Eve and Adam; he introduced sin and falsehood; he inspires his followers with his spirit and sentiments.

The prophets reproach the wicked Jews with calling idols, *my father*. In reality they said so, if not in words, since they adored them as gods. [The heathen gave the name *father* to several of their divinities;—as, to Jupiter, "father of gods and men;" *father* Jove, &c. and to Bacchus, *Liber Pater*, &c. These appellations the idolatrous Jews repeated and imitated.]

The *father* of Sichein, the *father* of Tekoah, the *father* of Bethlechem, &c. the chief person who inhabits these cities; he who built, or rebuilt them.

To be gathered to their *fathers*, to sleep with their *fathers*, are common expressions, signifying death. [Perhaps, often, (and originally) interment in the same sepulchre.]

Jesus Christ is called, (Isa. ix. 6.) *the Everlasting Father*, because by him we are begotten in God for eternity; he procures life eternal to us, by adopting us to be sons of God, and by the communication of his merits. [rather, "*father* of the everlasting—the Gospel—age."'] St. Paul says of God, he is the *Father of spirits*, Heb. xii. 9. Our *natural fathers* are *fathers* of our bodies only, but God is the *Father of our spirits*; he not only creates them, but he justifies them likewise, and glorifies them. Jesus Christ, (Matt. xxiii. 9.) forbids us to call any

man "*father*," because we have one in heaven. [Rather, to call no man *father*, in the same sense as the sons of the prophets called their teacher *father*: to follow no earthly leader; to follow blindly the dictates of no man, however eminent or dignified; but to obey God only.] Not that we should abandon, or despise, earthly *fathers*; God requires us to honour that relation; but, when the glory of God is at stake, or our salvation, if our *fathers* and our mothers are obstacles, we should say to them, "We know you not;" and to God, "Doubtless thou art our *Father*, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our *Father*, our Redeemer," Isaiah lxiii. 16.

Adam is the *first father*, the *father* of the living; Abraham is the *father of the faithful*, the *father of the circumcision*; called also the *father of many nations*, because many people sprung from him; as the Jews, the Ishmaelites, Edomites, Arabs, &c.

FEAR is sometimes used for the object of *fear*; as the *fear* of Isaac, i. e. the God whom Isaac feared, Gen. xxxi. 42. God, says, that he will send his *fear* before his people, to terrify and destroy the inhabitants of Canaan. Job, vi. 4, speaks of the terrors of God, as set in array against him; the Psalmist, (lxxxviii. 15.) that he had suffered the terrors of the Lord with a troubled mind.

[The FEAR of God is the beginning of wisdom; and to *fear* God, and keep his commandments, is the whole duty of man. It deserves notice, that true religion is more frequently described as the *fear* of God, in the Old Testament than in the New: one reason of which might be the temporal sanctions annexed to the Sovereignty of God, as it respected the nation of the Jews: and which, under the Gospel, are not applicable to all nations of the earth to whom the Gospel is sent, and to whom the most wonderful and supreme instance of Divine love is now revealed. We read, that "God is love," and to be loved; not that God is *fear*, and to be *feared*, i. e. dreaded; though we read of *godly fear*, Heb. xii. 28. and of the *fear* of God, as shewing itself in reciprocal affection between Christian brethren. 2 Cor. vii. 1. Eph. v. 21. Comp. Rom. viii. 15. 2 Tim. i. 7.]

FEASTS. God appointed several *festivals* among the Jews to perpetuate the memory of great events, wrought in favour of this people: the Sabbath commemorated the creation of the world; the Passover, the departure out of Egypt; the Pentecost, the law given at Sinai, &c. 2. To keep them firm to their religion, by the view of ceremonies, and the majesty of divine service. 3. To procure them certain pleasures, and al-

lowable times of rest: for their *festivals* were accompanied with rejoicings, *feasts*, and innocent diversions. 4. To give them instruction; for in their religious assemblies the law of God was read and explained. 5. To renew the acquaintance, correspondence, and friendship, of their tribes and families, which, coming from distant towns in the country, met three times a year, in the holy city.

The first, and most ancient of *feasts*, the Sabbath, the seventh day of the week, commemorated the creation; *The Lord blessed the seventh day, and sanctified it*, says Moses, *because that in it he had rested from all his work*, Gen. ii. 3. Some of the ancient Fathers and Rabbins were of opinion, that the sabbath had been observed from the beginning of the world. But the general opinion is, that people did not cease from labour on that day, till after the command of God to the Israelites, after their coming out of Egypt, when they were encamped at Marah. *Vide* FRAGMENT, No. XX.

The Sabbatical Year, which returned every seven years, and was set apart for rest, and the Jubilee year, at the end of seven times seven years, or the forty-ninth year, were a kind of *feasts*, and may be considered as consequences of the sabbath.

The Passover was instituted in memory of the Israelites' departure out of Egypt, and of the favour which God shewed them in sparing their first-born, when he killed the first-born of the Egyptians, Exod. xii. 14, *et seq.* See PASSOVER.

The feast of Pentecost was celebrated on the fiftieth day after the passover, in memory of the law being given to Moses on mount Sinai, fifty days after the departure out of Egypt. They reckoned seven weeks from the passover to pentecost, beginning at the day after the passover. The Hebrews call it *the feast of weeks*, the Christians call it *Pentecost*, a Greek word, which signifies the fiftieth day.

The *FEAST of Trumpets* was celebrated on the first day of the civil year, on which the trumpets sounded, proclaiming the beginning of the year, which was in the month Tizri, (September, O. S.) It was rather a civil *feast*, than a sacred solemnity. We know no religious cause of its establishment. Moses commands it to be observed as a day of rest, and appoints particular sacrifices for it.

The *New Moons*, or first days of every month, were in some sort a consequence of the *feast of trumpets*. The law did not oblige people to rest on this day, but ordained only some particular sacrifices. It appears, that on these days also, the trumpet was sounded, and entertainments were made. 1 Sam. xx. 5—18. See NEW MOONS.

FEAST of Expiation, Chippur, or Pardon, on the tenth day of Tizri, which was the first day of the civil year, was instituted for a general expiation of sins, inadvertencies, and pollutions of all Israel, from the high priest to the lowest of the people, committed by them throughout the year. Levit. xxiii, 27, 28. Numb. xxix. 7. See EXPIATION.

The FEAST of Tents, or Tabernacles, on which all Israel was obliged to attend the temple, and to dwell eight days under tents of foliage, in memory of their fathers dwelling forty years in tents, as travellers, in the wilderness. It was kept on the fifteenth of Tizri, the first month of the civil year. The first and seventh day of this feast were very solemn. But during the other days of the octave, they might work. See Lev. xxiii. 34, 35. and Numb. xxix. 12, 13. At the beginning of the *feast*, two vessels of silver were carried in procession to the temple, one full of water, the other of wine, which were poured at the foot of the altar of burnt-offerings on the seventh day, always, of this festival.

Of the three great *feasts* of the year, the Passover, Pentecost, and that of Tabernacles, the octave, *i. e.* the seventh day after these *feasts*, was a day of rest as much as the festival itself; and all the males of the nation were obliged to visit the temple on these *feasts*. But the law did not require them to continue there during the whole octave; except in the *feast of Tabernacles*, when they seem to be obliged to be present for the whole seven days.

Beside these *feasts*, we find the *feast of lots*, or *Purim*, instituted on occasion of the Jews' deliverance from Haman's plot, in the reign of Ahasuerus. See PURIM.

The FEAST of the Dedication of the Temple, or rather of the restoration of the temple, which had been profaned by Antiochus Epiphanes, was celebrated in winter; and is believed to be the *feast* named *Encania*, John x. 22. See DEDICATION. The account of it is in 1 Macc. iv. 52. Josephus adds, that this was called the *feast of lights*, probably because this happiness befell them when least expected, and they looked on it as a new light risen on them.

Leo of Modena is more particular in relating the manner of celebrating this *feast*. He says, the ancient sages appointed the celebration of it in memory of the victory obtained by Judas Maccabæus over the Greeks. The first day they light up one lamp, two on the second, and so continue to the last, till eight are lighted. This is founded on the ensuing story, namely, while the enemies were masters of the city and temple, and were profaning the latter, Joshanan and his sons drove them from thence, and defeated them; and, as at his return there was no pure oil to

be found, in order to light up the lamps in the candlestick with seven branches: they met with some in a little carved vessel, enough to burn one night, but miraculously this oil lasted eight nights; which obliged them, in memory of this event, to light as many lamps, as mentioned.

In this festival is likewise celebrated Judith's enterprize against Holofernes; though, as some say, it was not executed in the same season.

During these eight days, people may work, and carry on their trades; for all the service consists in the order of lighting these lamps, and in adding to the usual prayers a thanksgiving for this victory, and every morning the cxxiith and following Psalms, with the xxxth. There was likewise some small difference as to eating. This *feast* is called *Hanucha*, *i. e.* exercise, or renewing, because they then began to restore those religious exercises which had been interrupted.

September 21, the Jews keep a *feast*, as they call it, *of branches*, in memory of the taking of Jericho.

In the same month, the *feast of the collections*, because they collect for the expence of the sacrifices.

They have likewise a *festival* for the death of Nicanor. 1 Macc. vii. 48, 49. 2 Macc. xv. 37.

The *feast* for the discovery of the sacred fire in the time of Nehemiah, 2 Macc. i. 18.

The *feast* called *Xylophoria*, on which wood in great quantity was carried to the temple. Joseph. de Bello, lib. ii. cap. 17.

In the Christian church we have no *festival* that appears clearly to have been instituted by Jesus Christ, or his apostles: nevertheless, as we commemorate his passion as often as we celebrate his supper, he has hereby seemed to institute a *perpetual feast*. Christians have always celebrated the memory of his resurrection, and they keep this *feast* on every Sunday. We see, Rev. i. 10. that this day was called commonly the *Lord's Day*. Barnabas says, *Epist.* p. 56, we celebrate the eighth day with joy, because on that day Jesus Christ rose from the dead. The same say Ignatius the Martyr, Justin, Irenæus, Tertullian, and Origen.

[It appears clearly from Scripture, that after the promulgation of the Gospel, the apostles and Jewish Christians kept the *Jewish feasts*: but these being national, did not concern other nations; nor could other nations come from their distant residences to attend at Jerusalem. But, so early as we can trace, and certainly as early as the second century, the Gentile Christians kept certain *feasts* analogous to those of the Jewish Passover and Pentecost;—that is to say, Easter, or rather the *Pascha*, on which was commemorated the death and resurrection of Jesus Christ; and Whitsuntide, on which

was commemorated the descent of the Holy Spirit: this was a favourite time for receiving baptism; and the white robes then worn by the new faithfuls, gave name to the season. Some have thought that Easter was kept, in the Christian sense, by the apostles; and that it is referred to, 1 Cor. v. 8. As no Jewish feast fell about Christmas, there is no probability of any substitution in this festival, as in the others.]

FEASTS OF LOVE, see AGAPE.

FELIX, vide CLAUDIUS II.

FERRET, a sort of weazel, with a long snout and thick tail; it has four teeth. Moses declares it unclean. Levit. xi. 30. The Greek μυγάλι, *mygale*, is compounded of *mus*, a rat, and *gale*, a weasel, because this animal has something of both. The Hebrew מנחם *anach*, is by some translated *hedgehog*, by others *leech*, or *salamander*: by Bochart, a *lizard*. See NAT. HIST.

FESTUS PORTIUS, succeeded Felix in the government of Judæa, A. D. 60. Felix, to oblige the Jews when he resigned his government, left St. Paul in bonds at Cæsarea in Palestine. Acts xxiv. 27. *Festus*, at his first coming to Jerusalem was entreated by the principal Jews to condemn Paul, or to order him up to Jerusalem; they having conspired to assassinate him in the way. *Festus* answered, it was not customary with the Romans to condemn any man without hearing him; but said he would hear their accusations against Paul at Cæsarea. Paul appealed to Cæsar; and so secured himself from the prosecution of the Jews, and the intentions of *Festus*.

Festus finding how much robbing abounded in Judæa, very diligently pursued the thieves: he suppressed a magician, who drew the people after him into the desert. He died in Judæa about the beginning of A. D. 62. Albinus succeeded him.

FIG, FIG-TREE. This tree and its fruit were common in Palestine, and are often mentioned in Scripture. Our first parents covered their nakedness with *fig-leaves*, either from common *fig-trees*, or from some of another kind, whose leaves were much larger. Gen. iii. 7.

Amos, vii. 14, being reproved by Amaziah priest of Bethel for prophesying against the kingdom of Israel, replied, *I was no prophet, neither a prophet's son; but I was a herdsman, and a gatherer of wild figs*, or sycamore fruit: or rather a dresser, a scratcher, or pricker, of them. *Scalpando tantùm ferrets unguibus, aliter non maturescit*, says Pliny; but it ripens four days after it is pricked.

To live in peace under our own vine and our own *fig-tree*, represents a time of happiness and prosperity. Micah v. 4. Zech. iii. 10. 1 Mac. xiv. 12.

For the species of the barren *fig-tree* withered by our Lord, vide FRAGMENTS, No. LXV. CCLXXII.

FIELD, vide FURROWS.

FIGURES, vide TYPES.

To FIND, to meet with, is used sometimes for to attack, to surprize one's enemies, to light on them suddenly, &c. so Anah, he found the *Emim*. Gen. xxvi. 24. (*Vide EMIM*.) So the verb to find is used, Judg. i. 5. they found *Adonibezek* in *Bezek*, i. e. they attacked him there. 1 Sam. xxxi. 3, the Philistine archers found king Saul, they attacked him. 1 Kings xiii. 24, a lion found him in the way, and slew him, attacked and killed him.

It is said of a man smitten by God, that he is no more found: *et non inventus est locus ejus*, he has disappeared. Comp. Psalm xxvii. 10. Job vii. 10. xx. 9.

To find favour in the sight of any one, is an expressive form of speech common in Scripture.

FINGER. The finger of God, his power, his operation. Pharaoh's magicians discovered the finger of God in some of the miracles of Moses. Exod. viii. 19. That legislator gave the tables written with the finger of God to the Hebrews, Exod. xxxi. 18. The heavens were the work of God's fingers. Psalm viii. 3. Jesus Christ says, he casts out devils with the finger of God, [may not finger signify the same as hand? i. e. AUTHORITY] Luke xi. 20.

To put forth one's FINGER, is a bantering gesture. If thou take away from the midst of thee the chain or yoke wherewith thou overwelmeest thy creditors, and forbear pointing at them, and using jeering and insulting gestures, Isaiah lix. 8. Some take this for a menacing gesture, as Nicanor stretched out his hand against the temple, threatening to burn it. 2 Macc.

FIRE. God often appeared in fire, or surrounded with fire; as in the burning bush, on mount Sinai. Fire is a symbol of deity: The Lord thy God, says Moses, is a consuming fire. Deut. iv. 24. He appeared to Isaiah, Ezekiel, and St. John, in the midst of fire. The Psalmist describes the chariot of God as a flame. Psalm xviii. 9, 10. God threatens to appear in fire at his second coming. Daniel says (vii. 10.) that a fiery stream issued from before him. The wrath of God is compared to fire; also the effects of his wrath, war, famine, and other scourges. Fire is often put for thunder, lightning, the fire of heaven. 2 Kings i. 10.

Angels, as ministers of God, are compared to fire. Psal. civ. 4. Fire from heaven fell on certain victims sacrificed to the Lord, as a mark of approbation. It is thought that God in this manner accepted Abel's sacrifice. When Abraham made a covenant with the Lord, a fire passed between

between the divided pieces of the sacrifices. [*q.* the *Shekinah*?] *Fire* fell on the sacrifice offered by Moses at the dedication of the tabernacle, Lev. ix. 24. on that of Manoh, Judg. xiii. 19, 20. on Solomon's at the dedication of the temple, 2 Chr. vii. on Elijah's at mount Carmel, 1 Kings xviii. 38. on Nehemiah's at the return from the captivity, 2 Macc. i. 19, and ii. 10.

A perpetual *fire* was kept up in the temple, on the altar of burnt-sacrifices, maintained by burning wood continually on it.

Besides this *fire*, there were several kitchens in the temple, where the provisions of the priests and the peace-offerings were dressed.

The Chaldeans, Persians, and some other people of the East, adored *fire*. Several have been of opinion, that Abraham was thrown into a *fire*, because he refused to worship this element. Nebuchadnezzar commanded Daniel's three companions to be cast into a *fiery furnace*, because they refused to adore his golden statue: but God suspended the effect of that *fire*.

HELL-FIRE is described clearly in the Old Testament. Moses says to Israel, *A fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.* Here *hell-fire* and the place of torment is seated in the deepest part of the earth. Isaiah is express, (xxxiii. 14.) *Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings?* Also, chap. lvi. 24. *They shall go forth, and look on the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched.* So Ecclus. vii. 17. *The vengeance of the ungodly is fire and worms.*

Our Saviour in the gospel uses the same similitude, Matth. xxv. 41. He speaks of *eternal fire* prepared for the devil, his angels, and reprobates. It is needless to produce passages, since this is admitted. John, Rev. xx. 14, 15, saw a *lake of fire*, into which the beast and his false prophet were cast, and which was the portion of infidels, murderers, and abominable persons. *Fire* is a common symbol of God's vengeance.

But whether this is to be understood of an elementary and material *fire*, or of a metaphorical *fire*, of a common living and sensible worm, or of an allegorical and figurative worm; *i. e.* whether the *fire of hell* consists only in vehement anguish, and the worm is remorse and despair, is what the doctors and Fathers are divided about. Origen has taught in several places, that the flames of hell, and the worm of the damned, were not real. St. Ambrose says, in *Luc. xiv. lib. 7. Nec corporaliu aliquis stridor dentium, nec ignis aliquis perpetuus flammarum corporaliu,*

neque vermis est corporalis. This *fire*, adds he, is only bitterness for passed sins; the worm is remorse of conscience. St. Jerom acknowledges it to be the opinion of several, that the *fire* of the damned is only the sting and trouble of their conscience. *Ignis qui non exstinguitur, a plerisque conscientia accipitur delictorum.* St. Gregory of Nice is clearly of this opinion; and St. John Damascenus says expressly, that it is not a material *fire*; and that men in this life know not what it is. This sentiment is still common among the Greeks; and at the council of Florence they maintained, that the *fire* of purgatory was not a real *fire*.

But in the Latin church, the common opinion is, that the damned are tormented with real *fire*, and are gnawed by a real worm, which does not die. But how can an elementary *fire*, or a living worm operate on the soul, which is a spiritual substance? St. Austin replies, Why should not this be credible of the soul when separated from the body, since the mind of man, which certainly is not corporeal, does actually experience the pain of *fire*? for, after all, it is not strictly the body which suffers heat, or cold, or pain; it is the soul, united to that body. And why should not devils, and the souls of the damned, be inseparably linked to the *fire* that burns them, and the worm which gnaws them, as well as our soul is during our life united to our body? *Adhærebunt ergo spiritus dæmonum, imo spiritus dæmonis, licet incorporei, corporeis ignibus cruciandi; non ut ignes isti quibus adhærebunt, eorum jacturâ inspirantur, et animalia fiant; sed, ut dixi, miris et ineffabilibus modis adhærendo, accipientes ex ignibus panem, non dantes ignibus vitam.* De Civil. cap. 10. De Fide et Op. cap. 15.

St. Cyprian represents hell as a smoking gulf of active devouring *fire*. St. Chrysostom describes rivers of flames, and waves of *fire*, which beset the damned without consuming them. St. Jerom acknowledges, that hell contains two very real torments, excessive cold, and burning *fire*; and the author printed under his name, on Job, says, that *hell-fire* is no common one that requires fuel to keep it up, but is preserved and continues of itself. St. Gregory the Great says the same thing in a very particular manner: *Gehennæ ignis cum sit corporeus, et in se missos reprobos corporaliter exuret, nec studio humano succenditur, nec lignis nutritur, sed creatus semel durat inextinguibilis, &c.* The schoolmen for the most part have adopted this opinion.

[It is an ingenious thought, that the allusion, Isaiah lvi. 24. Mark ix. 44. is to the different modes of consuming dead bodies among the ancients;—by burning, and by burial: *q. d.* “the punishments in the future state will not become

FIR

become extinct, as *fire* must needs be extinguished when the subject of it, i. e. the body, is consumed; nor will they cease to exist, as the body ceases to exist when it is wholly perished in the earth, or wholly consumed by worms, which worms themselves shall die: but as the spirit survives, so its punishments shall continue. This interpretation accepts the punishments spoken of as wholly spiritual, and as existing independently of the body.]

The Son of God says, that he had brought *fire* on the earth, and desired nothing more than to have it kindled, Luke xii. 49. [Rather to subject the land of Judæa to judgments, in consequence of its wickedness: part of which was already begun in the dominion of the Romans; and their sword would complete the punishment.] He came to baptize with the Holy Ghost and *fire*. Matth. iii. 2. To verify this prediction, the Holy Ghost descended on his disciples in the form of tongues of *fire*. Acts ii. 3.

Fire must one day consume this world, according to St. Peter; "The heavens and the earth are reserved unto *fire* against the day of judgment." 2 Pet. iii. 12.

The heathen had some knowledge of this, whether they received it from the Hebrews, or from the sacred writings; whether from tradition, or from reasoning, and their knowledge of the elements and actual state of the earth, they concluded that this world would be consumed by *fire*. Josephus, *Antiq. lib. i. cap. 3.* remarks, as an ancient tradition, that before the deluge, the sons of Seth had learned from Adam that the world would be destroyed first by water, afterwards by *fire*.

The Greek philosophers believed the world would be destroyed by *fire*. Heraclitus held, that after it had passed through the flames, it would receive a new birth amidst the *fire*: the Stoicks maintained the same; and Cicero particularly notices it in his books, *de Nat. Deorum. lib. ii. Ex quo eventurum ut ad extremum omnis mundus ignesceret, cum humore consumpto neque terra ali posset, neque remearet, aër—ita relinqui nihil præter ignem: a quo rursum, ac de eo, renovatio mundi fieret.*

Ovid speaks likewise of this tradition:

Esse quoque in fatis reminiscitur affore tempus
Quo mare, quo tellus, correptaque regis celi
Ardent, et mundi moles operosa laboret.

METAMORPH. lib. i.

Lucan tells Cæsar, that the bodies of the soldiers killed in the battle of Pharsalia would be consumed by *fire*, with the rest of the world:

Hos, Cæsar, populos, si nunc non uaserit ignis
Uret cum terris: uret cum gurgite ponti;
Communis mundo superest rogos, ossibus astræ

MIXTURUS— PHARSAL. lib. vii.

FIR

FIRE, perpetual, worshipped by the Persians. See ZOROASTER and SABIAN. The Magians gave out that they received this *fire* from heaven, therefore they maintained it religiously. The kings of Persia never went abroad without having some of the sacred *fire* carried before them. Quintus Curtius relates, with what ceremonies this was performed. *Ignem cælitus lapsum apud se sempiternis ferculis custodiri*, says Ammianus Marcellinus, (*lib. xxv.*) *cujus portionem exigam ut faustam, præisse quondam Asiaticis Regibus dicunt.*

This seems to be an invention borrowed from the Hebrews, who kept a perpetual *fire* on the altar of burnt-offerings, which *fire* descended from heaven on the first victims sacrificed by Aaron on the altar of the tabernacle. Lev. ix. 24. It is not certain that the law enjoining this constant *fire* was complied with in the wilderness, where the people encamped frequently, and had long marches. Maimonides believes three *fires* were kept on the altar of burnt-offerings; one in which the burnt-offering, and the victims were consumed every day; the second supplied coals for burning incense on the golden altar in the holy place; the third was always burning, in compliance with the law, that there should be *fire* constantly on the altar.

FIRMAMENT. Scripture says, God made a *firmament* in the midst of the waters to separate the inferior from the superior waters. רַקִּיעַ *rakiah* is translated *expansum*, something expanded, or *firmamentum*, something solid. The verb *rakah*, from which *rakiah* is derived, signifies to spread metal with the hammer, to make flat, to beat out, i. e. an *expanse*.

By the word *rakiah*, the Hebrews understood the heavens, which, like a solid and immense arch, served as a bank and barrier between the upper and lower waters: but we are not to infer from this idea of the ancient Hebrews, that it really was so: in matters indifferent, the sacred writers generally suit their expressions to the popular conceptions of mankind.

FIRST, *primus*. This word does not always signify priority of rank or order, but sometimes before that, as—literally, "This was the *first* enrolment made by Cyrenius governor of Syria." But as we know that Cyrenius, or Quirinus, was not governor of Syria in the reign of Herod, we are obliged to explain it thus, *this enrolment was made before Cyrenius was governor of Syria.* [Vide CYRENIUS.] So, John i. 15, 30. Gr. *He was first of me; he was before me.* And (chap. xv. 18.) *If the world hateth you, ye know it hated me before you, &c.* Our Saviour required his disciples to seek first the kingdom of God, before all things. Matth. vi. 33. and St. Paul says, that God displayed his mercy towards him, who

who was the first of sinners, and that in him first [eminently, wonderfully] he shewed forth all long-suffering. 1 Tim. i. 15, 16.

FIRST-BORN is not always to be understood literally, it is sometimes taken for the prime, most excellent, most distinguished of things. Thus, *Jesus Christ is the first-born of every creature, the first-begotten, or first-born from the dead*; begotten of the Father before any creature was produced; the first who rose from the dead by his own power. Wisdom says, that she came out of the mouth of the Most High, before he had produced any creature. Ecclus. xxiv. 3. Vulg. *Primogenia ante omnem creaturam*. Isa. xiv. 30. *the first-born of the poor*, signifies the most miserable of the poor; Job xviii. 13. *the first-born of death*, the most terrible of deaths.

After the destroying angel had killed the first-born of the Egyptians, God ordained, that all the Jewish first-born both of men, and of beasts for service, should be consecrated to him. The male children only were subject to this law. If a woman's first child were a girl, the father was not obliged to offer any thing for her, or for his children after her, though they were males. If a man had many wives, he was obliged to offer the first-born son by every one of them to the Lord. The first-born were offered at the temple, and redeemed for five shekels.

The firstling of a clean beast was offered at the temple, not to be redeemed, but to be killed; an unclean beast, a horse, an ass, or a camel, was either redeemed, or exchanged; an ass was redeemed by a lamb, or five shekels: if not redeemed, it was killed. Commentators hold, that the first-born of dogs were killed, because they were unclean; and that nothing was given for them to the priests, because there was no trade or commerce in them. *Thou shalt not bring the price of a dog into the house of the Lord*. See Deut. xxiii. 18.

As to trees, see Lev. xix. 23. The fruit was unclean the first three years. In the fourth year all the fruit was the Lord's.

It has been questioned whether our Saviour, as first-born of the blessed Virgin, was subject to this law. Some believe he was not subject; others, that by the terms of the law he was subject to it; that plainly declaring all first-born male children should be consecrated. Others seem to believe, that Moses's words are prophetic, and, rigorously speaking, regarded Jesus Christ only, who by his birth opened the Virgin's womb; whereas, of other men, their mother's womb is opened rather at their conception, than at their birth.

The ceremonies of the Jews for redemption of their first-born, are as follows: If the child be a boy, when he is full thirty days old, a

descendant of Aaron is sent for, who is most agreeable to the father; and the company being met, the father brings gold or silver in a cup or bason. Then the child is put into the priest's hands, who asks the mother aloud, *Whether this boy is her's?* she answers, *Yes*. He adds, *have you never had any other child, male or female, no untimely birth, or miscarriage?* she answers, *No*. If so, says the priest, *this child, as the first-born, belongs to me*.

Then turning to the father, he says, *If you desire to have him you must redeem him*. This gold and this silver, says the father, is offered to you for that purpose only. The priest, turning to the assembly, says, *This child, as the first-born, is therefore mine*, according to this law, *those that are to be redeemed from a month old shalt thou redeem, according to thine estimation for the money of five shekels, &c.—but I am content with this in exchange*. Then he takes two gold crowns, or thereabouts, and restores the infant. This is a day of rejoicing in the family. If the father or mother are of the race of the priests, or Levites, they do not redeem their son.

Beside the first-born of men and beasts which were offered to the Lord, or were redeemed by giving money to the priests, there was another kind of first-born which were carried to the temple, in order to furnish the table for feasts of charity. Of this kind mention is made, Deut. xii. 17, 18. "Thou mayest not eat within thy gates the tithe of thy corn or wine, or the firstlings of thy herds, or of thy flock, nor any of thy vows . . . but thou must eat these things before the Lord thy God in the place which he shall chuse, thou, and thy son and thy daughter, thy man-servant and thy maid-servant, and the Levite that is within thy gates," and again Deut. xv. 19.

As the first-born of beasts belonged to the Lord, but after they were redeemed, the owners might use them as their property; it is probable, that of these redeemed first-born they made such entertainments. Or else, by the name first-born we are to understand the best and most excellent parts of animals, designed for religious repasts before the Lord; in like manner as under the term first-fruits are comprehended the offerings of every thing which was the best of its kind.

The first-born among the Hebrews as among all other nations, enjoyed particular privileges; and wherever polygamy was used, it was highly necessary to fix them. See Deut. xxi. 15—17. They consisted, first, in a right to the priesthood, which, before the law, was in the eldest of the family: secondly, in receiving a double portion of the father's property above his brethren.

The right to the priesthood continued in force only

only while brothers dwelt together in the same place and family: for when separated into families apart, each became priest and head over his own house.

The double portion is explained two ways: some believe, that half of the whole inheritance was given to the elder brother, and the other half was shared in equal parts among the rest. But the Rabbins inform us on the contrary, that the *first-born* for his share took twice as much as any of his brothers. If a father left six sons, they divided his property into seven equal parts; whereof the eldest had two, and each of the others one. If the eldest were dead, and had left children, his right devolved to his heirs. *First-born* daughters had none of these privileges.

Jacob transferred the right of the *first-born* from Reuben to Joseph; Isaac from Esau to Jacob; and David from Adonijah to Solomon. [Solomon was born after his father was king of all Israel. *Vide* FRAGMENT, No. XLV.]

FIRST-FRUITS were presents made to God, of part of the fruits of the harvest, to express the submission, dependance, and thankfulness of the offerers. They were offered at the temple, before the crop was touched; and, when the harvest was over, before any private persons used their corn. The first of these *first-fruits*, offered in the name of the nation, was a sheaf of barley, gathered on the fifteenth of Nisan, in the evening, and threshed in a court of the temple. After it was well cleaned, about three pints of it were roasted, and pounded in a mortar. Over this was thrown a log of oil, and a handful of incense; the priest taking this offering, waved it before the Lord towards the four parts of the world, threw a handful of it into the fire on the altar, and kept the rest. After this, every one was at liberty to get in his harvest. See SHEAF.

When the wheat harvest was over, on the day of Pentecost, they offered as *first-fruits* of another kind, in the name of the nation, two loaves, of two *assarons* (about three pints) of flour each, made of leavened dough. Josephus, *Ant. lib. iii. cap. 10.* mentions only one loaf, and says, it was served up to the priests that evening at supper, with the other offerings; and that all were to be eaten that day without leaving any thing.

Beside these *first-fruits*, every private person was obliged to bring his *first-fruits* to the temple. Scripture prescribes neither the time nor the quantity. The Rabbins say they were obliged to bring at least the sixtieth part of their fruits and harvest. The most liberal gave the fortieth, the least liberal gave the fiftieth, or sixtieth. They met in companies of four and twenty persons, to carry their *first-fruits* in a ceremonious

manner. The company was preceded by an ox appointed for the sacrifice, with a crown of olives on his head, and his horns gilded. A player on the flute walked before them to Jerusalem. The *first-fruits* were of wheat, barley, grapes, figs, apricots, olives, and dates. Each carried his basket. The rich had gold or silver, [q. fillagree work, Prov. xxv. 11. "a word fitly spoken is as pleasant as apricots, &c. of *first-fruits*, carried in baskets of fillagree work," on such a joyful occasion?] the poor had wicker-baskets. They walked in pomp to the temple, singing songs. When near Jerusalem, the citizens came out to meet, and to salute them.

When they were come to the mountain on which the temple was situated, every one, even the king himself, if he were there, took his basket on his shoulder, and carried it to the court of the priests. Then the Levites sung, *I will magnify thee, O Lord, &c.* Psalm xxx. He who brought the *first-fruits*, said, *I profess this day unto the Lord thy God, that I am come unto the country, which the Lord swore unto our fathers for to give us*, Deut. xxvi. 4, 5, &c. then he put the basket on his hand, (the priest supporting it at the bottom) and continued—*A Syrian ready to perish was my father, &c.* then he put his basket beside the altar, prostrated himself, and went away.

There was besides another sort of *first-fruits* paid to God, Num. xv. 19, 21. When the bread in every family was kneaded, a portion of it was set apart, and given to the priest, or Levite, of the place. If there were no priest, or Levite, it was cast into the oven, and there consumed. The law had not fixed the quantity of this bread, but St. Jerom says, that custom and tradition had determined it to be between the fortieth and sixtieth part of what was kneaded. Philo speaks of this custom. Leo of Modena declares, it was observed in his time. This is one of the three precepts peculiar to the women, because they generally make the bread.

The Rabbins hold that no one is obliged to pay the *first-fruits*, excepting in the Land of Promise.

Those offerings are often called *first-fruits*, which were brought by the Israelites from devotion, to the temple, for the feasts of thanksgiving, to which they invited their relations and friends, and the Levites of their cities. The *first-fruits* and tenths were the most substantial revenue of the priests and Levites.

St. Paul says, Christians have the *first-fruits* of the Holy Spirit, a greater abundance of God's spirit, more perfect and more excellent gifts than the Jews. *Christ is risen from the dead, and become the first-fruits of them that slept*, 1 Cor. xv. 20. the first-begotten from the dead,

or the first-born of those who rose again: the Thessalonians were, as it were, the *first-fruits* whom God had chosen to salvation, 2 Thess. ii. 12. chosen with a particular distinction, as *first-fruits* were chosen from amidst the most exquisite of the several fruits, with a design of offering them to the Lord.

FISH, in Hebrew *dag*. The Hebrews place fish among reptiles. We have few Hebrew names, if any, for particular fish. Moses says in general, Lev. ix. 9, that all sorts of river, lake, and sea fish might be eaten, if they had scales and fins; others are unclean. St. Barnabas, in his epistle, cites, as from Scripture, "You shall not eat of the lamprey, the many-feet (*polypes*), or the *cuttle-fish*."

FISH, which swallowed Jonah. Interpreters generally believe it was a Whale: the word *cetus*, signifies only a great fish, as does the Hebrew *dag* of Jonah. We know of no fish larger than a whale. John Cabri, of the Academy at Florence, mentions a whale cast ashore on the coast of Tuscany, having a mouth so large, that a man on horseback might enter it with ease. Notwithstanding, this animal does not live on flesh, but on weeds, or on small fish (*mollusca*): a circumstance which makes what is said of Jonah's being swallowed by a whale, and his continuing alive three days in the belly of it, to be more credible. A whale is armed with teeth and tusks like fish that live on flesh. It might have swallowed Jonah without bruising him between its teeth; it might have kept him longer without killing him in its stomach, which is accustomed to digest only the lightest and most tender food.

Others pretend, that the fish which received Jonah was a shark. This creature has four or five rows of teeth in each jaw. Its gullet and stomach are so large, that men have been found in it whole. Rondelet says, that some have been taken at Nice and Marseilles; and men entire (nay, one man all in armour) have been found in their stomachs. Hercules is said to have leaped into the belly of some such creature armed all over, whence he found no way out till he had torn its entrails in pieces, without suffering any inconvenience himself, besides losing his hair, which was occasioned by the heat of the animal's stomach. See Bochart, *de Animal. Sacr. Part ii. lib. v. cap. 12. Vide FRAGMENTS*, Nos. CXLV. CCCCLXX. *et seq.*

For the question, how fishes could present themselves to Adam in Paradise, *vide ADAM*.

FLESH is taken literally, for the flesh which composes bodies; whether of men, or animals.

The end of all flesh is come before me, of everything that hath life. They went in two
PART XII. Edit. IV.

and two of all flesh, animals of all species. *All flesh hath corrupted his way.* [all mankind.]

Flesh is understood of a principle opposite to the spirit. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other. . . . Walk in the spirit, and ye shall not fulfil the lusts of the flesh. To crucify the flesh with its lusts; not to fulfil the desires of the flesh; the wisdom of the flesh, &c. require no explanation.

Oh that we had of his flesh! said Job's enemies, or even his domestics, in his affliction. They would have eat him up alive; thus they repaid with ingratitude his services to them. [Rather, Job describes his former condition as having been so honourable, that whatever was placed on his table was longed for as the most desirable of its kind. Schnitens renders, *Quis dabit de carne ejus non saturatum?* and Mr. Good, "Who hath longed for his meat without fulness?" chap. xxxi. 31.] The Psalmist also says, *The wicked, even mine enemies, came upon me to eat up my flesh*, Psalm xxvii. 2. Wisdom, xii. 5, reproaches the Canaanites with devouring man's flesh. We have examples of this in sacred history, and in Josephus. Jeremiah threatens the inhabitants of Jerusalem that they should be constrained to eat the flesh of their friends and children. *Vide* also Lament. ii. 20. iv. 10. and Ezek. v. 10. Josephus relates an instance of a certain mother eating her son during the siege of Jerusalem, by the Romans. *De Bell. lib. vi. cap. 21.*

The custom of eating human flesh is still common in many islands of the eastern seas: there are some who eat their fathers when they are old; others eat Europeans, when they can seize them: the Peguans sold human flesh publicly. The Caffres, on the south coast of Africa, invaded the interior of Africa, eating all whom they found; and devouring the country for above three hundred leagues. In Whidah human flesh is sold as food.

We are thy flesh and thy bone; familiar expressions to denote the relations and ties of flesh and blood. Gen. xxix. 14. xxxviii. 27.

The flesh [*penis*] of the lascivious is compared to that of horses and asses, Ezek. xvi. 26. The wise man says, that the flesh of the intemperate is consumed by infamous diseases. Prov. v. 11. Ecclesiasticus requires a prudent man to separate his flesh from a prostitute, chap. xxv. 26.

[Coincident with this use of the word is the idea suggested in FRAGMENT, No. CLIII. 5. where it is but covertly hinted at; but, which these passages, and others may confirm.

It seems to be proper here to correct an error into which Schleusner has fallen, Art. ΣΑΡΞ, 9. "*semina*. Conf. 2 Pet. ii. 10." where

we read of "those who walk after the *flesh*, in the lust of uncleanness; *ubi carō nec de voluptate illicita, nec de vitiositate, nec denique de pudendis, quæ est Koppii sententia, explicari potest, sed est, i. q. γυνή*—and this opinion he supports by referring to Jude 7, where we read of "*going after strange flesh*." But had the learned author observed, that in both places reference is expressed to the vile practices of the Sodomites, he could not have failed of seeing the true import of the phrase. In Peter we read, verse 7, of "the filthy conversation of the wicked;" also of their "unlawful deeds," verse 8; and the whole passage relates to Sodom: so also in Jude we read, "even as Sodom and Gomorrah, and the cities about them, gave themselves over to fornication, and *going after strange flesh*, &c. The intention of the sacred writers is clear; though veiled for the sake of decorum in a general term.]

FLIES. Insects well known; in the law, declared to be unclean, Lev. xi, 42. The Philistines adored the *god of flies* under the name *Beelzebub*. The Egyptians worshipped the beetle: we see a *fly* on some Phœnician medals, also on the statue of Diana of Ephesus. Wisdom, xii. 8. having said, that God sent *flies* and wasps against the Amorites and Canaanites to drive them by degrees out of their country, adds, that God made those very creatures the instruments of their punishment, to which they paid divine honours. [They therefore adored the *fly* as well as the Philistines. See **BEELZEBUB**, PLATE.] We cannot doubt but that many Canaanites did really abandon their country to secure themselves from these troublesome insects. See **HONEY**. For the *dog-fly* of Exod. viii. 20. vide **FRAGMENT**, No. LVI.

FLIGHT of Jesus Christ into Egypt. After the Purification, and presentation at the temple, an angel appeared in a dream to Joseph, directing him to *take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him*. Joseph obeyed, and fled into Egypt. Herod, some days afterwards destroyed the male children in Bethlehem; and died five or six months after, about the passover. Thus according to our chronology, which fixes the *flight into Egypt* to the third or fourth of February, and the return to Judæa about the second of April, it continued only about two months. [But others suppose it lasted two years.]

The Fathers relate, that at the arrival of Jesus Christ in Egypt, the idols fell down as he passed; and that the holy family went to Hermopolis in the Thebais. There is a fountain shewn within two miles of Cairo, which was produced, as re-

port affirms, by the infant Jesus; and here the Blessed Virgin washed his linen. This we read likewise in the spurious "Gospel of Christ's Infancy."

The following passages have been applied to this event: Isaiah xix. 1. *Behold the Lord rideth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence.* Jer. xliii. 13. *He shall break also the images of Bethshemesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shall be burn with fire.*

FLOOR for threshing corn. Vide **PLATE of THRESHING**, and **FRAGMENT**, No. XLVIII.

FLORUS. *Gessius Florus* succeeded Albinus in the government of Judæa, A. D. 54. His excesses exasperated the Jews beyond patience. He forced them to rebel against the Romans, A. D. 66. He was a man void of shame and humanity: wherever, or by whatever means, any thing might be got, it was very right in his judgment. His cruelty against the Jews was beyond bounds. His wife Cleopatra accompanied him, who was as wicked as himself. She procured him this government by the influence of Poppæa, wife of Nero. The thieves who ravaged Judæa were sure of impunity by sharing their booty with him. When the revolt of the Jews was declared, *Florus*, instead of endeavouring to suppress it, fomented it, having no hopes of escaping the punishment of his crimes but by this rebellion. Cestius Gallus governor of Syria, coming to Jerusalem A. D. 66, the Jews complained of *Florus*. Gallus gave them hopes, that *Florus* should be obliged to change his conduct: but after Gallus had returned into Syria, *Florus* renewed his violence and vexations. Cæsarea began the revolt; Jerusalem soon followed. Cestius wrote to Nero, and charged *Florus* with this rebellion and all its consequences. Josephus does not tell us what became of *Florus*. In all probability he left Judæa, when Vespasian came thither, A. D. 67.

FLOUR. Vide **BREAD**, **CAKES**, **OFFERINGS**, &c.

FLUTE, a musical instrument, mentioned sometimes in Scripture by the names *Chalil*, *Machalath*, *Masrokoth*, and *Huggab*. This last is generally translated *Organum*, an organ: but in all probability was nothing more than a *flute* with many pipes of unequal size, which had no holes, but were open only at the upper end. Their manner of playing on it was by letting these pipes slide successively upon the nether lip, and blowing into them as they passed. [In this manner, the instrument called "the pipes of Pan" are played on: it is extremely ancient, and, perhaps, is the original organ.]

—See **ORGAN**, and **PLATES of MUSICAL INSTRUMENTS**:

STRUMENTS: with FRAGMENT, No. CCXXXI. *et seq.*

As to other *flutes* mentioned in Scripture, it is said, that anciently they who played on the *flute*, held two in their mouths, one on the right side, which had no hole, another on the left, which had two holes. The sound of one was sharper, of the other flatter. See our DISSERTATION on the Musical Instruments of the Hebrews, prefixed to the second tome of our Comment on the Psalms, page lxxxvi. &c. There is notice taken in the gospel of players on the *flute*, who were collected at the funeral of Jairus's daughter, to attend her body to the grave, playing on their instruments. [Rendered "minstrels," Eng. Tr. but, properly, *flute players*. Matt. ix. 23, 24.]

The Rabbins inform us, that it was not allowable to have less than two players on the *flute*, at the funeral of persons of the meanest condition, beside a professional woman hired to lament; and Josephus relates, that a false report of his death being spread at Jerusalem, several persons hired players on the *flute*, by way of preparation for his funeral. But in the Old Testament we see nothing like it. The Jews very probably borrowed this custom from the Romans. When it was an old woman who died, they used trumpets; but *flutes* when a young woman was to be buried: see Matth. ix. above.

FOOL, *folly*, in Scripture, signifies not only according to the literal meaning, an ideot, or one whose senses are disordered: the discourses and notions of *fools* and madmen; but likewise sin, particularly sins of impurity. *My wounds stink and are corrupt through my foolishness, my sin*, Psal. xxxviii. 5. He that is soon angry dealeth *foolishly*; and, the thought of *foolishness is sin*. Lord, says David, *I have sinned greatly; do away the iniquity of thy servant, for I have done very foolishly*. And Tamar said to her violent brother Amnon, *Do not this folly; thou shalt be as one of the fools in Israel*. 2 Sam. xiii. 13.

The wisdom of this world is *foolishness* with God, 1 Cor. i. 20, 21. St. Paul says, *Hath not God made foolish the wisdom of this world*, &c. 1 Cor. iii. 18, 19. *If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise*. The apostle advises Timothy and Titus to avoid *foolish questions*, which only create disputes and wrangling.

ADDITION.

[The character of *Fool*, and the attribute *Folly*, seems to be used in the Proverbs in more than one sense: sometimes it seems to mean lack of understanding, and sometimes perverseness of will. In the Gentoo laws is described

a species of *folly* which may illustrate some of the applications of this term.

"Among the qualities required for the proper execution of public business, mention is made, "That a man must be able to keep in subjection his lust, his anger, his avarice, his *folly*, and his pride." These vices are sometimes denominated in the Shanscrit under the general term *Opadhee*. The *folly* there specified is not to be understood in the usual sense of the word in the European idiom, as a negative quality, or the mere want of sense, but as a kind of obstinately stupid lethargy, or perverse absence of mind, in which the will is not altogether passive: it seems to be a weakness peculiar to Asia: for we cannot find a term by which to express the precise idea in the European languages: it operates somewhat like the violent impulse of fear, under which men will utter falsehoods totally incompatible with each other, and utterly contrary to their own opinion, knowledge, and conviction; and it may be added also, their inclination and intention. A very remarkable instance of this temporary frenzy happened lately in the supreme court of judicature at Calcutta, where a man (not an idiot) swore on a trial, that he was no kind of relation to his own brother, who was then in court, and who had constantly supported him from his infancy; and that he lived in a house by himself, for which he paid the rent from his own pocket: when it was proved that he was not worth a rupee, and when the person in whose house he had always resided, stood at the bar close to him.

"Whenever the word *folly* included among the vices above-mentioned, occurs in the case, it must always be understood to carry the meaning here described. Another conjecture, and that exceedingly acute and ingenious, has been started upon this *folly*, that it may mean the deception which a man permits to be imposed on his judgment by his passions,—as acts of rapacity and avarice are often committed by men who ascribe them to prudence, and a just assertion of their own right; malice and rancour pass for justice, and brutality passes for spirit. This opinion, when thoroughly examined, will very nearly tally with the former; for all the passions as well as fear, have equal efficacy to disturb and distort the mind: but to account for the *folly* here spoken of, as being the offspring of the passions, instead of drawing a parallel between it and the impulses of those passions, we must suppose the impulse to act with infinitely more violence on an Asiatic mind, than we can ever have seen exemplified in Europe. It is, however, originally produced by an effect of the will, though in the end

overpowering and superseding its functions." HALHED'S *Gentoo Laws, Preface.*]

FOLLY AND WISDOM COMPANIONISED.

PROVERBS, chap. ix.

[It is many years since the idea struck my mind, that a *companionised* picture of Wisdom and Folly was included in the descriptions presented in this chapter. I mean, that the former verses of the chapter contain a description of Wisdom *personified*; of her actions, conduct, and behaviour; and that from verse 13 to 18 contains a description of *Folly*, in like manner *personified*; who mimics the actions, conduct, and behaviour of Wisdom, and so closely does she mimic them, that a person who will not exercise deliberation and reflection, would as readily be persuaded to follow the false, the impositious goddess *Folly*, as to obey the true, the genuine power of Wisdom, divine Wisdom herself. That such personification is common in the Proverbs, and in Ecclesiastes, is evident to every reader.

WISDOM.

Wisdom hath builded her house,
She hath hewn out her numerous *ornamental* pillars,
She hath killed her beasts,
She hath mingled her wine;
She hath furnished her table;
She hath sent forth her maidens;
She crieth on the highest places of the city,
"Whoso is simple, let him turn in hither:"
To him who wanteth understanding, she saith,
"Come eat of my bread,
"And drink of the wine I have mingled,
"Forsake the foolish and live,
"And go in the way of Understanding;
"For by me thy days shall be multiplied,
"And the years of thy life shall be many."

Thus *Folly* assumes the counterpart of Wisdom, and invites no less generally: but her invitation is easily detected by consideration, being very different from that of real Wisdom. The consequences of following the counsels of these contrasted personages are very strongly marked, and are diametrically opposite; one tending to prolonged life, the other to premature and violent dissolution.

It appears by the reference to the fatal ends of her guests, that the gratification of illicit passion is what *Folly* intends by "stolen waters," and "secret bread:" this is the utmost enjoyment she offers, and this enjoyment terminates in death! A description how applicable to great numbers of unhappy youth among us! Comp. FLESH, Σαρξ.]

FOOT. Anciently it was customary to wash the feet of strangers on their coming off a jour-

I am not without hopes, that this idea may open the way also to a true construction and correction of a passage, which, as it stands at present, is obscure; and some think is damaged: the LXX. read verse 13, *A foolish and brazen faced woman*, ἐνδεῆς ψυχῆς γυῖναί, *she becomes to want a piece of bread: she has no shame*; the Chaldee reads, *she has no goodness*. Some have supposed that the word פְּתִיחַת *petajut*, *simplicity*, is redundant; but if any word is redundant, I should as willingly suppose it was the first word, "a woman," in which case, as the nouns are of the feminine gender, and imply a woman, without that distinctive description, the import of the passage would stand thus:—

"*Simplicity* is foolish and clamorous;" or, "*Folly* is clamorous—simplicity itself! i. e. extremely simple; and drives away knowledge of any valuable kind, from her. Yet she sits at the door of her house and imitates the actions of Wisdom: as appears by comparing these two personages, and their addresses, to those who need instruction:

FOLLY.

Folly is stupid and clamorous,
Indeed, she repels all knowledge from her:
She sitteth at the door of her house,
On a throne in the high places of the city,
To call passengers who go right on their ways:
Saying,
"Whoso is simple, let him turn in hither:"

To him who wanteth understanding, she saith,
"Stolen waters are sweet;
"And bread eaten in secret is pleasant."
She invites him to her house of *rendezvous*,
But he is not aware that the dead are there,
That her guests are in the depths of the grave.

Compare, chap. v. 3.

ney, because generally they travelled *barefoot*, or wore sandals only, which did not secure them from dust or dirt. Jesus Christ washed the feet of his apostles, and thereby taught them to perform the humblest services for one another: [and it is made part of the character of a pious Christian woman, that *she have washed the saints' feet*. 1 Tim. v. 10.]

Feet, in the sacred writers, often mean inclinations, affections, propensities, actions, motions. Guide my feet in thy paths: keep thy feet at a distance from evil; the feet of the debauched woman go down to death—let not the feet of pride come upon me, &c.

To be at any one's feet, is used for obeying him, being in his service, following him. 1 Sam. xxv. 27. [Fr. *Valet de pied*, Foot-man.] Moses says, that the Lord loved his people, and those that sat down at his feet; who heard him, who belonged

belonged to him, who were instructed in his doctrine, [his pupils.] St. Paul says, he was brought up at the feet of Gamaliel, [as his scholar.] *Mary sat at our Saviour's feet, and heard his word.* Vide FRAGMENT, No. CIV.

Foot. The Hebrews modestly express by this word those parts which decency forbids to name; *e. gr. the water of the feet*, urine. *To cover the feet*, to dismiss the refuse of nature. *The hair of the feet*, *i. e.* of the pubes. *Withhold thy foot from being unshod, and thy throat from thirst.* Jer. ii. 2. Do not prostitute yourself, as you have done, to strange people: speaking to idolatrous Jews. Ezek. xvi. 25. *Thou hast opened thy feet to every one that passed by.* Comp. FRAGMENT, No. CI.

In Deut. xi. 10. it is said, the land of Canaan is not like Egypt, where thou sowest thy seed, and waterest it with thy foot. Palestine is a country which has rains, plentiful dews, springs, rivulets, brooks, which supply the earth with the moisture necessary to its fruitfulness: whereas Egypt has no river but the Nile; there it seldom or never rains, and the lands which are not within reach of the inundation, continue parched and barren. To supply this want, ditches are dug, and water is distributed throughout the several villages and cantons; there are great struggles who shall first get it, and in this dispute they often come to blows.

Notwithstanding these precautions, many places have no water; and in the course of the year, places which are nearest to the Nile, require to be watered again by means of art and labour. It is done by the help of machines; one of which Philo describes, as a wheel which a man turns with the motion of his feet, by ascending successively the several steps which are within it. But, as while he is thus continually turning, he cannot keep himself up, he holds a stay in his hands, which is not moveable, and this supports him; so that in this work the hands do the office of the feet, and the feet that of the hands; since the hands which should act are at rest, and the feet which should be at rest, are in action, and give motion to the wheel. *De Confusione Linguar.* This is what Moses means in this place by saying, that in Egypt they water the earth with their feet. Vide the PLATE of AGRICULTURE, and FRAGMENT, No. CCXXVI.

Jacob said to Laban, Gen. xxx. 30. the Lord hath blessed thee at my feet: Jerom translates *ad introitum meum*, ever since I came to you, and undertook the conduct of your flocks.

To be under any one's feet, to be a footstool to him, signifies the subjection of a subject to his sovereign, of a slave to his master.

To adore the place where the feet of any one rest; Psalm xcix. 5. *Fall down before his footstool.* Isaiah still stronger, *They shall lick the dust of thy feet.* chap. xlix. 23.

Nakedness of feet, was a sign of mourning: God says to Ezekiel, *Make no mourning for the dead, and put on thy shoes upon thy feet,* &c. It was likewise a mark of respect, Exod. iii. 5. *Loose thy shoes from off thy feet, for the place where thou standest is holy ground.* The Rabbins inform us, that the Jews and priests were barefoot in the temple. Josh. v. 16.

A wicked man speaketh with his feet, says Solomon, Prov. vi. 13. He uses much gesture with his hands and feet while talking, which the ancient sages blamed in those who spake. [Compare FRAGMENT, No. XCVI.] Ezekiel, xxv. 6. reproaches the Ammonites with clapping their hands and stamping with their feet in token of joy on seeing the desolation of Jerusalem. Also (chap. vi. 11.) He describes similar motions as signs of grief, because of the ruin of his people.

My foot standeth right; I have pursued the paths of righteousness: or, rather, supposing a Levite to be the speaker, my foot shall stand in the place appointed for the Levites in the temple, in the court of the priests, where my proper station is.

If thou turn away thy foot from my sabbath, from doing thy pleasure on my holy day, says Isaiah, lviii. 13. If thou forbear walking and travelling on the sabbath-day, and do not follow thine own will. Journeys, we know, were forbidden on the sabbath-day. Matth. xxiv. 20. Acts i. 12.

The Jewish women wore rings of great value on their feet, or rather on their legs. See PARRISCELIDES; also the FRAGMENTS ON EASTERN DRESSES, with the PLATES.

Job says, xix. 15. that he was feet to the lame, and eyes to the blind; he led one, and supported the other. In another place, that God had put his feet in the stocks, and looked narrowly to all his paths; like a bird or some other animal led along, with a foot fastened to a cord, and unable to go the least step, but as he who guides it, pleases.

Anciently in those countries the men were generally barefoot in the house; the poor almost always, even on journeys; but others, when they went into the country, commonly wore shoes. See SHOES: also FRAGMENTS, Nos. CCCCXLIX. CCCCLI. 7. 8. with the PLATES.

FORESKIN, or *præputium*, the skin which covers the glans, and is cut off in circumcision. Vide CIRCUMCISION. Several (catholic) churches glory

glory in possessing our Saviour's *foreskin*, which was cut off at his circumcision: as the cathedral church of Puy in Velay; the collegiate church of Antwerp in the Low Countries; that of our lady de la Colombe, in the diocese of Chartres; the abbey of St. Cornelius at Compeigne; the church of St. John de Lateran at Rome. It is very hard to reconcile all these different pretensions, since there can be but one *foreskin*, and there is no certainty of its being preserved so long as our time.—Indeed there is no need of the fact!

Children are sometimes born without a *foreskin*; which the Hebrews regard as a particular favour of Providence. The Rabbins maintain that Moses was born thus. Such a child is not circumcised; the skin is only cut so as to draw some drops of blood.

The Jews esteemed the *foreskin* or uncircumcision as a very great impurity; and the greatest affront they could receive was to be called *uncircumcised*: they sometimes gave the Gentiles and foreigners in contempt, the name of *uncircumcised*. St. Paul, Rom. ii. 26. frequently mentions the Gentiles by the word *præputium*, in opposition to the Jews, whom he names *circumcisio*.

[He also alludes to an imperfect mode of circumcision, or a partial removal of the *foreskin*, which apparently was practised by the Edomites, Egyptians, &c. This he calls *con-cision*; and associates those who practised it with dogs. Phil. iii. 2. Most probably, the apostle here turns the application of Jewish terms of contempt and ridicule against the Jews themselves. *Vide* CIRCUMCISION.]

There is mention, 1 Macc. i. 16, and 1 Cor. vii. 18. of a custom among certain wicked Jews, who being ashamed to appear *circumcised*, and wear this mark of their religion, made use of the surgeons' art to conceal this pretended deformity, and to make their *foreskin* grow again. Origen (*Philocal. cap. 1.*) acknowledges that some Jews put themselves into the physicians' hands for this purpose. And Epiphanius (*de Ponder. & Mensuris*) speaks of the instrument and means employed to make the skin join which had been cut asunder. Cornelius Celsus, an eminent and ancient physician, has written a chapter particularly concerning this operation, (*lib. vii. cap. 25.*) Galen mentions it in the same manner almost as Celsus; and Bartolin cites Æginetus and Fallopius, who have explained by what means the marks of circumcision may be concealed. Bartolin also cites a letter written by Buxtorf, the son, wherein he relates a great number of testimonies from Jewish authors, who speak of this practice as usual among apostates from their religion. See likewise Jerom, in *Isaiam*, chap. liii. and in

Jovinian, lib. i. Liran, in 1 Macc. i. 16. Rupert, *De Victoriæ Verbi, lib. ix. cap. 18.* Haimo, in 1 Cor. vii. 18. who maintain, that it is impossible to efface the mark of circumcision; to these add Origen, *de Principiis, lib. iv. cap. 2.* who seems to be of the same opinion.

[We are not to expect information on this subject from modern travellers; because the practice of circumcision being general in the east, travellers have no opportunity of examining the natural formation of the *præputium* in the inhabitants of those parts: but, whoever will consider some of the ancient statues in the British Museum, particularly one in the Townley Gallery, and other figures delineated on the Hamilton vases, will perceive a probable cause for the removal of a natural incumbrance, not usual among Europeans; and, perhaps, not general among Orientals. *Vide* CIRCUMCISION.]

As a consequence of the opinion entertained by all true Jews, who looked on uncircumcision as unclean and dishonourable; but circumcision, on the contrary, as a mark of honour and distinction; they use the word *foreskin*, or uncircumcision, in a figurative sense, to signify something impure, superfluous, useless and dangerous: *e. gr.* Moses says of himself, he is of *uncircumcised lips*, Exod. vi. 12, 30. *i. e.* he had an impediment in his speech. Jeremiah, vi. 10. says of the Jews, they had *uncircumcised ears*, *i. e.* they would not hear instruction. He exhorts them (chap. iv. 4. ix. 26.) to *circumcise their hearts*; literally, *take away the foreskins of their hearts*; to be tractable and attentive. Moses inveighs against the uncircumcised hearts of the Jews, who would not obey the Lord. He says, that during the first three years after a tree is planted, all the fruit of it is unclean; no one should eat of it, Lev. xix. 23. Heb. *Fructus ejus erit vobis præputidus*. We have the same expressions in the New Testament; St. Stephen reproaches the Jews with the hardness of their heart, and their indolence, saying, *Ye uncircumcised in heart and ears, ye do always resist the Holy Ghost*. Acts vii. 51.

FOREST. There were several *forests* in Judæa, especially in the northern parts of it toward mount Libanus, &c.

FOREST of Ephraim. See EPHRAIM.

FOREST of Hareth, in Judah, 1 Sam. xxii. 5.

FOREST of Libanus. Beside the true *forest of Libanus*, where cedars and other trees still grow, Scripture calls by this name a palace, which Solomon built at Jerusalem, contiguous to the palace of the king of Egypt's daughter. Solomon usually resided in it: all the vessels of it were of gold. It was called the house of the *forest of Libanus*, either by reason of the great quantity of cedars used in it; or of the multitude

multitude of cedar pillars which supported it. 1 Kings vii. 2. x. 17.

Some place this house, or palace, in the mountains of Libanus: but, more probably, it was in Jerusalem. What proves this, is, that the three hundred golden shields, which were carried before Solomon, when he went to the temple, were certainly hung in a hall belonging to this palace. 1 Kings x. 17.

FORNICATION is used in Scripture, not only for the sin of impurity, but for idolatry, and for all kinds of infidelity to God. Adultery and *fornication* are frequently confounded. Both the Old and New Testament condemn all impurity and *fornication*, corporal and spiritual; idolatry, apostacy, heresy, infidelity, &c.

FORTUNATUS, mentioned 1 Cor. xvi. 15, 17, came from Corinth to Ephesus, to visit St. Paul. We have no particulars of his life or death, only that St. Paul calls Stephanus, *Fortunatus*, and Achaicus, the first-fruits of Achaia, and, set for the service of the church and saints. They carried St Paul's first epistle to Corinth.

[There is a *Fortunatus* mentioned by Clement at the close of his first Epistle to the Corinthians; who possibly may be the same Corinthian *Fortunatus*. It should seem that he had visited Rome, and consulted Clement, who returns him to the Corinthians, accompanied by two messengers. If so, he was not an old man when he visited St. Paul. See CLEMENT.]

FOUNTAIN. There are several celebrated *fountains* in Judæa, most of them are noticed in our account of those places, to which they are adjacent. We have likewise mentioned several under the word *En*, which in Hebrew signifies an *eye*, or a *fountain*. See their names compounded, as for EN-ROGEL, see ROGEL, &c.

FOUNTAIN of the *Ethiopian*, i. e. where the *Ethiopian*, queen Candace's eunuch, was baptized by Philip the deacon, Acts viii. 36. Some place it near Bethlehem, others near Bethsur. Eusebius, and the old relation of a journey to Jerusalem, place it at the foot of the mountain of Bethsur, twenty miles from Jerusalem, near Eleutheropolis. In St. Jerom's time, the eunuch's *fountain* springing out of the earth, almost immediately re-entered it. At present, these waters are received into a bason, a conduit conveys them about twenty paces into a reservoir, whence they spread into the valley.

FOUNTAIN sealed, Cant. iv. 13. is probably an allegory, representing the chastity of the holy spouse. Travellers speak of a considerable *fountain* a league and an half from Bethlehem; (see ETHAN.) Here, it is supposed, was Solomon's *sealed fountain*. But this is uncertain. From hence came the water which Pilate conveyed to Jerusalem.

FOUNTAIN of *Samson*, which issued out of a rock, called *the Grinders*, or *Jaw*, Heb. *Machtes*, has subsisted a long time, and is perhaps still in being in the tribe of Dan, near Lechi, i. e. the *jaw-bone*. Antonin the martyr, and Glycas, place this fountain in the suburbs of Eleutheropolis. Some Rabbins place it near the brook Kedron, others near Tiberias. St. Jerom seems to put Morhasti between Succoth and Samson's *fountain*, which agrees pretty well with those who place it near Eleutheropolis. Glycas. *Annal. p. 2. Vide* Bochart, *de Animal. Sac. P. I. lib. ii. cap. 15. Jerom, Epitaph. Paulæ.*

FOUNTAIN, metaphorically, is used for generation, children. *Let thy fountains be dispersed abroad; a numerous posterity.* Prov. v. 16. *Ye that are of the fountains of Israel.* Psalm lxviii. 27. Eccl. xii. 6. *Conderetur hydria super fontem. Vide* WHEEL.

All sources of water are called *fountains*: *All the fountains of the great deep were broken up*, Gen. vii. 11. A *fountain of living water*, or fountain of life (Cant. iv. 15.) is a source of living water, whether it spring out of the earth like a *fountain*, or rise in the bottom of a well. *Fons sanguinis*, the blood of a person, incommode with a loss of blood, whether natural or otherwise. Lev. xx. 18. Mark v. 25.

FOX, *lyw*, *Shuol*, Ἀλώπηξ, *Vulpes*. A creature well known, and remarkable principally for its cunning. [In Eng. translation we often read of *foxes*, but the word thus rendered rather imports the *jackall*; an animal which goes in troops of hundreds in the East, and is no small terror and nuisance to the country. The following information refers to the *jackall*. *Vide* FRAGMENT, No. CCIX. "of the JACKALL:" where the various kinds are distinguished: also, the PLATES, and the NAT. HIST.]

Belon assures us, that in Palesting, particularly about Cæsarea, there is a kind of creature between a wolf and a *fox*, that sometimes goes in troops of two or three hundred. M. Morizon, who travelled in that country, says, that *foxes* swarm there, and that there are great numbers in the hedges, and ruins of buildings. Samson might have employed many people and much time to catch his great number of *foxes*, Judg. xv. 4. No animal was fitter for his design, especially when coupled together; for a *fox* runs very swiftly, but uses a great many turnings and windings, not going strait on, but running sometimes on one side, sometimes on another; so that while one dragged one way, and another another way, they spread the fire over all the fields of the Philistines, and could not easily get into the woods, or holes in the rocks, where their fire-brands would have been extinguished

guished, and Samson's stratagem rendered ineffectual.

Foxes generally do great mischief among vines, especially when they are loaded with fruit. The spouse in the Canticles desires the *foxes* might be taken which spoiled his vines. Galen says, that they who love hunting, eat *foxes* in the autumn, because then they are fattened with grapes. The fable of the *fox* and the grapes is well known.

Ezekiel compares false prophets to *foxes* in the deserts, howling ravenous beasts of prey: whether designing to heighten their cunning and hypocrisy in imitating true prophets, or whether intending to shew, that instead of supporting Jerusalem, they endeavoured only to destroy it, by undermining its walls and foundations. Jesus Christ calls Herod the Tetrarch of Galilee, *Fox*, signifying thereby his craft and insidious policy.

FRANKINCENSE, *vide* INCENSE.

FRIEND, is taken in Scripture for a neighbour in general, Lev. xix. 18. *Thou shalt love thy friend, thy neighbour, thy brother, as thyself.* Deut. xix. 4, 5. *Whoso killeth his neighbour ignorantly, whom he hated not in time past, but the iron of whose hatchet shall fly off and kill his friend,* &c. Deut. xxiii. 24, 25. "When thou comest into thy neighbour's vineyard, thou mayest eat grapes; when thou comest into the standing corn of thy friend, thou mayest pluck the ears," &c.

By *friend* is meant also the favourite of a prince. So Hushai was the *friend*, the favourite of David, 2 Sam. xv. 37. Saints are called *friends* of God; but this title was given eminently to Abraham, Gen. xxvi. 24: the Mahometans generally call him by this name; and they call Hebron, where they believe his tomb to be, the city of the *friend* of God. The *friend* of the bridegroom, is the bridegroom; who does the honours of the wedding. See PARANYMPH.

[It is much to be regretted, that our language has not a more appropriate word than *friend* by which to render the Greek *ἐταίρος*; which by no means signifies *friend* in the sense of *φίλος*. This is desirable in the parable of the labourers in the vineyard, Matt. xx. 13. also, chap. xxii. 12: but, it is absolutely necessary in reference to the appellation given by our Lord to the traitor Judas, chap. xxvi. 50. who certainly was not the *friend* of Jesus when he betrayed him. The original word seems here to mean *companion*; or, as our workmen call their fellow workmen, *mate*; as, "bench-mate;" a fellow-workman at a bench; and so "ship-mate;" which merely means one who sails in the same ship; but is far enough from implying one to whom properly belongs the appella-

tion of *friend*; or one for whom the smallest degree of *friendship* is entertained: for, in fact, a ship-mate may be an enemy.]

FROG, a very common creature. Moses brought on Egypt a plague of *frogs*. Exod. viii. 5, &c.

Frogs were unclean: Moses indeed does not name them, but he includes them by saying, ye shall not eat of any thing that moves in the waters, unless it have fins and scales, Lev. xi. 9. St. John, Rev. xvi. 13. says, he saw three unclean spirits issuing out of the false prophet's mouth like *frogs*.

FRONTLETS. Leo of Modena thus describes them: the Jews take four pieces of parchment, and write, with an ink made on purpose, and in square letters, these four passages, one on each piece. 1. *Sanctify unto me all the first-born,* &c. Exod. xiii. to the 10th verse. 2. From verse 11 to 16. *And when the Lord shall bring thee into the land of the Canaanites,* &c. 3. Deut. vi. 4. *Hear, O Israel, the Lord our God is one Lord,* to verse 9. 4. Deut. xi. 13. *If you shall hearken diligently unto my commandments,* to verse 21. This they do in obedience to these words of Moses: "These commandments shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes."

These four little pieces of parchment are fastened together, and a square formed of them, on which the letter *Schin* is written; then a little square of hard calf's skin is put a-top, out of which come two leathern strings an inch wide, and a cubit and an half, or thereabouts, in length. This square is put on the middle of the forehead, and the strings being girt about the head, make a knot in the form of the letter *ץ*; they then are brought before, and fall on the breast. It is called *Teffila-schel-Rosch*, or the *Tephila* of the head. The most devout Jews put it on both at morning and noon-day prayer; but the generality wear it only at morning prayer. Only the chanter of the synagogue is obliged to put it on at noon, as well as morning.

It is a question, whether the use of *frontlets*, and *phylacteries*, was literally ordained by Moses. They who believe their use to be binding, observe, that the text of Moses speaks as positively of this, as of other precepts; he requires the commandments of God to be written on the doors of houses, as a sign on their hands, and as an ornament on their foreheads, Exod. xiii. 16. If there is any obligation to write these commandments on their doors, as the text intimates, there is the same for writing them on their hands and foreheads. Their use was common in our Saviour's time, not only in Judæa,

Judæa, but likewise among the Indian Jews, the Persians, and Babylonians, according to St. Jerom. And, long before, the doctors, whom the high-priest Eleazar sent to Ptolemy Philadelphus, king of Egypt, spoke of these *phylacteries* as at all times received among them; and referred the beginning of them to Moses.

They add, that in the time of Moses, the heathen carried abundance of charms and superstitious preservatives about them, and even some immodest things; that he, to cure his people of these bad customs, or to prevent them, enjoined them to wear on their hands and foreheads the sacred words of his ordinances.

Others, on the contrary, maintain, that these precepts should be taken figuratively and allegorically; meaning, that they should very carefully preserve the remembrance of God's law, and observe his commands; that they should always have them in their "mind's eye," and never forget them. Prior to the Babylonish captivity, no traces of them appear in the history of the Jews. The prophets never inveigh against the omission or neglect of them; nor was there any question concerning them in the reformation of manners at any time among the Hebrews. The almost general custom in the East of wearing *phylacteries* and *frontlets*, determines nothing for the antiquity or usefulness of this practice. Jesus Christ did not absolutely condemn them; but he condemned the abuse of them in the Pharisees, their wearing them with affectation, and larger than other Jews. The Caraites Jews, who adhere to the letter of the law, and despise traditions, call the Rabbinical Jews *bridled asses*, because they wear these *tephilin* and *frontlets*. See *PHYLACTERIES*, *TEPHILIN*, also *FRAGMENT*, No. CCXXXIV. and *PLATE*.

[*FROST*. For the alternation of *frost* by night, notwithstanding the great heats by day, in the East, *vide* *FRAGMENT*, No. III.]

FRUIT. By *fruit* is sometimes meant reward, Prov. i. 31. They shall receive the reward of their bad conduct. *The fruit of the body*, signifies children; *Of the fruit of thy body shall I set upon thy seat*, Psalm cxxxii. 12. *The fruit of the lips*; the punishment or reward of words bad or good. *I will punish the fruit of the stout heart of the king of Assyria*, Isaiah x. 12. His insolent discourses against me. *Uncircumcised fruit*, or impure fruit, Levit. xix. 23. is the *fruit* of a tree newly planted, during the first three years. In the fourth year it was offered to the Lord; after which it was free to be generally eaten.

The *fruits of the spirit*, mentioned by St. Paul, are love, joy, peace, Gal. v. 22. *The*
PART XII. Edit. IV.

fruits of righteousness, mentioned by the same apostle, are sown in peace, Philip. i. 11. Irregular passions and carnal dispositions produce the fruits of death: *Ut fructificarent mortui*; they are mortal to the soul, James iii. 18. Rom. vii. 5.

FRUIT, see *APPLE*.

[*FULFILL*. This is one of the most difficult words in the Bible, to treat within a narrow compass: for as it refers to somewhat foretold, and there are many modes of foretelling, as well as different degrees of clearness, with which future events may be foretold; we naturally expect as many corresponding modes of *fulfilment* as there are varieties in such predictions. For instance,

Alijah the prophet foretold to the wife of Jeroboam, that directly as she got home, her child should die: this prediction received an instant and direct *fulfilment* in the death of her child. 1 Kings xiv. 17.

Joshua foretold, that whoever would undertake to rebuild Jericho, should begin it with the loss of his first-born son, and finish it with the death of his youngest: this was not *fulfilled* for 500 years, and we are uncertain whether it included the death of the intermediate children; but Hiel of Bethel experienced its *fulfilment*, though in a mode, probably, utterly unexpected. *Vide* *FRAGMENT*, No. V. and Josh. vi. 26. 1 Kings xvi. 34.

Sometimes prophecy has a direct and sole reference to a certain fact to come to pass hereafter, at a distant period: but, sometimes it refers (doubly) as well to a fact which is appointed to take place at no very distant period, as to another fact of which the first is only a sign or earnest: *vide* *ALMA*, *HEZEKIAH*, and *FRAGMENT*, No. II. So that when the first fact has actually happened, the prediction may be said in one respect to be *fulfilled*; while in another respect it may be said to continue *unfulfilled*: because its complete and final accomplishment is not yet arrived.

N. B. Many prophecies seem to be in this state at present: they have been partly *fulfilled*, in past events; and they are *fulfilling* now progressively; but their final and complete accomplishment is to be looked for hereafter. The Jewish nation is a striking instance in proof of this observation.

Sometimes a remarkable *phraseology*, which has a direct reference only to one specific event, is said to be *fulfilled* in another event: *i. e.* the phrase may be well applied to, may be remarkably illustrated by, or may, indeed, in a loose and distant acceptance, be referred to the latter event; which appears as another and further *fulfilment*, though, strictly speaking, the first
4 A *fulfilment*,

fulfilment was enough to satisfy (and actually did satisfy) the prophecy.

I suppose the slaughter of the infants at Bethlehem may be taken as an instance of this nature; for certainly the prophet Jeremiah, xxxi. 15. employed the phrase of *Rachel weeping for her children, and refusing to be comforted* in reference to an event much nearer to himself than that to which the evangelist Matthew applies it; though the latter event was a remarkable coincidence, and the expression might readily be accommodated to it.

Sometimes a phrase which originally meant to describe a particular man, or class of men, is said to be *fulfilled* by a class of men distinct, and distant, from those of whom it was first spoken; because the resemblance is so close, and their characters are so similar, that what was predicated of one, may very aptly and expressively be applied to the other. So when the prophets complain of the perverseness of the Jews in their days, the same kind of perverseness in the days of the Messiah, may naturally be described by the same kind of language; the import of which is revived, or rather is more powerfully *fulfilled*, in the later application of it, though to a very distant generation.

Proverbial expressions, which do not refer to any specific occurrence, or fact, are said to be *fulfilled* when an event happens—not which may be applied or referred to them,—but to which they may be applied or referred as very similar or descriptive.

All these and many other modes of *fulfilment*, are expressed in Scripture: and it requires attention to distinguish whether a strict or a looser sense is to be put on the word *fulfil*. We ought also to remark, that some things are said to be done, *that it might be fulfilled*; but, in general, persons who were absolutely engaged in *fulfilling* prophecy, had no suspicion that their actions were in any degree *predicted*; nor did they perceive the relation of them to the prophecy, or the prophecy to them, till *after* the events which accomplished the prediction were over; nevertheless, it should seem, that our Lord did *purposely*, and with design to *fulfil* former predictions, use certain expressions, and perform certain actions. So he rode on an ass, *that it might be fulfilled* which was spoken by the prophet; and Jesus himself knew that he *was fulfilling* this prophecy, but his disciples did not know it; they did not recollect that Scripture contained any such passage: still less that it thus described any part of the Messiah's character or conduct. This appears very remarkably, John xix. 28. "After this, Jesus

knowing that all things were now accomplished, *that the Scripture might be fulfilled*, said, *I thirst.*"

[FULFIL. Time is said to be *fulfilled*, in various places of Scripture. Disposition of mind is said to be *fulfilled*, Deut. i. 36. 1 Kings xi. 6: the counsels of God are said to be *fulfilled*; the law and the prophets, &c. but these phrases require no explanation.]

FULLER. *The fuller's field; the fuller's fountain.* See ROGEL. This word signifies a *fuller*. *The fuller's fountain* was either that of Siloam, or one of its branches. Vide SILOAM.

FULNESS. *Plenitudo.* Scripture uses this word to signify very different things; a handful, a full omer, a full field. *The world and the fulness thereof.* Psal. i. 12. *Let the sea roar, and the fulness thereof.* *The fear of the Lord tendeth to life, and he that hath it, shall abide satisfied.* Full, or fulness, are taken sometimes in this last sense; *To what purpose is the multitude of their sacrifices unto me?—I am full of their burnt-offerings; I am sated with them.* Full of years, one who had lived long enough: to the extreme extent of hu-

life. The perfection, the consummation. *The fear of the Lord is the highest point* (the fulness) *of wisdom.* *The fulness of their sins;* the height of iniquity. *We have all received of the fulness of Jesus Christ,* from the superabundance, the store, of his graces, John i. 16. *Love is the fulness of the law,* Rom. xiii. 10. the fulfilling, the perfection, the consummation. *The fulness of time,* Gal. iv. 4. the completion of the period marked out by the prophets.

FUNERALS. See DEAD.

[FURNACE. For some thoughts on this subject, relating to the miraculous preservation of the Hebrew youths, vide, FRAGMENT, No. CXLIX. Also PLATES: PLACE OF FIRE, and SLAVES IN THE EAST, fig. A.]

FURROWS. *Sulci.* The sacred writers sometimes borrow similitudes from the furrows of the field. Job xxxi. 38. *If my land cry against me, or the furrows thereof complain:* if I have employed poor ploughmen to till my ground without paying them for their labour. *Thou waterest the ridges thereof abundantly,* Psal. lxx. 10. thou settlest the furrows thereof; Heb. thou breakest the clods of it.

Ecclus. vii. 3. says, figuratively, *Sow not upon the furrows of unrighteousness,* for if thou sowest iniquity, thou shalt reap all sorts of evils and misfortunes. See Gal. iv. 7. Hosea x. 4. *Judgment springeth up as hemlock in the furrows of the field.* Judgment and wrath will produce bitterness in thy fields, Vulgate. Here is a double metaphor, *judgment*, i. e. the vengeance

geance of God ; it springs, it produces *bitterness*, bitter herbs, *quasi super fulcos agri*, as it were on a ploughed field, ready to receive seed. And verse 11, 12. I will make Judah plough, and Jacob shall break the clods, and form the *furrows*. The ten tribes and Judah, shall one after the other endure the effects of my anger. But, adds the prophet, immediately, *Sow in righteousness, and reap in mercy*.

[FURY is attributed to Divinity only metaphorically, or speaking after the manner of men: i. e. God's providential, &c. actions are such as would be performed by a man in a state of *fury*. So that when God is said to pour out his *fury* on a person, or a people, it is a figurative expression for 'dispensing afflictive providences: but we must be very careful not to attribute human infirmities, passions, malevolence to the Deity.]

G

GAAL, גַּעַל, *contempt*, or *abomination*. [Perhaps, *reward*, from an Arabic root; he was son of Obed, a servant, or *labourer*.]

GAAL, son of Ebed, having entered Shechem, to assist it against Abimelech, son of Gideon, the people amidst their entertainments cursed Abimelech; who came against Shechem with an army: *Gaal* advanced to engage him, but was defeated. Judg. ix. 26: A. M. 2771; ante A. D. 1233. Vide ABIMELECH III.

GAASII, גַּאשִׁי; *tempest*, *commotion*, *tumult*, or *overthrow*.

GAASII, a mountain of Ephraim, north whereof stood Timnath-Serah, celebrated for Joshua's tomb, (Josh. xxiv. 30.) which Eusebius says, was known in his time.

GAASH, *Brook*, or *Valley of*; 2 Sam. xxiii. 30. Probably at the foot of mount *Gaash*.

GABA, גַּבָּע, *a cup*, *a goblet*: otherwise, *a hill*; from גַּבְעָה *gabaah*.

GABA, a city at the foot of mount Carmel, between Ptolemais and Cæsarea. Josephus, *de Bello*, lib. iii. cap. 2. says, it was called *the city of horsemen*, because Herod gave it to his veteran cavalry. M. Reland is of opinion, that this is *Caïpha*, or *Hepha*, at the foot of mount Carmel, towards Ptolemais. Stephens, the geographer speaks of *Gabe*, as a part of Galilee. Eusebius places a little town called *Gaba*, or *Gabe*, sixteen miles from Cæsarea in Palestine, on the side of the great plain of Legio. If this be the *Gaba* or *Gabe* of Josephus and Stephens, it must be south of Carmel, and I do not see how it can belong to Galilee.

GABAA, Heb. *a hill*. Many places in a mountainous country like Judæa might be called *Gibeah*, *Gibeon*, *Gabbatha*, *Gibethon*, *Gabbath*, *Gabe*, or *Gabaa*; signifying eminences. Sometimes proper names, called *Gibeah*, are translated *hills*: as, Zech. xiv. 10, "All the land

shall be turned as a plain, from *Geba* to Rimmon." And, on the contrary, *Gibeah*, (1 Sam. vii. 1.) which might be thought to be a city, is only a *hill* in Kirjath-jearim, [as our English translation renders it. See GEB A.]

GABAAH, or GABAATH, גַּבְעָה. See GABA.

GABAEI, Γαβαῖος; *limits*; from גַּבָּל *gabal*.

GABAEI, or GEBELUS, of Naphtali; was carried into captivity beyond the Euphrates, with Tobit his relation, and settled at Rages, a city of Media. He borrowed of his kinsman Tobit ten talents of silver, or about £4500. A. M. 3281, ante A. D. 721.

Tobit sent his son Tobias to Rages, to desire payment from his cousin *Gabael*: but Tobias, having married at Ecbatana, he intreated Azarias his conductor, to fetch the money. The text of Tobit implies, that these talents were not lent to *Gabael*, but left in trust with him.

GABARA, or GABAROTH, a town in Galilee. Josephus (*de Vita Sua*) speaks of it as a principal city. M. Reland shows, that transcribers have inserted *Gadara* for *Gabara*, in Josephus.

GABATHA, in the south of Judah twelve miles from Eleutheropolis, where was shown the prophet Habakkuk's sepulchre. Euseb. & Jerom. in *Gabaat*.

GABAI, גַּבִּי; *elevation*, *back*; from גַּב *gab*: otherwise *grasshoppers*; from גֹּב *gob*: otherwise, *cistern*, *ditch*; from גַּבָּע *gaba*. Neh. xi. 8.

GABBATHA, Γαββαθᾶ; *high*, or *elevated*. In Greek, λιθοστρωτον, *lithostratos*, paved with stones; from λίθος, *a stone*, and στρωτος, *paved*.

GABBATHA, the Hebrew name of a place in Pilate's palace, (John xix. 13) from whence Pilate pronounced sentence against Jesus Christ. It was probably an eminence, or terrace; a gallery, or balcony paved with stone or marble, and pretty high; for *Gabbatha* signifies principally elevation. Vide FRAGMENTS, No. L.

GABINIUS. *Aulus Gabinius* held a considerable employment in Pompey's army, and was sent by him to Jerusalem to receive the money which Antigonos had promised, A. M. 3940; ante A. D. 64. But Antigonos, not keeping his word, *Gabinius* was obliged to return without it: hereupon, Pompey besieging Jerusalem, took it, and sent Antigonos prisoner to Rome, with his children. Alexander, son of Aristobulus, having escaped, returned into Judæa; but *Gabinius*, being made consul, and coming into Syria, ante A. D. 58, compelled him to shut himself up in the castle of Alexandria. *Gabinius* repaired several cities, which had been destroyed during the wars, as Samaria, Azotus, &c. Josephus, *Antiq. lib. xiv. cap. 10. de Bello, lib. i. cap. 6.*

Alexander, seeing himself closely pressed, desired peace, and obtained it, on condition of surrendering his fortresses, which *Gabinius* razed to the ground, by the advice of Alexander's mother.

Gabinius restored Hircanus at Jerusalem, confirmed him in the high-priesthood, and settled governors and judges in the provinces, so that Judæa, from a monarchy, became an aristocracy. He established courts of justice at Jerusalem, Gadara (or at Dora) Amatha, Jericho, and Sephoris; that the people, finding judges in all parts of the country, might not be obliged to go far from their habitations.—Some learned men are of opinion, that the establishment of the Sanhedrim owed its origin to *Gabinius*. Petav. *de doctr. temporum, lib. ii. cap. 26.* Vide ALEXANDER and ARISTOBULUS. *Gabinius* marched against the Parthians; but when he had already passed the Euphrates, he received money from Ptolemy Auletes, king of Egypt, and carried his army into Egypt, to his assistance.

Ante A. D. 55, Crassus was sent into Syria, in the room of *Gabinius*, who, returning to Rome, was prosecuted by the Syrians, and exiled. Julius Cæsar recalled him; he returned to Syria as triumvir, about ante A. D. 41, and shewed great friendship to Phasael and Herod.

GABRIEL, גבריאל: *God is my strength*, or *man of God*, or *strength of God*, or *my strong God*; from גבר *gaber*, *man*, [hero] or גִּבּוֹר *ghibbor*, *strength*, i, *my*, and אֵל *el*, *God*.

GABRIEL, a principal angel in heaven. He was sent to the prophet Daniel to explain his visions: also to Zechariah, to announce to him the future birth of John the Baptist, Dan. viii. 16. ix. 21. xi. 1. Luke i. 11, & seq.

Six months after this, *Gabriel* was sent to Nazareth, to a virgin named Mary, betrothed to Joseph. Luke i. 26, &c. Vide ANNUNCIATION.

Probably, also, *Gabriel* was the angel which

appeared to Joseph when thinking to dismiss the Holy Virgin; also, on another occasion, which enjoined him to retire to Egypt; and after the decease of Herod, directed him to return into Judæa. The Cabalists say, *Gabriel* was master or preceptor to the patriarch Joseph.

GAD, גַּד; *happy*, or *armed and prepared*: otherwise, *goat*; from גָּדָה *gadah*, [a troop, i. e. of children, says Simon: others think girded, as a soldier; or happy, fortunate.

I presume to think, the latter acceptance of this name is the most likely: as we have the deity, *Gad*, i. e. Fortune. The name *Felix* among the Latins, and *Eutyches*, *Eutyches*, among the Greeks, were common, and of the same import. It may express either the wishes of the parent for the child, as a name of good omen: or, the happy delivery of the mother, as a name of reference to a past event.]

GAD, son of Jacob and Zilpah, Leah's servant, Gen. xxx. 9, 10, 11. Leah called him *Gad*, saying, "Happy am I!" [*g. how lucky? GOOD-LUCK!*]

Gad had seven sons, Ziphion, Haggai, Shuni, Ezbon, Eri, Arodi, and Arel, Gen. xli. 16.

Jacob, blessing *Gad*, said, "A troop shall overcome him, but he shall overcome at the last." Gen. xlix. 19. Moses, in his last song, mentions *Gad*, "as a lion which teareth the arm with the crown of the head," &c. Deut. xxxiii.

The tribe of *Gad* came out of Egypt, in number 45,650. After the defeat of the kings Og and Sihon, *Gad* and Reuben desired to have their allotment east of Jordan, alleging their great number of cattle. Moses granted their request, on condition, that they should accompany their brethren, and assist in conquering the land west of Jordan. *Gad* had his inheritance between Reuben south, and Manasseh north, with the mountains of Gilead east, and Jordan west. Vide the MAP of CANAAN, &c.

[Whoever considers the country of Canaan, as a military position, will see in this separation of the tribes into eastern and western, the first cause of the subjugation of the Israelites by their enemies. Had the whole strength and population of the nation been concentrated, having the Jordan for its frontier, there is every reason to think, that no army the Moabites, &c. could have brought against them, would have been strong enough to force the passage of the river, and to have advanced into the western country so as to overrun it, or even to obtain a temporary possession of any considerable or important part of it.]

II. GAD, a prophet, David's friend, who followed him when persecuted by Saul. Scripture styles him a prophet, and David's seer, 2 Sam.

2 Sam. xxiv. 11. The first time we find him with this prince, is when in the land of Moab, to secure his father and mother (1 Sam. xxii. 5) in the first year of his flight, and of Saul's persecution. The prophet *Gad* warned him to return into the land of Judah.

After David had determined to number his people, the Lord sent the prophet *Gad* to him, who gave him his choice of three scourges: seven years' famine, or three months' flight before his enemies, or three days' pestilence. *Gad* advised David to erect an altar to the Lord, in the threshing-floor of Ornan, or Araunah, the Jebusite. *Gad* wrote a history of David's life, cited 1 Chron. xxix. 29.

III. GAD, a heathen deity, mentioned in several passages: as Isa. lxx. 11, "Ye prepare a table for *Gad*, and furnish a drink-offering to Meni." Jerom translates, *Qui ponitis Fortune mensam*, by *Gad* understanding Good Fortune. See the PLATES, BAAL-GAD. We are assured, that the Arabians call the planet Jupiter, and whatever is good and beneficent, *Gad*. [Rendered *troop* in our translation.]

We find a place in Canaan, called the *Tower of Gad*, Josh. xv. 37; another in the valley of Lebanon, *Baal-Gad*, Josh. xi. 17. [In Isaiah lxx. 11, "Those who prepare the table for *Gad* are allotted to the sword; and those who furnish a drink offering to Meni to the slaughter." Perhaps these were services to the powers of heaven, to conjure them to be favourable to the productions of the earth, &c.; therefore the subsequent threatening is famine. We have, in various parts of England, the ceremonies of the *wassel bowl*: of going round the orchards, singing and sprinkling the trees (I think) on twelfth night; wishing them fertility, &c. Is this a relic of the services prepared for *Gad* and Meni? or may it, by resemblance, serve to illustrate them? It seems to be a rite derived from deep antiquity; as are many others, of which traces remain. *Vide* the military character of MENI, &c. in FRAGMENTS, Nos. CVIII. CCLXXXII. in which we find both these deities completely armed, analogous to "the sword"—and the "slaughter" of the prophet.]

[1. *Baal-GAD*, the "Lord of Fortune:" Josh. xi. 17. xii. 7. xiii. 5. See PLATES; MEDALS.

2. *Dibon-GAD*, not so much "Dibon of the Gadites," to distinguish it from any other Dibon, as Simon thinks; as "Dibon, the lord of fortune,"—a temple of this deity: or, of the "strong *Aun*, the lord of fortune." It appears to have been the ancient name of this town before the Gadites had any settlement in the country. Numb. xxxiii. 45, 46. Yet, that the Gadites rebuilt it, appears from chap. xxxii. 34.

3. *Migdal-GAD*, the "tower of the lord of

fortune." As this tower stood in the tribe of Judah, it certainly did not obtain the distinction of *Gad* from being rebuilt by the Gadites: not to say, that this also appears to be an ancient city of the Canaanites. Simon thinks it was built by a person named *Gad*.

4. *River of GAD*. *Vide* AROER. 2 Sam. xxiv. 5.

I presume, that the deity hitherto commemorated under the name *Gad*, is masculine; but we have a female Divinity, also of this name in *Hazar-GADDAH*, Josh. xv. 27. As Fortune is most commonly female in such statues, &c. of her as remain, we need not doubt but the Canaanites adored her under this sex. Indeed, the passage, Isaiah lxx. 11. seems to prove it: "Ye prepare a table to *Gad*, Fortune—whether *lord* or *lady*: and to Meni," which we find in the medals of Antioch, to be either male or female, without distinction; and therefore *Gad*, the associate of Meni, may well be thought similar in this particular.]

GADARENES, Γαδάρησις, surrounded, walled; from גדר *gedar*. Whence GADARA. [A stone hedge, or inclosure made of stone, or a fence or separation.

Somewhat of an intrenched inclosure, as Simon thinks; calculated to resist the insults of an enemy.]

1. GADARA, a city beyond Jordan. Josephus, *de Bello*, lib. v. cap. 1. calls it the capital of Persea, east of the lake of Tiberias, sixty furlongs. Pliny, lib. v. cap. 16, places it on the river Hieramace. It gave name to a district beyond Jordan. Pompey repaired *Gadara* in consideration of Demetrius, his freed-man, native of it. Gabinius settled there one of the five courts of justice for Judæa. Polybius says, Antiochus the Great besieged *Gadara*, which was thought to be one of the strongest places in the country, and that it surrendered to him on composition. Epiphanius speaks of the hot-baths of *Gadara*. We find medals of this city; and some of its ancient bishops in the subscriptions of councils.

The evangelist, Mark v. 1. says, that our Saviour, having passed the sea of Tiberias, came into the district of the *Gadarenes*. Luke says the same (viii. 26, Gr.) Matthew, (viii. 28) calls it *Gergasenes*; but some Greek copies read *Gadarenes*. Origen thinks we should read *Gergasenes*. *Gergasa* was near *Gadara*, and the territory belonging to it was more extensive than that of this last city. As the lands belonging to one were included within the other, one evangelist might say the country of the *Gergasenes*, another the country of the *Gadarenes*; either being equally correct.

[If *Gadara* be properly understood as denoting

noting a *fenced* protection, the name might, with great propriety, be common in many parts; and such retreats would be no less necessary at the northern extremities of the country, than at the southern.

Josephus, *de Bell. lib. iv. cap. 26*, describes *Gadara* beyond Jordan, as "*Gadara* the strong metropolis of Perea:" which, he says, was sixty furlongs distant from Tiberias. *Vita sua*.

Pliny mentions *Gaddara*, the river Hieramiac, flowing by it, and now called Hippodion. *lib. v. cap. 18*. The Rabbins call this river Jarmuch. *Gaddara* was sometimes reckoned among the cities of Decapolis.

The inhabitants of this *Gadara*, and its neighbourhood, the *GADARENES* of the gospel history, might be a remnant of the ancient *Girgashites*, which formerly composed one tribe in this district, whence the name *Gergasa*, and *Gergasenes*.]

II. *GADARA*, a city of Palestine, near Diospolis and Nicopolis. Perhaps the same as *Gazer*, *Gazerah*, *Gedor*, *Gadera*, *Gador*, *Gaderoth*, frequently mentioned in the Maccabees and Josephus. *Vide Reland, Palæstin. lib. iii. p. 679*. We have observed, that in Josephus, the reading was in some places *Gadara*, instead of *Gabara*. *Gabara* lay west, and *Gadara* east of the sea of Tiberias.

[This name occurs several times in the Scriptures, and we are under the necessity of distinguishing the towns so called with considerable attention; because they have hitherto been subject to much confusion.

1. *GEDER*, of Judah, as appears from its associates. *Josh. xii. 13*.

2. *Beth GEDER*, of Judah, *1 Chron. ii. 51*.

3. *GEDOR*, of Judah, *Josh. xv. 58. 1 Chron. iv. 4, 18, 39. xii. 7*.

4. *GEDERA*, of Judah, *Josh. xv. 36*.

5. *GEDEROTH*, of Judah, *Josh. xv. 41*.

6. *He GEDEROTH*, in the south of Judah, *2 Chron. xxviii. 18*.

7. *GEDEROTHAIM*, of Judah, *Josh. xv. 26*.

These various places are all in one tribe, Judah; and apparently in the south of that tribe. They were, probably, rather forts, or military posts, than extensive and populous towns: "FENCIBLE STATIONS." Some of them were single, others, apparently, were double: and, perhaps, one was almost, or altogether, a chain of fencible posts, in a military sense.

1. *GEDER*, *Josh. xii. 13*, appears to have been an ancient Canaanitish town; as its king is reckoned among those of the land, which were slain by Joshua. Its situation may safely be supposed in the south of Judah.

2. It may bear a question, whether *Beth GADER* be the same town as the foregoing. It appears to have belonged to Judah; and to have been vested in the family of Caleb, son of Hur. It might be named *Beth*, from some well-fenced house of stone, answering the purposes of protection: or, this distinction might be ancient, and imply a temple. On the whole, I think it the same as the former.

3. *GEDOR*, *Josh. xv. 58*, should appear to be a different place from the *Gederoth*, and *Gederothaim* of verse 36, and from the *Gederoth* of verse 41. If we turn to *1 Chron. iv. 39*, we find mention of a *Gedor* apparently in the south of Judah, and not far from Hornah, Ziklag, &c. in verses 30, 31. It is described as furnishing "fat pasture and good, and being wide, quiet, and peaceable; for they of Ham had dwelt there of old." This district was conquered in the "days of Hezekiah." It may, therefore, be presumed, that the adjacent Amalekites, or other tribes, had wrested this country from the tribe of Judah, for the sake of its pasture.

4. *GEDERAH*, *Josh. xv. 36*, is evidently in the south of Judah, because conjoined with Adullam, Socoh, Azekah, &c. I should think this *Gederah* was nearer to the coast than the former: but this is conjecture, merely.

5. *Gederoth*, *Josh. xv. 41*, has no distinctive marks annexed to it. Probably this was not far from the coast.

6. *He GEDEROTH*, *2 Chron. xxviii. 18*, seems to be the same as No. 4. because it is, like that, associated with Shocoh, &c.

7. *GEDEROTHAIM*, *Josh. xv. 36*, is evidently distinguished from *Gederah*; and was, I presume, two or more defensible stations, near enough to afford mutual assistance.

It may well be supposed, that the southern frontier of Judah, being liable at all times to incursions from roving tribes of the desert, would be surrounded by a number of erections for purposes of defence: of which some would be more advanced, others more retired; some near the sea, others inland: but all would be places of security and retreat, and probably the stations of guards, to keep watch and ward. I would hope that these illustrations may afford some light to a passage which appears to stand in great need of it, *1 Chron. iv. 23*. "These were the potters, and those that dwelt amongst plants and hedges: there they dwelt with the king for his work."—If these had been called *botanists* instead of *potters*, their residence among plants and hedges, had been well enough: but that they should "dwell with the king," in such places, and there do the king's work as potters, exceeds comprehension.

The preceding verse affords no assistance in our enquiry: it mentions some "who had the dominion in Moab, and Jashubi-lehem," adding (these are) "ancient things. These were the *potters*," &c. Strange enough, that these *officers* should be *potters*!

Instead of *ancient things*, we must understand a place or places, in order to make the passage comport with the context. The words are, "*He Debirim*," towns so called; from the same root as *Debir*, the oracle, or adytum of a temple, and *Otikim*, bendings, crookednesses, contortions, or prolongations: so that the terms, taken together, may import the *windings* of the districts called (or adjacent to the towns called) the *Debirim*." In short, I suppose, that three places are intended in this verse: consequently, that 1. Chozeba, and 2. Joash, and 3. Saraph, had the government of, 1. Moab, 2. of Jashubi, or "the settlements" of Lehem; and 3. of *Debirim Otikim*, the windings, vallies, sinuosities, of the district called *Debirim*.

If we might derive the word rendered *potters* from another root denoting to *smite*; and take the word *Gedorah*, rendered *hedges*, (which, I believe, it never signifies, but *stone fences*) for the name of a place; (it is in the singular in the original) the passage would bear this sense—"These were wardens (staff-officers, provosts) and dwelt in his plantations at *Gedorah*, on account of the king: because of his royalties they dwelt there." Could we suppose this *Gedorah* to be our No. 3, surrounded by a fat pasture, "good, wide, quiet, and peaceable," we might perceive the propriety of officers being appointed to superintend the king's rights, or flocks, &c. in these parts. Or, if we consider this *Gedorah* as a town of passage, it might be a place of payment for the *capar* duty of passage by travellers. But it ought to be noted, that the LXX. suppose the names of *two* places here; reading, "These were *potters*, and dwelt in *Ataim* and *Gadira*." If future investigations should discover a bed of potter's clay near *Gadera*, or near *Etam*, (which village, I suppose, is the *Ataim* of the LXX.) then this version may be considered as unquestionable: but, as no traveller, which I recollect, has mentioned such a thing, we may at present take the word *potter* for *artificer* in general, as in Isaiah xlv. 9. We may next observe, that an *Etam* occurs in verse 32 of chap. iv. where it is connected with the *Gedor* of verse 39. and the probability is, that it means the same place as the LXX. have connected with their *Gedira*. A comparison of the towns in the neighbourhood may render this clear.

| | |
|-------------------|-------------------|
| Joshua xv. | 1 Chron iv. |
| Ver. 26. Moladah. | Ver. 28. Moladah. |
| 28. Hazar-shual. | Hazar-shual. |
| Beersheba. | Beersheba. |
| 30. Hormah. | 30. Hormah. |
| 31. Ziklag. | Ziklag. |
| 32. Ain. | 32. Ain. |
| Rimmon. | Rimmon. |
| 33. Ashenah. | Ashan. |
| Gederah. | Etam. |

It is very evident, from the identity of the towns around them, that *Etam* and *Gederah* could not possibly be far distant from each other; and therefore the LXX. have done well in associating them.

The position assigned to *Etam* by Dr. Wittman, in his "Travels in Syria," agrees extremely well with these premises. *Vide ETAM*. See the PLATE; MEDALS of GADARA.]

GADDI, גַּדִּי, *my happiness, my army, my troop*: or, a *kid*, or *goat*, or *good fortune*.

GADDI, son of Susi of Manasseh, sent by Moses to explore the land. Numbers xiii. 11.

GADDIEL, גַּדְיָאֵל, *goat of God*; from גַּדִּי *gedi*, a *goat*: otherwise, *the Lord is my happiness*, or *my army*; from גַּדָּה *gadah*, *felicity, army*, &c. and אֵל *el*, *God*. Son of Sodi, of Zebulun, sent by Moses to explore Canaan. Numb. xiii. 10.

GADDIS, גַּדִּישׁ, the same as *Gaddi*: or, a *heap of corn on the floor*; from גַּדִּישׁ *gadish*. The surname of John, son of Mattathias, and brother of Judas Maccabæus. Some copies read *kaddis*, *holy*.

[GADGAD, or GIDGAD, or GUDGODAH, *happiness of happiness*, or the *girded host*. Num. xxxiii. 32. Deut. x. 7.

The Arabic root of this word imports a well of much water. It was a station of the Israelites: and perhaps as Jotbathah, a neighbouring station, is described as a land of rivers of water, *Gudgad*, *Gidgad*, or *Gudgoda*, was a well, among rocks, or otherwise, which furnished a copious supply of water; but it did not *stream* like a river. The well at Chigré, described by Mr. Bruce, is an instance of what I mean. Eusebius and Jerom describe *Gadgada*, as they write it, "where are flowings of water." In Numb. xxxiii. 32. we have *Hor-Gidgad*, which either denotes the *mountain* *Gidgad*, where this water issued; or, the *cavern* *Gidgad*, where it was contained. As the word *Gad* signifies "a troop," it is possible, that some inspection of the armed men of Israel, not unlike a review, might take place at, or near, this mountain?]

GADI,

GADI, גָּדִי; from the same root as GADDI.

GADI, father of Menahem. 2 Kings xv. 14.

GADI, where Bani was born, a gallant officer in David's army, 2 Sam. xxiii. 36. Probably *Gadah*, or *Hazar-gaddah*. Josh. xv. 27.

GADOR, or GADARA. Vide II. GADARA.

GAHAM, גָּחַם, *Gai'm*: who conducts them; from גָּחַח *guach*, to guide, to turn out, and מֵאֵם *am*, them: otherwise, their departure: otherwise, going out of heat; from גָּחַח *guach*, going out, and חֵם *chum*, heat. Son of Nahor and Reumah, Gen. xxii. 24.

GAHAR, גָּהָר, *the coming out of heat, or anger*; from גָּחַח *guach*, coming out, and חֵם *charah*, anger, or חָרָר *charar*, fire, heat.—A Levite, who returned from Babylon with Esdras, Ezra ii. 47.

GAIUS, or CAIUS, Γαῖος, may signify *earthy*; from γῆ, *the earth*, or *joyful*. Vide CAIUS.

GAIUS, Paul's disciple, (Acts xix. 29) was probably a Macedonian, but settled at Corinth, where he lodged Paul during his abode there: Rom. xv. 23, "*Gaius mine host*." When the apostle went into Asia, *Gaius* and Aristarchus accompanied him to Ephesus, where they abode some time with him; so that in the sedition raised there about great Diana, the Ephesians ran to the house of *Gaius* and Aristarchus, and dragged them to the theatre: no harm happened to either of them, because the commotion was appeased by the prudence of the town-clerk. Origen, in *Rom.* speaks of *Gaius*, Paul's disciple, said to have been bishop of Thessalonica.

II. GAIUS, to whom the apostle John wrote his third epistle, was, in the opinion of several commentators, the same as *Gaius*, Paul's disciple and host at Corinth: others think, the *Gaius* of John is mentioned. Acts, xx. 4. as being of Derbe, in Lycaonia, consequently he is not *Gaius* the Macedonian. The Apostolic Constitutions imply, (*lib. vii. cap. 46*) that St. John established one *Gaius* in the bishopric of Pergamus; and the author of the Additions to Athanasius's *Synopsis* (p. 155) seems to believe, that the style of John's gospel was *Gaius's*, who was Paul's host. But much more probably, it was to *Gaius* of Derbe, St. John's epistle is addressed.

[The name *Gaius* was so common in antiquity, that there is great difficulty in fixing on any one as the person to whom St. John wrote; since he might be neither of those known to us in the New Testament. If we may be guided by his character, he is certainly the *Gaius* of Corinth; for St. Paul describes him, not only as being *his* host, but also, that of the whole Church;—not the Corinthian

church, which could not need a host; but of the whole Christian church, whether Jews or Gentiles by nation; whether in opinion followers of Peter or of Paul: such was his Christian benevolence, and unrestricted hospitality. Now this is the very virtue for which the *Gaius* to whom St. John wrote is highly praised by this apostle, who could not have described the *host of the whole Church* in terms more appropriate than he uses of *Gaius*. It should also appear, that the *Gaius* of Corinth was known at Ephesus, he having been with St. Paul, and in great personal danger. St. John, writing from Ephesus in favour of certain travelling Christian brethren, takes this opportunity of complimenting *Gaius*; and as these brethren, most probably, went direct from Ephesus to Corinth by sea, it is very likely that the apostle, who promises *Gaius* to visit him, might take the same trip in some trading vessel; the intercourse between Ephesus and Corinth, both extensively trading towns, being considerable. Dr. Lardner has an article on this subject, conducted with his usual ability, in which he maintains a different opinion; and there are, also, many other opinions, all of them exposed to strong objections. See DIOTREPHES.]

GALAL, גָּלָל, *wheel, revolution, frontier*.

GALALAI, גָּלָלַי, Γαλαῖ, Γαλαῖαι: *my wheel, my frontier, [roll, limit, periphery].*

GALATIA, a province in Asia Minor, having Cappadocia east, Bithynia west, Pamphylia south, and the Euxine Sea north. The Gauls, having invaded Asia Minor, in several bodies (of which we have an account in Pausanias, *Attica*, cap. iv.) conquered this country, settled in it, and called it *Galatia*, which in Greek, signifies *Gaul*: [rather, perhaps, *New Gaul*, or *Little Gaul*.]

The *Galatians*, to whom St. Paul wrote, were descended from these *Gauls*. Paul preached several times in *Galatia*; first, A. D. 51. Acts xvi. 6; afterwards, A. D. 54. Acts xviii. 23; and formed considerable churches there. It is credible, he was the first who preached there to the Gentiles: but, possibly, Peter had preached there to the Jews, since his first epistle is directed to the Jews, scattered throughout Pontus, *Galatia*, &c. And the Jews, converted by Peter were probably they who occasioned those differences in the *Galatian* church, on account of which Paul wrote his epistle, wherein he takes some pains to establish his character of apostle, which had been disputed, with intention to place him below Peter, who preached generally to Jews only, and who observed the law. The subscriptions, in the Greek, of this epistle,

epistle, say, it was written from Rome. Theodoret thinks it was the first which Paul wrote from thence; and Jerom will have it, that he penned it while in prison: but we choose rather to follow that opinion which dates it from Ephesus, A. D. 55.

In 2 Macc. viii. 20, it is said, that Judas Maccabæus, exhorting his people to fight valiantly against the Syrians, related to them several instances of God's protection; among others, that which they had experienced in a battle fought in Babylonia, wherein 6000 Jews killed 120,000 *Galatians*. We have no particulars of the time, or circumstances of this defeat; but it is probable, that the *Galatians*, settled in *Galatia*, were not meant, but the *Gauls*, who at that time over-ran Asia, as we have observed from Pausanias: the Greek *Galatæi* being taken equally for either.

[Pontus was a region, which extended along the shores of the *Pontus Euxinus*, whence it took its name, from Colchis to the river Halys, which separated it from Paphlagonia. The most remarkable division of it was into three parts; I. Cappadocian Pontus; II. Polemoniæ Pontus; III. *Galatian* Pontus: these three divisions composed the kingdom of Pontus, in the time of Mithridates Eupator.

Galatian Pontus was larger than the other two; it lay between the Thermodion and the Halys; rivers which separated it on one side from the Polemoniæ Pontus, on the other side from Paphlagonia: the Iris ran in the midst of it. As it adjoined *Galatia* on the continent, probably, this division took its name from that circumstance: and it might be inhabited by *Galatians*: or Emigrant *Gauls*.

This country adjoined Bithynia; and was seized by a body of *Gauls*, who were called in to assist a king of Bithynia: having expelled his former enemies, they established themselves in these districts, and divided the territory as their property. Being now peopled by a mixture of Gauls and Greeks, it was called *Gaulo-grecia*, and at length *Galatia*. Pliny, lib. v. cap. 32. Ptolemy, lib. v. cap. 4. Strabo, lib. iv.

The *Galatians*, especially those of Pessinuntum, worshipped the Mother of the Gods. Callimachus, in his hymns (*in Delum*. v. 184) calls them Ἀποροι δῆμι, "a foolish people:" and Hilary, who was himself a Gaul, describes them as *Gallus indociles*. Hymn. also Jerom, Pref. 2. Ep. ad *Galat*. which may well excuse St. Paul's addressing them as "foolish," chap. iii. It was probably an appellation given them, current in their neighbourhood: it is likely too, they supposed themselves, or were supposed by others, to be peculiarly liable to

the effects of incantations and fascinations;—to delusion by which arts, or by others no less effectual, the liveliness of their disposition might perpetually expose them.

The possessors of *Galatia* were of three different nations, or tribes of *Gauls*: the *Tolistobogi*, the *Trocmi*, and the *Tectosagi*. There are imperial medals extant, on which these names are found. That of the Tolistobogi, on a medal of L. Verus, struck at Pessinuntum: that of the Trochimi, on medals of Septimus Severus, Julia Domna, and Caracalla, struck at Tavia; that of the Tectosagi, on medals of Titus and Domitian, struck at Sebaste.

It is of some consequence to maintain these distinctions, because we have supposed that while St. Peter was preaching in one part of *Galatia*, the apostle Paul was making converts in another part; and that some, claiming authority from Peter, propagated tenets not conformable to the opinion of Paul: to correct and expose which errors was the occasion of Paul's Epistle to the churches in *Galatia*. Nothing is more probable, than that the different nations of Gauls furnished partisans, whose overweening zeal far exceeded the doctrines of their principals. Such has ever been the character of the Gauls; equally with a certain fickleness of disposition, of which later ages have had but too many and too powerful demonstrations. Hence, while they were at one time ready to pluck out their eyes, if it might benefit their evangelical teacher, they quickly relinquished his principles, and were as readily brought to adopt another Gospel, which indeed was not a Gospel, but a continuation of unnecessary observances, to which they had already paid too much attention.]

[EPISTLE to the GALATIANS. There is great reason to think that the *Epistle to the Galatians*, is the first that was written by St. Paul. If I am not mistaken, there are in it marks of a less practiced pen, as well in language as in composition, which do not occur in any other of that Apostle's writings. This early date of this Epistle was asserted by Marcion, in the second century; and Tertullian represents the writer as a "Neophytos," full of zeal, and not yet brought to become a "Jew to the Jews, that he might gain the Jews." Without adopting this sentiment, we may conclude that Paul's first visit to the *Galatians* was not long after his return to Antioch from the council at Jerusalem, Acts xvi. when Paul and Silas went through Phrygia and *Galatia*, &c. CALMET has fixed this journey to A. D. 51, but Michaelis argues for A. D. 49, and it should seem that this letter was written very soon after the departure of the Apostle from his converts on this journey; for he expresses his wonder that they were so soon

alienated from him, their Spiritual father, chap. i. 6. St. Paul writes this Epistle in his own name, and in the names of the brethren who were with him: these were, in all probability, personally known to the *Galatians*, and therefore Silas was one; Acts xv. 40. also Timothy, xvi. 3. and doubtless, others were in their company. As we know not of any other opportunity to which these marks agree, we may be led to think, that it was written and sent off, before Paul crossed the sea to go into Macedonia. This indicates Troas, where the Apostle made some stay, Acts xvi. 8, and where he had books and parchments, which he committed to the care of Carpus, (though whether at this time, we cannot tell; as the Apostle was several times at Troas.) —Perhaps, this implies facilities for writing in this city; which could not be expected at every place in his journey.

Other opinions have supposed this Epistle was written at Corinth, Acts xviii. about A. D. 51 or 52; Dr. Lardner is of this opinion: or, at Ephesus, Acts xviii. 23, 24;—or, at the same time with the Epistle to the Romans, Acts xx. 2, 4.—or, at Rome, which is most improbable: as the writer mentions nothing of his bonds; as he does in all his Epistles written from Rome: nor could he, at that time, have reproached the *Galatians* with being *so soon* perverted from his principles.]

GALBANUM, חלבנה *chelbaneh*. LXX. Χαλβάνη, a gum, or sweet spice, an ingredient in the incense burned at the golden altar, in the holy place. It is a juice, drawn by incision from a plant, much like the large kind of fenel which grows in Syria on mount Amanus. The smell is not very agreeable, especially alone. The word signifies —*fat, unctuous, gummy*.

GALILEE, גליל, Γαλιλαία: *a frontier*; from *Gilgal*. Vide GALAL, and GALALAI.

[GALILEE, *rollings*, or *a wheel*. This term seems to denote the nature of the country, of which it is the name; and may import either the *rounds*, limits, or circuit of the Israelite territory, northward: or, the mountains and hills of which it consists were considered as rounds, knolls, or what we call *haughs*. It is, however, certain, that the word *gal*, Cant. iv. 12. comp. Job viii. 17. imports a *well*, and it may be questioned, whether the *circular* bason near Paneas, where originated the stream of the Jordan, might not give name to the district adjacent to it, whence, by degrees, it spread over a much more extensive region.

Galilee is an ancient name, and is found so early as Josh. xx. 7. xxi. 32. 1 Chron. vi. 61. Isaiah viii. 23. 1 Kings ix. 11. It is written more fully, with an *z* final, in 2 Kings xv. 29.

Ezek. xlvi. 8. and it appears to have had appended to it, the distinction “of nations,” or, “the Gentiles,” as we read, Josh. xii. 23. of the king of the *nations of Gilgal, or Galilee*, and some think, it is also called *Gilgal*, Deut. xi. 30. We have also a *Geliloth*, “the circles,” a place on the confines of Judah and Benjamin, Josh. xviii. 17, which is taken for the same as *Gilgal*, chap. xv. 7. In all these names, the idea of rotundity or circularity, is admitted: which might refer either to *round hills, round vallies, or round wells*.

Galilee was one of the most extensive provinces into which the Holy Land was divided: it exceeded Judea in extent, but, probably, varied in its limits at different periods.

This province is divided by the Rabbins into 1. The Upper; 2. The Nether; and, 3. The Valley. The limits of *Galilee* were, on the south, Samaris and Scythopolis, unto the flood of Jordan, says Josephus, *de Bello, lib. iii. 4.*

Galilee contained four tribes, Issachar, Zebulun, Naphtali, and Asher: a part also of Dan; and part of Perea, *i. e.* beyond the river. *Upper Galilee* abounded in mountains, and was eminently understood by the term *Galilee of the Gentiles*, as the mountainous nature of the country enabled those who possessed the fastnesses, to maintain themselves against invaders. Strabo, (*lib. xvi.*) enumerates among its inhabitants Egyptians, Arabians, and Phenicians. *Lower Galilee*, which contained the tribes of Zebulun and Asher, was sometimes called the *Great Field*, “the champaign,” Deut. xi. 30. The Valley was adjacent to the Sea of Tiberias. Josephus describes *Galilee* as very populous, containing two hundred and four cities and towns. It was also very rich, and paid two hundred talents in tribute. The natives were brave, and made good soldiers: they were also seditious, and prone to insolence and rebellion. *De Bell. lib. ii. cap. 9.* He divides *Galilee* only into *Upper* and *Lower*.

We scarcely find any mention in the books of Ezra and Nehemiah, of the inhabitants of *Galilee* and Perea; whether they were Jews returned from Babylon, or whether a mixture of sundry nations. The language of these regions differed considerably from that of Judea; and so did various customs, in which each nation followed its own. The difference of dialect is repeatedly observed and enlarged on by the Rabbins.

Our Lord so frequently visited *Galilee*, that he was called a *Galilean*, Matt. xxvi. 69. And it deserves notice, that he was addressed under this title by his adversary the dying Julian, who, being cut off from prosecuting his purposes against Christianity, exclaimed with indignation,

dignation, "Thou hast conquered, O Galilean!" Euseb. Eccl. Hist. lib. x. 35. et al. *Vide infra*. The population of Galilee being very great, Christ had many opportunities of doing good in this country: and being out of the power of the priests at Jerusalem, he seems to have preferred it as his abode. Both Nazareth and Capernaum were in this division. From such a mixture of people many provincialisms might be expected; hence we find Peter detected by his language, probably by his phraseology as well as his pronunciation. Mark xiv. 70.]

GALILEE, a province in Palestine, extending principally north, beyond the plain of Jezreel, or the Great Plain; divided into Upper and Lower Galilee. Lower Galilee extends into Zebulun, Asher, and Naphtali, on this side Jordan, west of the sea of Tiberias. Upper Galilee extends principally beyond Jordan, inclining toward the Trachonitis, Libanus, and Batanea. It was called, *Galilee of the Gentiles*, because possessed by Gentiles, with Jews interspersed among them; and because it bordered on Gentile nations, as the Phœnicians, Syrians, and Arabians.

As our opinion that Galilee extended beyond Jordan has some difficulty in it, it is necessary to support our assertion. Judas Gaulanitis is called the *Galilean*, Acts v. 37; and in Josephus, *Antiq. lib. xx. cap. 3*. Now Gaulan was beyond Jordan; Galilee therefore extended into that country. Josephus places Bethsaida on the other side Jordan, *Antiq. lib. xx. also, de Bello, cap. 13*, and so does Pliny, *lib. v. cap. 15*: that city was certainly part of Galilee, and the apostles, who were of Bethsaida, are called *Galileans*; Galilee, therefore, in part at least, reached beyond Jordan. Eusebius, on Isaiah ix, says clearly, that Galilee lay on the other side of Jordan. The LXX. in Isaiah, xxxiii. 9, translate *Basan—Galilee*. Now *Basan* was certainly beyond Jordan. Jerom, in his comment, remarks, that these interpreters have put the name of a province for a certain place in that province. He believed that *Basan* was in Galilee. For this opinion, see Lightfoot, *Chorograph. on Mark, and Hor. Talmud. Matt. xvi. 13*, and Cellarius *Geog. Ant. lib. iii. &c.*; for the contrary, Reland, *Palæst. tom. i. lib. i. cap. 31*.

Josephus (*de Bello, lib. iii. cap. 2*) limits Galilee thus: it is terminated west, says he, by the city of Ptolemais and mount Carmel, (which do not belong to Galilee); on the south by the country of Samaria and Scythopolis, on the river Jordan; on the east by the cantons of Hippos, Gadara, and Gaulan; on the north by the confines of the Tyrians.

Lower GALILEE reaches in length from Tibe-

rias to Chabulon, or Zabulon, the frontier of Ptolemais; in width from Chaloth, in the great plain, to Bersabee. The breadth of Upper Galilee begins at Bersabee, and extends to Baca, which separates it from the Tyrians. Its length reaches from Tella, a village on the river Jordan to Meroth. But the exact situation of these places is not known.

Josephus says, the *Galileans* were naturally good soldiers, bold and intrepid; that they bravely resisted the foreign nations around them; that their country was fruitful, and well cultivated; and the people laborious and industrious. That the number of towns and villages in it was very great, and so well peopled, that the least towns contained 15,000 inhabitants.

Our Saviour was surnamed *Galilean*, because he was brought up at Nazareth, a city of Galilee. His disciples, and Christians in general, were called *Galileans*, (Acts ii. 7; Arrian, *lib. iv.*; *Dissert. Epict. cap. 7*. Julian, *Emper. Ep. ad Porphy.*) because the apostles were of Galilee. Matthew (iv. 15) applies to the preaching of our Saviour those words of Isaiah, (ix. 1, 2) "The land of Zebulon and the land of Naphthaliim, by the way of the sea, beyond Jordan, *Galilee of the Gentiles*: the people which sat in darkness saw great light." The *Galileans* were not esteemed very knowing in matters of religion; and the Jews did not believe that a prophet should come out of Galilee, John vii. 41, 52; forgetting the prophet Jonah, 2 Kings xiv. 25. Their language and their accent were different from those of the Jerusalem Jews. Peter was known to be a *Galilean* by his accent, Matt. xxvi. 73.

See of GALILEE, *vide* CINNERETH.

I. GALILÆANS, *Christians*, the disciples of Jesus Christ were called by this name; he having many disciples in that country, and having spent much time there during his ministry.

II. GALILEANS, a sect of Jews, which sprang up some years after the birth of Jesus Christ, under Judas, of Gaulan in Upper Galilee, about A. M. 4010, on occasion of Augustus's appointing an enrolment of the people; which was executed by Quirinius (Cyrenius) in the tenth year of Jesus Christ, (Luke ii. 1.) which was the last year of Augustus. Acts v. 37. This numbering, or enrolment, of the people was different from that at our Saviour's birth. *Vide* CYRENIUS; also FRAGMENT, No. CXXVII. Also PLATES: MEDALS OF ANTIOCH. No. 13.

Judas the Gaulanite, says Josephus, *Antiq. lib. xviii. cap. 2*. pretended, that the tax established by the Romans, and regulated by Quirinius, was a manifest instance of servitude; which all true Israelites ought to oppose with all their power. These discourses inflamed the

people's mind: many joined Judas, took arms, and began a civil war; the spirit of which, properly speaking, was pacified only by intervals till it ended in the destruction of Jerusalem. The disciples of Judas were called *Galileans*, because Judas was of Upper Galilee; and his followers, for the most part, were of that province. It has been thought, they were likewise called *Herodians*, because the kingdom of Herod the Tetrarch included *Galilee* beyond Jordan, and the neighbouring places about *Gaulan*.

The *Galileans*, according to Josephus, agreed in all things with the Pharisees; but were distinguished by an excessive love of liberty; being strongly prejudiced with the idea, that they ought to obey God alone as their prince. And perhaps there was some reference to this, not only in representing Jesus as a *Galilean* to Pilate; but (Luke xxiii. 2) his accusers, to render him suspected of this heresy, say, they found him perverting the nation, and forbidding to give tribute to Cæsar. *Vide* JUDAS XII.

GALL. For the *wine mixed with gall*, presented to our Saviour while on the cross, (Matt. xxvii. 34) *vide* WINE. The prophet Habakkuk mentions *gall* mixed with wine, as used to intoxicate: "Woe to him who putteth his bottle to his neighbour:"—which several versions render, by words expressive of *gall*, or venom: *i. e.* what in the issue would prove so. So the Vulgate, Hab. ii. 13. We believe the prophet hints at the conduct of Pharaoh Hophra, king of Egypt, toward Zedekiah. *Vide* FRAGMENT, No. LVIII. That king promised Zedekiah assistance, and engaged him in rebellion against Nebuchadnezzar; but in his necessity he failed him: "He gave him *gall* to drink, and made him drunk, that he might have the pleasure of seeing his nakedness." The Rabbins relate, that Nebuchadnezzar one day at an entertainment, sent for Zedekiah, and gave him an intoxicating liquor to drink, purposely to expose him to ridicule. [But perhaps the idea of the prophet is, wine excessively sweet, or praised as excessively sweet, to render the reverse more bitter—more confounding.]

Moses, in the name of God, threatens the Israelites to make their grapes—*grapes of gall*, and their wine the poison of dragons, Deut. xxxii. 32, 33. to change the sweetness of their grapes into bitterness, and their wine into poison; which, instead of cheering and nourishing, would intoxicate and destroy them. In the story of Tobit, the *gall of a fish* is used in curing his father's eyes, Tobit vi. 5. ix. 8, 13. Pliny, lib. xxviii. cap. 10, notices the use of *gall* for sore eyes; *Ad oculorum medicamenta utitius habetur*. In Jeremiah, (viii. 14. ix. 15.) to give *water of gall to drink*, denotes very

bitter affliction, Lam. v. 19. And the Psalmist (lxxix. 21.) says, that his enemies, or rather the enemies of the Messiah offered him *gall to eat, and vinegar to drink*. The *gall of bitterness*, Acts viii. 23, signifies the most excessively bitter *gall*: the most desperate disposition of mind; the most incurable malignity, as difficult to be corrected as to change *gall* into sweetness.

GALLIM, גללם; *who heap up, who cover, who roll*; from גל *gal*, or from גלגל *galah*. [Rather *springs*. A city of Benjamin, having many fountains. 1 Sam. xxv. 44. Isaiah x. 30.]

GALLIO, Γαλλίων: *he that sucks, or lives on milk*.

GALLIO, brother of Seneca the philosopher, before named *Marcus Annæus Novatus*; but being adopted by Lucius Junius Gallio, he took the name of his adoptive father. The emperor Claudius made him proconsul of Achaia; and, A. D. 53, under Nero, he was again proconsul there. He was of a mild, agreeable temper: his brother Seneca dedicated to him his books *Of Anger*: he shared in the fortunes of his brothers, as well when out of favour as in their prosperity at court: Nero, at last, put him to death as well as them. The Jews being enraged against Paul, for converting many Gentiles, dragged him to *Gallio's* tribunal, who, as proconsul, generally resided at Corinth, Acts xviii. 12, 13. They accused him of *teaching men to worship God contrary to the law*. Paul being about to speak, *Gallio* told the Jews, that "if the matter in question were a breach of justice, or an action of a criminal nature, he should think himself obliged to hear them; but as the dispute was only concerning their law, he would not determine such differences; nor would he judge them." Sosthenes, the chief ruler of the synagogue, was seized and beaten, before *Gallio's* seat of justice, without this governor's concerning himself about it, A. D. 54.

I. GAMALA, a town of Galilee, surnamed *The City of the Horsemen*: *vide* GAMA.

II. GAMALA, a town beyond Jordan, in the Gaulanitis; called *Gamala*, because its appearance somewhat resembled the form of a camel.

It was part of Agrippa's kingdom; but the inhabitants refusing to submit to him, it was besieged, first by Agrippa's forces, afterwards by the Romans, who, after a long siege, took and sacked it. *Joseph. de Bello, lib. iv. cap. 2—7. in Græco; seu cap. 1—3. in Lat.*

GAMALIEL, גמליאל: *recompence of God, or camel of God, or weaned of God*; from גמל *gamal*, and אל *el*, *God*.

I. GAMALIEL, son of Pedabzur, prince of Manasseh when the Israelites left Egypt, Numb. i. 10. ii. 24. vii. 54.

II. GAMALIEL,

II. GAMALIEL, doctor of the law, a Pharisee, Paul's master: likewise master of St. Barnabas and St. Stephen, if some writers may be believed. The Jews having brought Peter before the assembly of rulers, *Gamaliel* moved, that the apostles should retire; then he advised the assembly to take heed what they intended to do touching these men, &c. and to treat them with lenity. *Gamaliel's* advice was followed; and the apostles were liberated, Acts v. 34.

It is reported, but the report is very dubious, or evidently false, that *Gamaliel* encouraged the Christians to carry off St. Stephen's body by night; and also lent them his chariot, to carry it to lands of his own, seven or eight leagues from Jerusalem. Also, that Nicodemus was *Gamaliel's* nephew, or cousin, in consideration of which, the Jews, instead of putting Nicodemus to death, only banished him. Also, that *Gamaliel* was converted; but by whom, no one knows. Lucian, *de Sancto Stephano*, cap. 5. *ad finem* Tom. x. *Oper. S.*, Aug. Phot. Cod. 171.

Some have believed the *Gamaliel* of the Acts to be the *Gamaliel* of Japhneh, or Dibanah, who, according to the Jewish doctors, succeeded Jochanan, as patriarch of the West.

The time they assign to him is not absolutely inconsistent with what St. Luke relates of *Gamaliel*. He gave his opinion in the Jewish assembly, A. D. 32. He was witness to the taking of Jerusalem, A. D. 70; and shortly afterwards he might succeed Jochanan.

III. GAMALIEL, grandson to the former; was, it is said, the first patriarch of the Jews, about A. D. 97. Basnage, *Hist. Jews*, Tom. ii. lib. iv. cap. 3.

GAMUL, גמול; *recompence*: otherwise, to *rean*; from *gamal*. Head of one of those sacerdotal families which served in the temple. 1 Chron. xxiv. 17.

[GAMUL, *retribution*, or *yielding milk*. Rather a camel: whence we find, Jer. xlviii. 23, *Beth-Gamul*, the "Temple of the Camel." In the Indian Zodiac, this animal, the camel, is the vehicle of Venus, the goddess and the planet. *Beth-Gamul* was a city of Moab, and being associated with other places which appear to have been temples, I think this also was a sacred edifice, rather than a house built by a person named *Gamul*.]

GARDEN, *Hortus*, in Hebrew גן *gan*, in Greek κήπος *kepos*, is generally supposed to mean—a kitchen garden, a fruitery, or an orchard; wherefore, that wherein God placed our first parents, is called, the *Garden of Eden*, i. e. of delights. But the Hebrews, to signify an orchard, more generally use the word פריש, *paradise* (whence is derived the

Greek, παράδεισος *paradisos*) i. e. a garden planted with trees. Scripture mentions the *king's gardens*, which were either in the city, or adjoining the walls of Jerusalem. Here was the royal burial-place, 2 Kings xxi. 18, 26. Isaiah (i. 29) reproaches the Jews with their abominations and idolatry, committed in *gardens*. These were consecrated to Venus and Adonis; here they sacrificed;—that *sacrificeth in gardens* (Isaiah lxv. 3); after which, they thought they were well purified, when they had washed in the water of the *garden*, Isa. lxvi. 17.

GAREB, גרב; *gall*: Syriac, a *pitcher*, or *water*. A brave officer of David, 2 Sam. xxiii. 38.

GAREB, a hill near Jerusalem. Jer. xxxi. 39. It is said, in the Mishnah, that from *Gareb* to Silo were three miles; and that, there was Micah's ephod: *Sanhedrin*, fol. 103. But the *Gareb* of Jeremiah could not be so far, since he says, Jerusalem shall reach to the hill *Gareb*; from Jerusalem to Silo was twelve leagues.

[The name probably, imports a *scurf*, or *scab*, which *scales off* from the person: perhaps it might be the nature of the soil on the hill *Gareb*, Jer. xxxi. 39, to *scale off* in like manner from the surface.

Simon hints at the probability of this hill being a receptacle for lepers, sent thither from Jerusalem, to which it was adjacent. This idea is very agreeable to the usages of the East: an account of such associations may be seen in NIEBUHR.]

GARMI, גרמי; *my bone*: or *the bones*: otherwise, *the water of the stranger*; from מי *mi*, *water*, and גר *gher*, a *traveller*.

GARMI, of Maachathi, and son to Naham. 1 Chron. iv. 19. [The English translators read *Naham*, the father of Keilah the Garmite, according to the Hebrew text. Calmet keeps close to his Vulgate, which here agrees with the Septuagint.]

GATAM, גתם, Γαθμ; *their lowing*; from גתה *gaha*, to *low*, and תם *am*, *their's*: or, *their touch*; from נגע *nagah*, to *touch*: otherwise, *the lowing of the perfect*; from גתה *gakah*, to *low*, and תם *tamam*, or תם *tham*, *perfect*. Son of Eliphaz, son of Esau, Gen. xxxvi. 11.

GATE. We remark, concerning the *gates* or doors to the houses of the Hebrews, that generally their posts were of wood: such were the *gates* of Gaza which Samson carried away on his shoulders, Judg. xvi. 3; i. e. the *gate*, bars, posts, and locks, if there were any. [See the PLATES, MEDALS of GAZA.] The doors of houses and churches in Palestine, are generally very low, to prevent the Arabs, who always go on horseback, from getting in and misbehaving there.

GATE is often used in Scripture to denote, a place

a place of public assembly, where justice was administered, Deut. xvii. 5, 8; xxv. 6, 7; xxi. 19; xxii. 15, &c. As the Jews mostly laboured in the fields, assemblies were held at their city *gates*, and justice was administered there, that labourers, whose duty required their work, might lose no time; and that country people, who had affairs of justice, might not be obliged to enter the town. One instance of these judgments appears in that given at the *gate* of Bethlehem, between Boaz, and a relation of Naomi, on the subject of Ruth. Ruth iv. 1. Another, in Abraham's purchase of a field to bury Sarah, Gen. xxiii. 10, 18. [The *gate* was the most public thoroughfare, &c. of a town. Comp. 2 Sam. xv. 2; also 2 Sam. xviii. 33. where we read of the *gate*, and the chamber over the *gate*.]

GATE, *Porta*, sometimes signifies—power, dominion; almost in the same sense as the Turkish emperor's palace is called, the *Porte*. God promises Abraham, that his posterity shall possess the *gates* of their enemies,—their towns, their fortresses, Gen. xxii. 17. Jesus Christ says to Peter, "Thou art Peter; and on this rock will I build my church, and the *gates of hell* shall not prevail against it," Matt. xvi. 1. Vide HADES, HELL, and FRAGMENT, No. CCXI. "Gates of Hell."

Scripture remarks, that the idol Dagon, having fallen before the ark, and two hands of his statue falling on the threshold of his temple, the priests afterwards forebore to tread on this part of the door-way. 1 Sam. v. 7. The prophet Zephaniah seems, perhaps, to allude to this custom of the Philistines, under the expression of "Those who leap on [rather over] the threshold," chap. i. 9.

Among the Tartars they never walk on the thresholds of princes out of respect to them; Bergeron, *Voyage de Calpin*, cap. 10. The caliphs of Bagdad obliged all who entered their palaces to prostrate themselves on the threshold, wherein they set a piece of the black stone of the temple at Mecca, to render it more venerable: this threshold was pretty high, and it had been a sin for any one to rest his feet on it. D'Herbelot, *Bibl. Orient.*

GATES OF HELL. King Hezekiah, in his hymn, representing his condition when sick, expresses himself thus (Isaiah xxxviii. 10.) "I said; in the cutting off of my days, I shall go to the *gates of hell*"—the grave. Jesus Christ, in the gospel (Matt. xvi. 18) says, the *gates of hell* shall not prevail against his church; which is the same, probably, with what the Psalmist means by the *gates of death* (Psalm ix. 13.) "Thou who liftest me up from the *gates of death*." "They drew near to the *gates of death*." Psalm cviii. 18. And in Wisdom, xvi.

18, the author represents the grave, hell, as a place whither people went from all parts, there to enter on another life. Achilles, *Iliad* ix. says, he hates the man who says one thing and acts another, as he hates the *gates of hell*.

The Mahometans assign seven *gates* to hell, and to each its particular punishment: the first for Mussulmans, the second for Christians, the third for Jews, the fourth for the Sabians, the fifth for the Magi or Guebres, worshippers of fire, the sixth for Pagans and idolaters, the seventh, and deepest part of the abyss, for Hypocrites, who make an outward show of religion, but have none. Others, by these seven *gates*, understand the seven principal members of a man, the instruments of sin. *Al Koran*, chap. of the stone.

GATES OF RIGHTEOUSNESS, Psalm cxviii. 19. those of the temple, where the righteous, the saints, true Israelites, pay their vows and praises to God; where none enter but purified Israelites, a nation of righteous men.

GATH, גַּת: a press, [a wine-press]

[This name is usually supposed to have arisen from the plenty of wine made at this town: it might be so, but the neighbouring towns were no less famous for wine than *Gath* was. There is at least a possibility that its situation resembled a wine-press in form; as we know that the antient wine-presses were excavations or hollows in the ground, into which the liquor ran when expressed from the grapes. Some think wine-presses were first invented or employed at *Gath*.]

Gath appears to have been an ancient city; being mentioned so early as Josh. xi. 22, and, probably, the grapes of Eschol, which was not far distant, were a specimen of the grapes of *Gath*. Timnath, also, not far from *Gath*, had extensive vineyards, Judges xiv. 5.]

GATH, a city of the Philistines, one of their five principalities, 1 Sam. v. 8. vi. 17; famous for having given birth to Goliath. David conquered *Gath* in the beginning of his reign over all Israel, 1 Sam. xviii. 4; it continued subject to his successors till the declension of the kingdom of Judah, 2 Sam. viii. 1. Rehoboam rebuilt or fortified it, 2 Chron. xi. 8. Uzziah reconquered it; as did Hezekiah. Josephus makes it part of the tribe of Dan. CALMET thinks, that *Mitcah*, mentioned by Moses, Num. xxxiii. 29, is the *Metheg* of 2 Sam. viii. 1. [We translate it, David took *Metheg-Ammah*, (*Metheg the Mother*) which in Chronicles is explained by—"He took *Gath* and her daughters:" *Gath* being the mother, and *Metheg* the daughter. But it may be, that the district of *Gath*, and its dependencies was called in David's time *Metheg-Ammah*; which, being unusual,

or becoming obsolete, the author of the Chronicles explains it to be *Gath* and its villages.] According to this idea, *Gath* of the Philistines, the birth-place of giants (2 Sam. xx. 20, 22) must lie far in Arabia Petræa, towards Egypt, which is confirmed by Chronicles, which says, that the sons of Ephraim being in Egypt, attacked the city of *Gath*, and were there slain, 1 Chron. vii. 21.—[Is *Metheg* transposed *Gathem*? מתג נתח.]

Jerom says, there was a large town called *Gath*, in the way from Eleutheropolis to Gaza; and Eusebius speaks of another *Gath*, five miles from Eleutheropolis, toward Lydda (consequently, different from that which Jerom speaks of); also another *Gath*, or *Gattha*, between Jamnia and Antipatris. Jerom likewise, speaking of *Gath-opher*, the place of the prophet Jonah's birth, says, it was called *Gath-opher*, or *Gath* in the district of *Opher*, to distinguish it from others of the same name.

Gath was the most southern city of the Philistines, as Ekron was the most northern; so that Ekron and *Gath* are placed as the boundaries of their land, 1 Sam. vii. 1, 4. xvii. 52. *Gath* lay near Mareshah, vide 2 Chron. xi. 8, and Micah i. 14, Heb. which agrees pretty well with Jerom, who places *Gath* on the road from Eleutheropolis to Gaza. *Gath* was a place of strength in the time of the prophets Amos and Micah, independent of the kings of Judah (Amos vi. 2; Micah i. 10, 14); but was taken by Uzziah, king of Judah while Amos was living; and afterwards by Hezekiah, in Micah's time. *Gethaim*—the *Guths*—2 Sam. iv. 3; Neh. xi. 33, is *Gath*. David had a company of Gittite guards. *Gath* signifies a *press*; wherefore it is no wonder, that we find several places of this name in Palestine, where *presses* were common.

GATH-OPHER, גת-אפר: Γαθὰ Ἐφέρος: *who digs at the wine-press*; from אפר *chaphar*, to dig, and גת *gath*, a *press*; otherwise, *he that seeks, or conjounds the press*; from the same.

[GATH-HEPHER, *Sunken Gath*, whether as a wine-press was *SUNK*; whence the two words would imply the "*sunken wine-press*;"—or, as a well is *sunk*, as the word specifically imports, Gen. xxi. 30. xxvi. 15, &c.—or, a considerable *sinking* of ground might here form a capacious and convenient *wine-press*, or in its shape resemble one. We have a *Hepher*, the "*sunken*," without the *Gath*, Josh. xii. 17. HILLER thinks, *Gath-Hepher* is *Gath* of the Hopherites. It is written with the E, Josh. xix. 13, which Eng. Tr. has "*Gittah Hepher*;" it probably imports "*the wine-press Hepher*;" or "*the wine-press at Hepher*." It was in the lot of Zebulun. "*Hepher the Sinks*," or *sinkings*.]

GATH-OPHER, or GATH-EPHER, or GATH, in the district of *Opher*, in Galilee, the birth-place of the prophet Jonah, 2 Kings, xiv. 25. Joshua, xix. 13. places this city in Zebulun. Jerom, in his preface on Jonah, says it was two miles from Sephoris, otherwise, *Diocæsarea*.

GATH-RIMMON, גת-רמון: *the press of the pomegranate*; from גת *gath*, a *press*, and רמון *rimmon*, a *pomegranate-tree*: otherwise, *exalted press*; from רמם *ramam*, *elevation*.

[GATH-Rimmon, the *wine-press* of *Rimmon*, or of the deity whose symbol was the pomegranate. But some think *Rimmon* was a person, who gave his name to a *wine-press*; as we read of the "*wine-press of Zeeb*," Judg. vii. 25. By the bye, it appears to me extraordinary that the slaughter of Zeeb should give name to a *wine-press*: it seems more likely that, as the slaughter of Oreb gave name to a *rock*, on which he was slain, so the slaughter of Zeeb should give name to a *natural* sinking of the ground, which would continue permanent, and mark the place for ages, rather than to a *wine-press*, which the next proprietor might remove at his convenience.

The plural of *Gath* is written *Gittaim*, 2 Sam. iv. 3. Nehem. xi. 33. It was either one town divided into two parts, or, it had two *presses*—rather *sinkings*, or hollows in the ground: for, how could two wine-presses distinguish a town, when every considerable family had, or might have, its own wine-press, as it made its own wine?]

I. GATH-RIMMON, a city of Dan. Josh. xix. 45. Jerom places it ten miles from Diospolis, toward Eleutheropolis. It was given to the Korathites.

II. GATH-RIMMON, in the half-tribe of Manasseh, on this side Jordan; given to the Korathites, Josh. xxi. 25.

III. GATH-RIMMON, a city of Ephraim, given to the Korathites. 1 Chron. vi. 69.

GAVER, or GOR, גור: *the young of an animal* (as of a bitch, or lioness); or, *dwelling, fear*. The name of a place, 2 Kings ix. 27.

GAULAN, גולן, Γωλαν: *their transmigration*; from גלה *galah*, *transmigration*, and גו *an*, *theirs*: otherwise, *their revolution*.

GAULAN, or GAULON, or GOLAN, a city beyond Jordan, from which the small province of *Gaulanitis* was named. It was given to the half-tribe of Manasseh on the other side Jordan, Deut. iv. 43. It was ceded to the Levites of Gershon's family, and became a city of refuge, Josh. xxi. 27. Eusebius says, that in his time, the city of *Gaulan* was still considerable in the Batanæa; but he does not exactly describe its situation. It was in Upper Galilee, beyond Jordan. Judas of *Gaulan*, head of the *Gatilaens*, was a native of it

it. The *Gaulanitis* extended from the *Peræa* to *Libanus*. See *GALILEANS*.

GAZA, *my* גַּזָּה: *strong*; from *my hazaz*: otherwise, a goat; from *ty hex*.

GAZA, Gen. x. 19, a city of the Philistines, given by Joshua to Judah. Josh. xv. 47. 1 Sam. vi. 17. It was one of the five principalities of the Philistines, towards the southern extremity of Canaan. In the Hebrew it is called *my Aza*, or *Osa*, with a *y hain*, which the LXX. sometimes express by a *G*. Stephens the geographer, says, that, in his time, the Syrians called it *Aza*. It was situated between *Raphia* and *Askelon*. Its advantageous situation exposed it to many revolutions. It belonged to the Philistines; then to the Hebrews; recovered its liberty in the reigns of *Jotham* and *Ahaz*; but was conquered by *Hezekiah*, 2 Kings xviii. 8. It was subject to the Chaldeans, with *Syria* and *Phœnicia*; afterwards to the Persians. They held it when *Alexander* besieged, took, and destroyed it. This *Gaza*, or at least the little town of *Gaza on the Sea*, otherwise called *Majuma*, was rebuilt.

It was afterwards possessed by the kings of Egypt, says *Josephus*, *Antiq. lib. xiii. cap. 21*. *Antiochus* the Great took and sacked it, *Polyb. in excerptis Valesii*. The *Maccabees* took it several times from the Syrians. 1 Macc. xi. 61; xiii. 43. *Alexander Jannæus*, king of the Jews took and destroyed it. *Antiq. lib. xiii. cap. 21*. *Gabinus* repaired it, *Antiq. lib. xiv. cap. 10*, and there are coins extant struck in this city. [*Vide* Plate of "ASHTAROTH," No. 6. Also the PLATES, MEDALS of GAZA.] *Augustus* gave it to *Herod the Great*; but it was not subject to his son *Archelaus*. *Luke* says, (*Acts viii. 26*.) that *Gaza*, [*written Gasa*] in his time, was a desert place; meaning, most probably, the greater *Gaza*, situated on a mountain twenty miles from the sea; not *Little Gaza*, or *Majuma*, which was very populous. The emperor *Constantine* gave *Majuma* the name of *Constantia*, in honour of his son; and granted it the honours and privileges of a city, independent on *Gaza*. But the emperor *Julian* deprived it both of its name and its privileges.

[*Gaza* very probably imports well provided, well fortified, *munitiōed*: so the Latins for *munita* say *validam, robustam*. *Vide* *Bochart, Canaan*, p. 82. *Reland, Palest.* p. 790, who refer to *Mela* and *Arrian* for the strength of this city. *Drusus, Quæst. Heb. lib. i.* says, *Valentian* not badly expresses the sense in Latin: so *Pollentia* and *Potentia*, were cities in Italy. *Pliny, lib. iii. cap. 5*.

Gaza is a city of great antiquity; being noticed among those which marked the bounds of

the Canaanite territory. It was a frontier defence against Egypt. *Pharaoh* smote *Gaza*, Jer. xlvii. 1. and it seems from *Amos i. 7*. that part, at least, of its wall or defences, was composed of wood, as the prophet threatens to send a fire on it, to consume it, which he would hardly have preferred, had it been wholly of stone.

Alexander the Great besieged *Babamensis*, the Persian, during two months, in *Gaza*, and that city which formerly had been very famous was laid waste by him, and was rendered desert, says *Strabo*, lib. xvi. not that he wholly destroyed it, but rather dismantled, and degraded it, so that a new city nearer to the sea, and to the haven of *Gaza*, rose out of the former. *Diodorus Siculus, lib. xix.* mentions *Pale Gaza*, old *Gaza*, and *Strabo* notices "*Gaza, the desert*," which agrees with *Acts viii. 26*.

Gaza was afterwards called *New Majuma*, and afterwards *Constantia*, says *Eusebius* in his life of *Constantine*. It is now pronounced *Rassa*, with a strong guttural, by the Arabs.

There was, say the Rabbins, a street outside the city of *Gaza*, where were shambles and an idol temple: also a place called the *Leper's Cloister*. *Vide* 2 Kings vii. 3, &c. *Gaza* was one of three famous marts; the others were *Aco*, and *Bothna*.

"From the walls of *Gaza* we view at once the sea, separated by a sandy beach, a quarter of a league wide, and the country, whose date trees, and flat and naked aspect, as far as the eye can discern, reminds us of Egypt; and in fact, in this latitude, the soil and climate both appear to be truly Arabian. The heat, the drought, the winds and the dews, are the same as on the banks of the Nile; and the inhabitants have the complexion, stature, manners, and accent of the Egyptians, rather than those of the Syrians." *Volney's Travels*, vol. ii. p. 339.

"*Gaza* is situated on an eminence, and is rendered picturesque by the number of fine minarets which rise majestically above the buildings, and by the beautiful date trees interspersed. A very fine plain commences about three miles from the town, on the other side, in which are several groves of olive trees. Advancing toward *Gaza*, the view becomes still more interesting; the groves of olive trees extending to the town, in front of which is a fine avenue of these trees. About a mile distant from the town is a commanding height. The soil in the neighbourhood is of a superior quality. Much pasture. On the east side of the town is a small gateway, near to which, it is said, *Samson* performed his exploit of carrying away the gate of the city; and where he threw down the building which killed him and his adversaries.

"The suburbs of *Gaza* are composed of

wretched mud huts: but the interior of the town contains buildings superior in appearance to those generally met with in Syria. The streets are of a moderate breadth. Many fragments of statues, columns, &c. of marble, are seen in the town walls and other buildings. Ophthalmia and blindness are very prevalent.

The suburbs and environs of *Gaza* are rendered infinitely agreeable by a number of large gardens, cultivated with great care, on the north, south, and west of the town. Plantations of date trees, also, are numerous. Many flowers in the neighbouring plains. Lupines cultivated in patches regularly ploughed and sowed; the seeds of which are employed by the inhabitants in food, especially to thicken their ragouts. The sea is distant about a league, (*i. e.* from the Anglo-Turkish camp.)

The landing place of *Gaza* is an open beach, highly dangerous to boats, especially if laden, a heavy surf constantly beating on the shore.

Quails are very abundant in Syria: in the neighbourhood of *Gaza*. Dr. Wittman, 267.

"Six miles from *Gaza*, towards El Arish, is a river, formed by the rain waters, and after heavy rains its current is impetuous and dangerous.

"March 14, 1801. A delightful country from Yebna to *Gaza*: near a village called Mouat or Mouad.

"March 15. Passed *Gaza*, about 12 o'clock, having previously halted under some olive trees. Encamped on a height with a wide valley in our rear, and a distant view of the sea in our front. The Turkish camp being down in a valley between us and the sea, the town of *Gaza* about a mile, or mile and a half off. A marabout on our right where the citadel was, as we imagine, that occasioned so much difficulty to Alexander the Great to take. Passed through a large wood of olive trees.

"March 28. Intelligence of the action of March 21, was brought from Alexandria to *Gaza* in 40 hours, by a Turkish corvette.

"March 28. From *Gaza* to Khan Younes. The day's march was through a country strewed over with beautiful flowers, and pleasing beyond description." Maj. Hope.]

II. *GAZA*, a city of Ephraim, 1 Chron. vii. 28.

GAZABAR, גזבר, Γαζαπαριος. The Hebrew has *Mithridath*, the treasurer. The Vulgate puts the name for the signification; גזבר, *gadar*, treasurer, changing ד *daleth*, into ז *zain*. A Persian, father of Mithredath, Ezra i. 8.

GAZARA. *Gadara*, or *Gazer*. 1 Mac. xiii. 53.

GAZER, or *Gazara*, גזר, Γαζαρά: cut, or divided: otherwise, sentence, determination.

GAZEZ, גז: shearer, fleece. Third son of Caleb, by his concubine Ephah, 1 Chron. ii. 46.

GAZOPHYLACIUM, Γαζοφυλάκιον; it an-

swers to the Hebrew לשכח or גשכח, *domicilium*, *habitaculum*. This word, according to the Greek etymology, signifies the *Treasury-chamber*. There were several places in the temple of Jerusalem, wherein were kept the rich presents, which had been consecrated by kings, princes, or private persons. But the signification of *gazophylacium* has been enlarged, to comprehend the rooms where the provisions of the temple were laid up, both for sacrifices, and for the priests: and in general for all the apartments of the temple. In the gospels (Mark xii. 41, 43; Luke xxi. 1.) by *gazophylacium* is meant, the trunk, or chest, into which people cast their offerings; it was placed at the entrance of the temple.

GAZZAM, גזז: a caterpillar: otherwise, their fleece; from גז *ghez*: or he that shears them; from גז *ghez*, and אמ, *them*, theirs.

[Rather from the Syriac גז, a treasury; in which it agrees with the foregoing article.]

GEBA, גבע, Γαββα; hill, or cup. Vide *GABAA*.

[This *Geba* or *Geban*, appears to be the root of the many names which are more commonly written in our translation *Gibeah*. So we have *Gibeah* of Benjamin, Judges xx. 10. 1 Sam. xiii. 21. which has the feminine termination *Gibeah*, Judges xiv. 12. 1 Sam. vii. 1. x. 10. and *Gibeath*, Josh. xviii. 28, &c. Vide *GIBEAH*.

By comparing 2 Sam. v. 25. with 1 Chron. xiv. 16. we find the same place called *Geba* and *Gibeon*: for David is said, in Samuel, to smite the Philistines from *Geba* to Gazer, which in Chronicles, is "from *Gibeon* even to Gazer." Vide *GIBEON*.

That *Geba* is not the same place as *Gibeah* of Saul, appears from Isaiah x. 29. "They have taken up quarters at *Geba*; Ramath is afraid; *Gibeah* of Saul is fled." From the position adopted by the prophet, it may be thought, that Rama was, in some manner, situated between *Geba* and *Gibeah*. *Gibeah* was hard by Ramah. Judges, xiv. 13. Comp. Hos. v. 8. It appears, nevertheless, that *Geba* is called "Geba of Benjamin," 1 Kings, xv. 22. though *Geba* simply, in the parallel passage, 2 Chron. xvi. 6. on occasion of its being mentioned among the cities rebuilt by Asa. *Geba* seems to have been the northern limit of the kingdom of Judah. 2 Kings xxiii. 8. "From *Geba* to Beersheba," seems to be, with respect to Judah, of the same import as "from Dan to Beersheba" had been, with respect to all Israel, when under one dominion.]

GEBA, גבל: bound, or limit.

[The Arabic signification of this word imports a mountain; and Abulfeda has a town of this name, situated on a hill.]

GEBA, Psalm lxxxiii. 7. *Geba*, Ammon, and Amalek. The Chaldee and Samaritan, in-

stead of Mount *Seir*, sometimes put Mount *Gebala*. Josephus likewise speaks of the *Gebilites*, south of Palestine; and Stephens the geographer, who writes *Gebala*, speaks of the *Gebalene*, in Arabia, or the country of Amalek. Lastly, Eusebius and Jerom frequently mention the *Gebalene*, in Idumea, and its capital, Petra. These marks describe a country south of Judah, and in south Idumea. *Gebal* signifies a mountain; and the denomination of *Gebalene* is not ancient, since it appears only in Psalm lxxxiii. which, in our opinion, was written in the time of Jehoshaphat, king of Judah.

[2. A city on the shore of the Mediterranean. Ezek. xxvii. 9. This is written by Stephens, Ptolemy, and Strabo, *Gabala*; by Pliny, *Gabale*.—The ancient *Byblus*?

The first *Gebal* was probably a district of country, and even a kingdom or sovereignty; because such is the character of those with which it is associated.

The city of *Gebal* or *Gebala*, has the important office of "caulkers" to the ships of Tyre assigned to it by the prophet Ezekiel: its chiefs are also characterized as "wise." The best modern description that I recollect of this city, is given by Mr. Maundrell.

Friday, March 5. "Jebilee is seated close by the sea, having a vast and fruitful plain stretching round it, on its other sides. It makes a very mean figure at present; though it still retains the distinction of a city, and discovers evident footsteps of a better condition in former times. In the time of the Greek emperors, it was dignified with a bishop's see, in which sometime sate Severian, the grand adversary and arch conspirator against St. Chrysostom.

"The most remarkable things that appear here at this day, are a mosque and an almshouse, just by it, both built by Sultan Ibrahim. In the former his body is deposited. We were admitted to see his tomb, though held by the Turks in great veneration. We found it only a great wooden chest, erected over his grave, and covered with a carpet of painted calico, extending on all sides down to the ground.

"In this mosque we saw several large incense pots, candlesticks for altars, and church furniture, being the spoils of Christian churches at the taking of Cyprus. Close by the mosque is a very beautiful bagnio, and a small grove of orange trees, under the shade of which travellers are wont to pitch their tents in the summer time.

"Jebilee seems to have had anciently some convenience for shipping. There is still to be seen a ridge composed of huge square stones, running a little way into the sea, which appears to have been formerly continued farther on, and

to have had a mole. Near this place we saw a great many pillars of granite, some by the water side, others tumbled into the water. There were others in a garden close by, together with capitals of white marble, finely varied: which testify, in some measure, the ancient splendour of this city.

"But the most considerable antiquity in Jebilee, and greatest monument of its former eminency, is the remains of a noble theatre, just at the north gate of the city.

"All of it that is now standing is the semicircle. It extends, from corner to corner, just a hundred yards. In this semi-circular part is a range of seventeen round windows, just above the ground: and between the windows all round were raised, on high pedestals, large massy pillars, standing as buttresses against the wall, both for the strength and ornament of the fabric; but these supporters are at present most of them broken down.

"Within is a very large arena. On the west side the seats of the spectators remain still entire, as do likewise the caves or vaults which run under the subsellia all round the theatre. The outward wall is three yards three quarters thick, and built of very large and firm stones; which great strength has preserved it thus long from the jaws of time, and from that general ruin which the Turks bring with them into most places where they come."

GEHER, גִּבְרִי: *strong man* [hero]; Syriac, a cock. Son of Uri, governor of Gilead, in the reign of Solomon, 1 Kings, iv. 19.

GEBIM, גְּבִימ, גִּבְיִם: *ditches*; otherwise, *grasshoppers*; from גִּבְ *gob*; otherwise, *height*; from גָּב *gab*. Isaiah x. 31. Madneuah is fled, the inhabitants of *Gebim* take to flight. The situation of *Gebim* we know not; by many it is taken in general for hills.

GEDALIAH, גְּדַלְיָה, Γεδολίας: *God is my greatness, or fringe of the Lord*; from גְּדִילִים *gedilim*, *fringes*, and יְיָ *jah*, the Lord.

GEDALIAH, son of Ahikam, was left by Nebuchadnezzar in Palestine, after the destruction of Jerusalem and the temple (Jer. xl. xli.; 2 Kings, xxv. 22.) A. M. 3416; ante A. D. 588, to govern the remainder of the Jewish people, and to gather again those who had fled. Jeremiah retired to him at Mizpah; and many Jews who had fled into Moab and Ammon, came thither also. *Gedaliah* assured them of Nebuchadnezzar's protection, provided they lived peaceably. Ishmael, son of Nethaniah, of the royal family of Judah, came likewise to see *Gedaliah*, who had been informed, that Ishmael was sent by Baalis, king of Ammon, to kill him; but *Gedaliah* would not believe it, nor would permit any one to prevent the designs of Ishmael. He received

received him at his table, and entertained him; but when the banquet was over, Ishmael, and his associates, massacred *Gedaliah*, and all about him, as well Jews as Chaldeans.

II. *GEDALIAH*, son of Amariah, grandfather of the prophet Zephaniah, Zeph. i. 1.

III. *GEDALIAH*, a Levite, son of Ethan, or Jeduthun, 1 Chron. xxv. 3.

IV. *GEDALIAH*, son of Pashur, Jer. xxxviii. 1.

GEDEON, son of Raphim, and father of Jaminor, of Simeon, Judith, viii. 1.

GEDER, גדר, *wall, dry wall, or hedge.*

GEDER. The king of *Geder* was taken and slain by Joshua, Josh. xii. 13. This *Geder* is probably the *Gedor* of 1 Chron. iv. 39; the *Gederoth* of 2 Chron. xxviii. 18; *Gedor*, Josh. xv. 58; and *Gazer*, *Gazera*, or even *Gadara* or *Gadera* in the Maccabees. *Vide GADARA* II.

GEDEROTH, גדרות, *walls, hedges, inclosures.* *Vide GEDERA*, or *GADARA*.

GEDEROTHAIM, גדרתים (a city, Josh. xv. 36) *the two walls.* *Vide GEDERA*.

I. *GEDOR*, son of Penuel, of Judah, 1 Chron. iv. 18.

II. *GEDOR*, son of Maachab, of Benjamin, 1 Chron. viii. 31.

GEDRUS. In the time of Eusebius and Jerom, *Gedrus* was a large place, ten miles from Diospolis, towards Eleutheropolis. Probably the same as *Gedera*, *Gadara*, or *Gedor*. Eusebius & Jerom. in *Gedur*.

GEHAZI, גיחזי, *valley of sight, or vale of the breast.* [Rather, a man, or family, raised.]

GEHAZI, Elisha's servant, continually almost attended that prophet, and was concerned in whatever happened to him; till being overcome by avarice, he solicited, and obtained, in the prophet's name, from Naaman, the Syrian, a talent of silver, and two changes of garments, 2 Kings, v. 20. When *Gehazi* returned, Elisha demanded of him whence he came? *Gehazi* answered, he had been nowhere. Elisha said to him, "Went not my heart with thee, when thou didst receive money and garments? —the leprosy, therefore, of Naaman shall cleave to thee and to thy seed." Immediately *Gehazi* was seized with a leprosy, and quitted Elisha from that time. The king of Israel would sometimes make *Gehazi* relate the wonders which God had wrought by Elisha, 2 Kings viii. 4, 5, &c. *Vide ELISHA*.

GEHENNA, Γέεννα; *the vale of vanity, or of deceit*; from גֵּהִי *ghei*, a valley, and אֵן *on*, *vanity*; otherwise, *of riches*; from הוֹן *hon*: or of *sorrow*; from אָנָה *anah*: Syriac, *hell*.

GEHENNOM, or *GEHENNON*, גֵּהֶנְנוֹם, Φάραγξ ἑννὸν: *the vale of their sorrow, or of their riches, or of their deceit*; from גֵּהִי *ghei*, a valley, and אֵן *on*, or הוֹן *hon* or אָנָה *anah*.

GEHENNOM, or *GEHENNA*, or *Valley of Hinnom*; or *Valley of the Son of Hinnom*, (*Vide* Josh. xv. 8; 2 Kings, xxiii. 10. גֵּהֶנְנוֹם *Gehennom*, *Vallis Hennon*) a valley adjacent to Jerusalem, through which the southern limits of the tribe of Benjamin passed. Eusebius says, it lay east of Jerusalem, at the foot of its walls. But we are certain, it likewise extended south, along the brook Kidron. It is thought this valley was the common-sewer belonging to Jerusalem, and that a fire was always burning here to consume the filth of the city; in allusion to which, hell is called *gehenna*, *vide* Kimchi, in *Psalms* xxvii; & Cosar. *Serm.* i.; Matt. v. 22; xviii. 29; Mark, ix. 43; Luke, xii. 5. Others believe that *Gehenna*, as a name of hell, is derived from the fire kept up in the valley of *Hinnom*, in honour of Moloch, the false god, to whom the Hebrews too frequently offered human sacrifices, and even their own children, Jer. vii. 30. King Josiah, to pollute this place, and to render it odious, commanded all manner of ordure, and dead men's bones, to be thrown into it. 2 Kings, xxiii. 10. *Vide* the MAP of JERUSALEM. FRAGMENTS, Nos. CXXXVI, &c. *Vide* also HADES, and TOPHET.

[The Arabic root *henan*, signifies to shriek, and so to complain, to implore, whence Simon would render *Gehinnom* the valley of lamentation, and he justifies this by referring to the lamentation, or shrieks, of the children which here were sacrificed to Moloch. Josh. xv. 8. Neh. xi. 30. Nevertheless, as this is called the valley of the son of Hinnom, Josh. loc. cit. and xviii. 16. 2 Chron. xxviii. 3. xxxiii. 6. Jer. vii. 32. and the valley of the sons of Hinnom, 2 Kings, xxiii. 10. I rather incline to think that a family of the name of *Hinnom* was the origin of its appellation, as the use of both singular and plural, on any other supposition, seems to be hardly natural. Simon renders "the valley of the son (sons) of lamentation."

Gehinnom having been the scene of much cruelty, was afterwards the receptacle of much pollution; so far it coincided in character with *hell*: it is said, also, that fires were kept constantly burning in this valley, to consume the filth of the city: and this perpetual burning added another similarity to those evils attributed to the place of torment: the combined ideas of wickedness, pollution, and punishment, compose that character which might well justify the Syriac language in deriving its name of *Hell* from this valley of the sons of Hinnom. Comp. Matt. v. 22, and Doddridge's Note.]

GELIOTH of Jordan. Some believe it was the place beyond Jordan, where the tribes of Reuben, Gad, and the half-tribe of Manasseh, erected a monument, in proof of their relation

to the other tribes, Josh. xxii. 10. Others translate *Geliloth*, the circuits or roundings, the limits or hills about Jordan: *Tumuli Jordanis*. In Josh. xviii. 18, we find *Geliloth* signifying *Gilgal*, or the eminences about *Gilgal*. Vulgate, *Pertransit usque ad tumulos*.

[*GELILOTH*, the circles: probably named from the nature and forms of the hills in this district. Comp. 1 Macc. ix. 2. *Galgala*.]

GELMON, or *Gelon*, or *Gilon*, a city of Judah, the birth-place of Ahitophel, 2 Sam. xxiii. 34, *Joseph. Antiq. lib. viii. cap. 8, 9*.

GEMALLI, גמלי, *Gamalî*; my recompence: otherwise, *who has weaned me*: or *my camel*. Father of Amniel, of Dan, Num. xiii. 12.

GEMARA, (Chald. גמרא; from גמר). This word signifies, complement, perfection. The Rabbins call the Pentateuch, the law, without any addition. Next to this they have the *Talmud*, which is divided into two parts; the first is only an application of the law to particular cases, with the decision of the ancient Rabbins, this is called *Mishnah*, or second law; the other part, which is a more extensive application of the same law, is a collection of determinations, by Rabbins later than the *Mishnah*. They term it *Gemara*, perfection, *finishing*, because they consider it as a conclusive explanation of the law, to which there can be no farther additions.

There are two *Gemaras*, or two *Talmuds*: that of Jerusalem, and that of Babylon. That of Jerusalem was compiled, according to the Jews, about the end of the second or third century, by a celebrated Rabbin, named Jochanan; but father Morinus maintains, that the *Gemara* was not finished till about the seventh century. The Jews have little value for this Jerusalem Talmud, by reason of its obscurity. The *Babylonish Gemara* is, as the Rabbins say, more modern. It was begun by a Jewish doctor, named Ase, and continued by Marinar and Mar, his sons or disciples.

The Jews believe that the *Gemara* contains nothing but the word of God, preserved in the tradition of the elders, and transmitted without alteration, from Moses to Rabbi Judah the Holy, and the other compilers of the Talmud; who did not reduce it to writing, till they were afraid it would be corrupted by the several transmigrations and persecutions to which their nation was subjected. *Vide TALMUD*.

GEMARIAH, גמריה; completion, or accomplishment of the Lord; from גמר *gamar*, accomplishment, and יה *jah*, the Lord.

I. GEMARIAH, son of Hilkiah, sent to Babylon with Elasah, son of Shaphan, from Zedekiah, king of Judah, to carry the tribute-money to Nebuchadnezzar. They carried likewise a letter from Jeremiah to the Jewish captives at Babylon, warning them against certain false

prophets, who flattered them with promises of a speedy return to Judea. Jer. xxix. 3, 4; about A. M. 3408.

II. GEMARIAH, son of Shaphan, a counsellor of king Jehoiakim, before whom Baruch read Jeremiah's prophecies; and who reported them to the king. Jer. xxxvi. 12. A. M. 3399; ante A. D. 605.

GEMELACH, גמלח, Γεμελάκ; *valley of salt-pits*; from גמל *ghie*, valley, and מלח *melach*, salt, or brine-pits: otherwise, *the vale of mariners*. [2 Sam. viii. 13. 1 Chron. xviii. 12. Psalm lx. 2. *Vide SALT*.]

GENAM, GANAIS, the valley of *Naim*, a village in the great plain of Samaria. *Joseph. de Bello, lib. ii. cap. 2. Reland, page 805*.

GENEALOGY, from the Greek Γενεαλογία, *genealogia*, which signifies a list of ancestors. In Hebrew, ספר תולדות *sepher toledoth, liber generationis*. The Hebrews carefully preserved their *genealogies*, and never was a nation more circumspect about them. We find *genealogies* in their sacred writings, carried on above 3500 years. In the evangelists we have the *genealogy* of Jesus Christ, for four thousand years, from Adam to Joseph his father, and to Mary his mother. It is observed, (Ezra, ii. 62) that such priests as could not produce an exact *genealogy* of their families, were not permitted to exercise the sacred functions. Josephus says, that they had, in his nation, an uninterrupted succession of priests, for 2000 years; that the priests were particularly careful to preserve their *genealogies*, not only in Judæa, but also in Babylonia and Egypt; and wherever they were, they never married but into their own rank, and they had exact *genealogical tables*, prepared from those authentic documents which were kept at Jerusalem, and to which they had recourse; that in all their wars, persecutions, and calamities, they always were particularly diligent in securing these documents; and in renewing them from time to time.

Notwithstanding that, since the war of the Romans against the Jews, about thirty years after the death of our Saviour, and since their entire dispersion in the reign of Adrian, the Jews have lost their ancient *genealogies*; and perhaps not even one of the sacerdotal race, can produce authentic proofs of his *genealogy*. Jeron says, (*ad Tit. iii.*) that the Jews knew so perfectly their *genealogies*, that they could repeat all the names from Abraham to Zerubabel, as easily as their own. *Ita illi à prima ætate, vernacula sui sermonis vocabula penitissimis sensibus imbibent, et ab exordio Adam, usque ad extremam Zorobabel, omnium generationes ita memoriter, velociterque percurrunt, ut eos suum putes referre nomen*. St. Paul seems to condemn this affectation of knowing old *genealogies*

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nealogies, (Tit. iii. 9.) when used only for ostentation; "avoid foolish questions and *genealogies*, and contentions, and strivings about the law; for they are unprofitable and vain."

[For the *Genealogy* of Herod the Great, and his family, with its distribution, divorces, dates, &c. see FRAGMENTS, No. CCXXVII. and the PLATE.]

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GENEALOGY OF JESUS CHRIST.

A TABLE, shewing the Harmony of MATTHEW and LUKE, in their Account of CHRIST's Genealogy.

WE have in FRAGMENTS, Nos. CCCXXIX. to CCCXXXVII. given a very different notion of the *fourteen generations* of Matthew; yet being desirous of doing justice to other modes of determining those *generations*, we insert the following comparative GENEALOGY:

These names, Luke, iii. 34, 38, reckoneth alone; stepping up twenty degrees higher in the *genealogy* of Jesus than Matthew, i. e. from *Abraham* to *Adam*.

GOD.

- 1 ADAM,
- 2 SETH,
- 3 ENOS,
- 4 CAINAN,
- 5 MEHALALEEL,
- 6 JARED,
- 7 ENOCH,
- 8 MATHUSELAH,
- 9 LAMECH,
- 10 NOAH,
- 11 SHEM,
- 12 ARPHAXAD,
- 13 SELAH,
- 14 HEBER,
- 15 PELEG,
- 16 RUF,
- 17 SERUG,
- 18 NAHOR,
- 19 TERAH,

Matthew, i. 1, 16, and Luke, iii. 31, 34, reckon together the NATURAL LINE of *Jesus*, from *Abraham* to *David*: as follows.

- 1 20 ABRAHAM,
- 2 21 ISAAC,
- 3 22 JACOB,
- 4 23 JUDAH,
- 5 24 PHAREZ,
- 6 25 HESRON,
- 7 26 ARAM,
- 8 27 AMINADAB,
- 9 28 NAHSHON,
- 10 29 SALMON,
- 11 30 BOAZ,
- 12 31 OBED,
- 13 32 JESSE,
- 14 33 DAVID.

The first 14 Generations mentioned by Matthew.

GEN

Matthew, i. 13, 16, reckons in this line the ANCESTORS OF JOSEPH.

- 1 SOLOMON,
- 2 REHOBOAM,
- 3 ABIAH,
- 4 ASA,
- 5 JEHOSEPHAT,
- 6 JEHOASH,
- ACHAZIAH,
- JOASH,
- AMAZIAH,
- 7 UZZIAH,
- 8 JOTHAM,
- 9 AHAZ,
- 10 HEZEKIAH,
- 11 MANASSEH,
- 12 AMON,
- 13 JOSIAH,
- 14 JEHOIAKIM,

omitted
by
Matthew.

Luke, iii. 23, 27, reckons in this line the ANCESTORS OF MARY.

- 34 NATHAN,
- 35 MATTATHA,
- 36 MENAN,
- 37 MELEAH,
- 38 ELIAKIM,
- 39 JONAN,
- 40 JOSEPH,
- 41 JUDAH,
- 42 SIMEON,
- 43 LEVI,
- 44 MATTHAT,
- 45 JORIM,
- 46 ELIEZER,
- 47 JESSE,
- 48 ELI,
- 49 ELMOHAM,
- 50 COSAM,

The second 14 generations mentioned by Matthew.

- | | |
|-------------------------------|----------------|
| 1 JECHONIAH, dying childless, | 51 ADDI, |
| his son, or nearest of kin, | 52 MELCHI, |
| according to Num. xxviii. | 53 NERI, |
| 8—11. is to be sought in 2 | 54 SALATHIEL,* |
| | 55 ZERUBBABEL, |

The regal line of Solomon ends.

- | | |
|---------------------------|-----------------|
| 4 ABIUD, | 56 RHESA, |
| 5 ELIAKIM, | 57 JOANNA, |
| 6 AZAR, | 58 JUDAH, |
| 7 ZADOC, | 59 JOSEPH, |
| 8 ACHIM, | 60 SHEMAI, |
| 9 ELIUD, | 61 MATTATHIAH, |
| 10 ELEAZAR, | 62 MAATH, |
| 11 MATTHAN, | 63 NAGGAI, |
| 12 JACOB, | 64 ESTI, |
| 13 JOSEPH,† | 65 NAHUM, |
| A just man of the house | 66 AMOS, |
| and lineage of David, | 67 MATTATHIAH, |
| Matt. i. 20. Luke, ii. 4. | 68 JOSEPH, |
| 14 JESUS CHRIST, | 69 JANNAH, |
| | 70 MELCHI, |
| | 71 LEVI, |
| | 72 MATTHAT, |
| | 73 HELI, |
| | 74 MARY, |
| | A virgin of the |
| | house of David, |
| | Luke, i. 27, |
| | 75 from ADAM, |

The third 14 Generations mentioned by Matthew.

* Where Luke, iii. 27, calls *Salathiel* son of *Neri*, understand the *natural* son,

* Where Matthew, i. 13, calls *Salathiel* son of *Jecheoniah*, understand his *legal* son; succeeding as nearest of kin, [also, perhaps, by adoption.]

† Where Luke, iii. 23, calls *Joseph* son of *Heli*, understand his *son-in-law* by marriage of his daughter *Mary*. [Not excluding adoption, also.]

.....

The

The *genealogies* recorded by Ezra and Nehemiah, vary in some particulars. The reason whereof is assigned by Dr. Prideaux in these terms: "For the true settling of these *genealogies*," says he, "search was made by Nehemiah for old registers, and having among them found a register of the *genealogies* of those who came up at first from Babylon, with Zerubbabel and Joshua, he settled this matter according to that, adding such as afterwards came up, and expunging others whose families were extinguished: and this hath caused the differences between the accounts which we have of these *genealogies* in Ezra and Nehemiah. For in the second chapter of Ezra, we have the old register, made by Zerubbabel; and in the seventh of Nehemiah, from the sixth verse to the end of the chapter, we have a copy of it, as settled by Nehemiah, with the alterations I have mentioned." *Connect. &c.* Part i. book iv.

GENERATION. Beside the common acceptance of this word, as signifying descent, it is used for the history and genealogy of any man, *e. g.* Gen. v. 1. "The book of the *generations* of Adam,"—*i. e.* the history of Adam's creation, and of his posterity. Gen. ii. 4. "The *generations* of the heavens and of the earth;" a recital of the creation of heaven and earth. Matt. i. 1. "The book of the *generation* of Jesus Christ, the son of David;" the genealogy of Jesus Christ, and the history of his life.

The ancients sometimes computed by *generations*; "In the fourth *generation*, thy descendants shall come hither again," Gen. xv. 16. "Joseph saw Ephraim's children of the third *generation*," Gen. i. 23. "A bastard shall not be admitted into the congregation, till the tenth *generation*," Deut. xxiii. 3. Among the ancients, when the duration of *generations* was not exactly described by the age of four men succeeding one another from father to son, it was fixed by some at a hundred years, by others at a hundred and ten, by others at thirty-three, thirty, twenty-five, and even at twenty years: being neither uniform, nor settled. Only it is remarked, that a *generation* is longer as it is more ancient. [See FRAGMENT No. CCCXXX.]

"This *generation* shall not pass away, till all be fulfilled," Matt. xxiv. 34.—some now living, shall witness the event foretold. "O faithless and perverse *generation*!"—"Save yourselves from this untoward *generation*:" from [the punishment of] these perverse men.—"To *generation* and *generation*," *i. e.* to future ages. "Who shall declare his *generation*?" Isaiah liii. 8. who shall relate the *eternal generation* of the Messiah? [Rather, who shall describe the men, and their manners, which shall be his contemporaries?] *Generatio Dei conservet eum,*

1 John v. 18. The saints, the children of God by regeneration, live innocently, because this regeneration, this quality of God's children, preserves them from sin: makes them hate sin.

GENESAR, otherwise GENESARETH, Γενναρ; *garden of the prince*: from γαν, a garden, and נשר, a prince: otherwise, *protection of the prince*, or of him that governs. The lake of Genesareth is that of Tiberias, or of Cennereth.

[This lake is called in the Targums *Genesar*, *Ginosar*, but most frequently the "sea of Tiberias." Josephus says, this lake *Genesar* is so called from the adjacent country. Pliny describes this lake as six miles broad, and sixteen long. The Talmudists allot this lake to the portion of Napthali, with space to draw his nets on the coast. Josephus, *de Bell. lib. ii. cap. 43.* mentions two hundred and thirty boats found on this lake, navigated by four men each. Comp. John vi. 22, 23. Pliny says, the lake of *Genesareth* is surrounded by pleasant towns. On the east, Julius and Hippo; on the south, Tarichea; on the west, Tiberias, Emmaus, &c.]

This region is described very elegantly in Hegeppus, *lib. iii. 26.* of the destruction of the inhabitants of Jerusalem. Mark vi. 53. Luke v. 1.

I suspect that we may gather the true derivation of this name from 1 Macc. xi. 67, where we read that Jonathan and his host pitched at the water of *Genesar*; and in the morning, gat them to the plain of *Nasor*. Is not this *Nasor* related to *Gen-Nasor*, in *Gen-Nezereth*?

GENESARETH. Josephus describes the country of this name around the lake as wonderfully pleasant and fertile. The temperature of the air agrees with fruits of different natures; so that here grow nuts, a more winter fruit; palms, which require much heat, and near them figs and olives, which require a moderate air, &c. The Rabbins say it was called *Genesar*, from the great men and princes who had gardens here. But they give a whimsical reason why these fruits were not brought to Jerusalem; lest those who came to the great festivals, should be thought to come, in order to enjoy the fruits of *Genesareth*. It should appear, that the inhabitants carefully cultivated these natural advantages; for they gathered their fruits, (or, perhaps, ripened them), under shady bowers, and protecting treillages. The length of this most fruitful soil, was but thirty furlongs, the breadth twenty.]

GENESIS, the first sacred book of Scripture; called in Greek Γενεσις, *genesis* or *generation*, because it contains the genealogy of the first patriarchs; in Hebrew בְּרֵאשִׁית *Bereschith*, because it begins with that word. It includes the history of 2369 years; from the beginning of the world to the death of Joseph.

GENNEUS,

GENNEUS, Γενναῖος; *i. e.* *generous*; from γενναῖος, *noble*. A man's name, 2 Macc. xii. 2.

GENTILE. The Hebrews called the *Gentiles* גוֹיִם *Goiim*, ἔθνη, *the nations*; *i. e.* those who have not received the faith, or law of God. All who are not Jews, and circumcised, are *Goiim*. Those who were converted, and embraced Judaism, they called proselytes. Since the Gospel, the true religion is not confined to any one nation and country, as heretofore. God, who had promised by his Prophets, to call the *Gentiles* to the faith, with a superabundance of grace, has executed his promise: so that the Christian church is now composed principally of *Gentile* converts; and the Jews, too proud of their particular privileges, and abandoned to their reprobate sense of things, have disowned Jesus Christ, their Messiah and Redeemer, for whom, during so many ages, they had wished impatiently. In the writings of St. Paul, the *Gentiles* are generally denoted as *Greeks*: Rom. i. 14, 16. ii. 9, 10. iii. x. 12. 1 Cor. i. 22, 24. Gal. iii. 28. St. Luke, in the Acts, expresses himself in the same manner, chap. vi. 1. xi. 20. xviii. 4. *et al.*

Paul is commonly called the *Apostle of the Gentiles*, (Tim. ii. 7.) or *Greeks*, because he, principally, preached Jesus Christ to them; whereas Peter, and the other apostles, preached generally to the Jews; and are called apostles of the *Circumcision*, Gal. ii. 7.

The prophets declared very particularly, the calling of the *Gentiles*. Jacob foretold that the Messiah, he who was to be sent, the *Shiloh*, should be the expectation of the *Gentiles*. Solomon, at the dedication of his temple, prays for the stranger, who should there intreat God.

The Psalmist says (Psalm ii. 8.) that the Lord shall give the *Gentiles* to the Messiah, for his inheritance; that Egypt and Babylon shall know him, (Psalm lxxxvii. 4.) that Ethiopia shall hasten to bring him presents, (Psalm lxxii. 9, 10;) that the kings of Tarshish, and of the Isles, the kings of Arabia and Sheba shall be tributary to him. Isaiah abounds with prophecies of the like nature, on which account he has justly been distinguished by the name of the prophet of the *Gentiles*.

In the New Testament, we see that *Gentiles* came to Jerusalem to worship. Some of these, a little before the death of our Saviour, addressed themselves to Philip, desiring him to show them Jesus, John xii. 20, 21. Queen Candace's eunuch, who came to Jerusalem, was likewise a *Gentile*, say several of the fathers. [But, this may be doubted.] Acts viii. 27.

Courts of the GENTILES. Josephus, *de Bello*, lib. vi. cap. 6. says, there was in the court of the temple, a wall, or balustrade, breast high,

with pillars at particular distances, and inscriptions on them in *Greek* and *Latin*, importing, that strangers were forbidden from entering farther; here their offerings were received, and sacrifices to be offered for them, they standing here; but they were not allowed to approach nearer to the altar.

Pompey, nevertheless, went even into the sanctuary, but he committed no indecency there; and the next day he commanded the temple to be purified, and the customary sacrifices to be offered, *de Bello*, lib. i. cap. 5. A little before the last rebellion of the Jews, some mutineers would have persuaded the priests to accept no victim not presented by a Jew, and obliged them to reject those which were offered by command of the Emperor, for the *Roman* people. The wisest men in vain remonstrated to them the danger this would bring on their country; that their ancestors had never rejected the presents of *Gentiles*; and that the temple was mostly adorned with the offerings of such people: at the same time, the most learned priests, who had spent their whole lives in the study of the law, testified that their forefathers had always received the sacrifices of strangers.

Some of the Fathers seem to have believed, that *Gentiles*, who lived in a laudable manner, and observed the law of nature, were saved. St. Paul, Rom. ii. 9, &c. assigns *glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile. . . When the Gentiles which have not the law, do by nature, the things contained in the law; . . If the uncircumcision (the Gentiles) keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?*

Justin Martyr, *Apolog.* ii. maintains that those philosophers who lived conformably to reason, were Christians, though they knew not Christ; as Socrates, Heraclitus, and others.

Clemens Alexandrinus, *Stromat.* lib. i. vi. asserts that they who lived before Jesus Christ had two means for acquiring justification; the law and philosophy. Philosophy might at least dispose them to justice, but it produced not perfect righteousness. Origen thought favourably of the salvation of the *Gentiles*, but founded his opinion on the difficult passage, 1 Peter iii. 19, as did many of the fathers.

Chrysostom, *Homil.* 37, in *Matt.* is of opinion, that they who died before Jesus Christ, and for this reason *could not* come to the knowledge of him, if they had forsaken idolatry, acknowledged only one God, and led a laudable life, would share in the happiness of heaven.

But if it be enquired whether *Heathens* have lived up to their knowledge, commendably, and morally well; *i. e.* that with proper know-
ledge

ledge of God, they have loved him, given him glory, hoped in him, followed the precepts of the law of nature, and observed them as they ought to do, (i. e. with a view to God,) and demonstrated the power and exercise of these principles, by actions animated with grace and charity, they have practised the first and greatest commandments, to love God with all their hearts, and their neighbour as themselves;—If any one can show, that Seneca, Socrates, Heraclitus, or Plato thus knew God, loved and served him, I do not believe any divine will venture to close the entrance of heaven against them; but if enquiry be made into their lives, I very much question whether they will be found conformable to these rules. The reader may see this matter more fully treated in Pererius on the Romans.

GENUBATH, גִּנְבַּת, *Genubath*, theft, robbery; from גָּנַב *ganab*: otherwise, garden, or protection of the daughter; from גַּן *gan*, a garden, &c. and בַּת *bath*, a daughter. Son of Hadad, 1 Kings xi. 20.

GERA, גֵּרָא: *pilgrimage*; from גָּר *gur*: otherwise, combat, dispute; from גָּרַח *garah*: otherwise, to ruminate; from גָּרַר *garar*.

I. GERA, father of Ehud, Judg. iii. 15.

II. GERA, of Benjamin, father of Shimei, 2 Sam. xvi. 5.

[GERAH, the smallest piece of money among the Hebrews, twenty of which made a shekel, Exod. xxx. 13.]

GERAR, or GERARAR, a city of the Philistines, south of Judah. The Abimelechs were kings of this city, in the time of Abraham and Isaac. *Vide* ABIMELECH.

Gerar extended far into Arabia Petræa, being twenty-five miles from Eleutheropolis, beyond Daroma, in the south of Judah. Moses says, it lay between Kadesh and Shur. Jerom, in his *Hebrew Traditions* on Genesis, says, from *Gerar* to Jerusalem was three days journey. There was a wood near *Gedar*, spoken of by Theodoret; and a brook, on which was a monastery, noticed by Sozomen. Moses also mentions the brook or valley of *Gerar*, Gen. xxvi. 26. Sozomen speaks of a little town called *Gera*, fifty furlongs from Pelusium; and (2 Mac. xiii. 24.) we read that Judas was appointed governor from Ptolemais to the *Gerrhenians*. *Gerar* is confounded by some writers, with Beersheba, Askelon, Allush, and Arad.

[GERAR, גֵּרָר: *wanderings, or exiles*;—*strivings, or the conflict of anxious settlers*.

We find a city of this name so early as Gen. xx. i. xxvi. 1, 17, expressly stated to be a city of the Philistines. The probability is, that some wandering tribe of *Palli* had settled here, before the great influx of their nation into

these parts, during the captivity of the Israelites in Egypt. As Abraham himself was a pilgrim from a region not very distant from the original country of these *Palli*, they might therefore, perhaps, feel some kind of sympathy with him and for him. He appears to have been, on the whole, on good terms with the king of *Gerar*: and his son Isaac lived many years in this neighbourhood. *Gerar* appears to have been a favourable station for flocks; and it might be called "the fixed residence," i. e. not tents, but buildings, by those who here *abode*, whether they were, properly speaking, *exiles* or not.]

GERASA, or GERGESA, a city beyond, and east of the Jordan; by some included in Cœlesyria, by others in Arabia. It is placed among the cities of the Decapolis. Matt. viii. 28.

The Greek editions of Matthew, for *Gerasesians*, have *Gergesenes*, and some have *Gadarenes*. Luke and Mark read the same. Origen thinks, the true reading is neither *Geresa* nor *Gedara*; but that the city of *Gergesa* is meant, which lies on the lake of Tiberias, where, in his time, people showed the rocks and precipices whence the swine ran down.

GERGESA, *vide* the preceding article.

GERGESENES, גֵּרְגֵּשִׁי, *Gergesenes*: those who come from *Pilgrimage*, from flight, or consumption; from נָגַשׁ *nagash*, and גֵּרָא *gera*.

GERGESENES, or *Girgashites*, an ancient people, of the land of Canaan, beyond the sea of Tiberias; we find traces of their name in the city *Gergesa*.

GERIZIM, גֵּרִיזִים, *cutters*; from גָּרַז *garez*. [Cuttings, by reapers. Simon thinks it denotes *abscissions*, cuttings off; the mountain being much broken, abrupt, precipitous; or, that it was very high, as it is described by Josephus *Ant. lib. xi. cap. 8*. It is written *Garizin* in the Greek. 2 Macc. v. 23.]

GERIZIM, a mount near Shechem, in Ephraim, a province of Samaria. Shechem lay at the foot of two mountains, Ebal and *Gerizim*. *Gerizim* was fruitful, Ebal was barren. God commanded that the Hebrews, after passing the Jordan, should go to the mountains Ebal and *Gerizim*; and should be divided in such a manner, that six tribes might be stationed on mount *Gerizim*, and six on mount Ebal. The former were to pronounce blessings on those who observed the law of the Lord; the others, curses against those who should violate it, Deut. xi. 29. xxvii. 12.

Joshua executed God's command: he built an altar, and offered burnt-sacrifices; and disposed the people, half on mount *Gerizim*, and half on Ebal, as had been directed. See EBAL.

Eusebius, Jerom, Procopius, and Scaliger, were of opinion, that the mounts Ebal and *Gerizim*

Gerizim were not near Shechem, but lay east of Jericho and Gilgal; that the mountains so called, near Shechem, were not those meant by Moses. Epiphanius places those mountains beyond Jordan: *Hæres.* ix. p. 25. But this opinion is not to be maintained. *Gerizim* was so near Shechem, that Jotham, son of Gideon, from the top thereof, spoke to the people of Shechem assembled at the bottom of it, and escaped, *Judg.* ix. 7.

While the Hebrews continued united, and of one religion, there was nothing particular at *Gerizim*. There is nothing said of it in the *Kings* or the *Chronicles*. But after the Cuthæans were settled in Samaria, and after the captivity, Ezra prosecuting idolatry every where, united with Nehemiah, in expelling Manasseh, son of Joiada, and grandson to the high-priest Eliashib, for having married the daughter of Sanballat, governor of Samaria. Epiphanius and Procopius affirm that at this time the Samaritans took the idols from the tops of their houses, and concealed them in a cave belonging to mount *Gerizim*; and that they continued secretly to worship them, by turning themselves at their prayers that way. After Manasseh, Sanballat's son-in-law, by permission of Alexander the Great, had built a temple to the true God, on *Gerizim*, (*Joseph. Antiq. lib. xi. cap. 8.*) the Samaritans joined the worship of the true God to that of their idols, which were hidden under *Gerizim*; whereby those words of Scripture were verified: "They feared the Lord, and served their own gods, after the manner of the nations, whom they carried away from thence."

But this tradition of idols concealed under mount *Gerizim*, has no foundation in Scripture, Josephus, or the Samaritan historians; and proceeds, in all probability, only from what is related, *Gen. xxxv. 3, 4*, of Jacob's enjoining his family, to put into his hands their idols, &c. which he hid under a turpentine tree, behind the town of Sichem.

The Samaritans maintain, that Abraham and Jacob erected altars at *Gerizim*, and that here Abraham prepared to sacrifice his son Isaac, *Gen. xii. 6, 7. xiii. 4. xxxiii. 20*. It is certain, this was on Mount Moriah; now Moriah was in the neighbourhood of Sichem and *Gerizim*, *Gen. xii. 6*. "Abraham passed through the land, unto the place of Sichem, unto the plain of Moreh," —*usque ad convallem illustrem*; Heb. *usque ad convallem More*. And *Deut. xi. 30*. "*Super montem Gerizim et super Montem Hebal—juxta vallem tendentem et intrantem procul*; Heb. *juxta Elon More*; as far as the oak or turpentine tree of Moreh. Jacob having purchased Hamor's field, at Sichem, built an altar there, and sacrificed to the Lord.

PART XII. *Edit. IV.*

The Samaritans add, that God required the blessings to be given from mount *Gerizim*, to those who observed his laws; and the curses from Ebal, (*Deut. xxvii. 12, 13*.) that Joshua's altar on *Gerizim* is in being at this day: that mount *Gerizim* being beautiful and fruitful (whereas Ebal is entirely barren) *Gerizim* was chose for the place of blessing. They cite, from their Bible, *Deut. xxvii. 4*, "When ye be gone over Jordan, ye shall set up these stones, which I command you this day, in mount *Gerizim* (in the Hebrew copies, mount *Ebal*.) thou shalt plaster them," &c. verses 12, 13. The same *Exod. xx. 18*.

We see here a manifest corruption of the text, either by the Jews, who substituted *Ebal* for *Gerizim*; or by the Samaritans, who substituted *Gerizim* for *Ebal*. What makes against the Samaritans, is, *first*, their having an interest in this falsification; *secondly*, that all the versions of the Bible agree, in general, with the Hebrew. [But these translations being all from the Hebrew, prove nothing against the Samaritans, whose text is not represented by them; so that this argument has little force.]

The Hebrews have much greater advantage over the Samaritans, in shewing by good histories, and authentic documents, that the public exercise of the true religion was always solemnised in Jerusalem, and never at *Gerizim*; whereas the Samaritans have only histories of little certainty or antiquity, to support their worship at *Gerizim*; and if we confess, that *Gerizim*, and not *Ebal*, were to be read in the places quoted, it would only follow, that an altar was set up in haste there, for a particular temporary ceremony.

A temple was built on *Gerizim*, and consecrated to the God of Israel, *A. M. 3672*; *ante A. D. 332*; and as the mountain was very high, there were many steps cut for the convenience of the people. When Antiochus Epiphanes began to persecute the Jews, (*A. M. 3836*; *ante A. D. 170*) the Samaritans entreated him, that their temple upon *Gerizim*, which hitherto had been dedicated to an unknown and nameless God, might be consecrated to *Jupiter the Grecian*; which was easily consented to by Antiochus. There is extant a medal, on which the temple is represented with many steps. Procopius says, (*in Deut.*) there were sixteen [six?] hundred and one. But an ancient traveller, who lived in the reign of Constantine, says, there were but three hundred.

The temple of *Gerizim* subsisted some time after the worship of Jupiter was introduced into it; but it was destroyed by John Hircanus Maccabæus, (*Antiq. lib. xiii. cap. 17*) and was not rebuilt till Gabinus was governor of Syria; who repaired Samaria, and called it by his own

name; (*Jul. African. in Syncelli Chronico*, p. 308,) nor do I find that this fact is related very distinctly in any history. It is certain, that in our Saviour's time, this temple was in being; and that the true God was worshipped there, since the woman of Samaria, pointing to Gerizim, said to him, "Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship." John iv. 20. We are assured, that Herod the Great, having rebuilt Samaria, and called it *Sebaste*, in honour of *Augustus*, would have obliged the Samaritans to worship in the temple which he had erected; but they constantly refused; and have continued to this day to worship God on this mountain.

[Mr. Maundrell observes, p. 60, that neither Ebal nor Gerizim have much to boast of as to their pleasantness, yet that Gerizim seems to discover a somewhat more verdant fruitful aspect than Ebal. The reason of which may be that, fronting the north, it is somewhat sheltered from the sun by its own shade, or declivity, whereas Ebal is scorched, having a southern aspect. *Vide SAMARITANS.*]

[GERIZIM. I suspect that both the Jewish and Samaritan copies of the Pentateuch, after all the debates they have occasioned, are correct, in their seemingly opposite readings of Gerizim and Ebal:—for we have only to reflect, that by the Hebrew particle used, is taken with a latitude, and that the persons speaking did not stand on these mountains, strictly, but *at* them, i. e. in the valley between them: now, I submit, whether a person pronouncing a blessing from any part, does not bless the part opposite to him, rather than that whereon he stands; if so, then a number might stand *at*, adjacent to, against Ebal, to bless, as the Jewish copies say, but their blessing would be directed to Gerizim, so that Gerizim would be the mount of blessings, as the Samaritan copies say. Most probably the altar, &c. stood in the valley between both mountains, and not on the upper grounds of either. *Vide Deut. xi. 19.*]

GERRHENIANS, Γερρηνῖται: inhabitants, pilgrims, or disputants; or Gerraens, (2 Macc. xiii. 24) inhabitants of Gerar. *Vide GERARA.*

GERSHOM, גרשם, Γερσαμ: a stranger here: from גר gher, a stranger, or traveller, and שם sham, here: otherwise, a traveller of reputation; from gher, and שם shem, name, reputation.

GERSAN, GERSAM, or GERSHOM, son of Moses and Zipporah. Exod. ii. 22.

GERSHON, גרשן, his banishment: from גרש garash, exile, and ש an, his: otherwise, the change of pilgrimage; from שנה shanah, to change, and גר gher, pilgrimage.

GERSHON, son of Levi, and under Moses, prince of a great family of the Levites, consist-

ing of 7500 men, Numb. iii. 21, &c. Their office, during marches, was to carry the veils and curtains of the tabernacle. Their place in the camp was west of the tabernacle.

GERUTH, גרות, Βαπτισμ: pilgrimage, or he that travels. The Vulgate has put the signification instead of the name:—the LXX. read ב beth, instead of ג gimel.

GERZI, גרזי, Γερζαῖος: hatchet, wedge: otherwise, he that cuts and hews: from גרז garaz.

GERZI. David, during his abode at Ziklag, made inroads on the land of Geshuri, Gerzi, and Amalek. 1 Sam. xxvii. 8. The LXX. read Gexiri, and some copies Geseri or Gesæum. The Syriac and Arabic read Gessua and Gedola. [See Eng. Margin: the text reads Gezri.]

GESHAN, גישן, Γεσων: that approaches: from נגש nagash: otherwise, the vault of change; from גיה ghe, a vale, and שנה shanah, change: or, of ivory; from שן shen: otherwise, of sleep; from שנה shenah, and ישן jashan.

[Perhaps, a great flock, i. e. family. 1 Chr. ii. 47.]

GESHUR, גשור, the sight of the valley, from גי ghei, a valley, and שור shur, to behold, to view; otherwise, the vale of the ox; from shur: otherwise, the vale of the wall.

I. GESIUR. A people of this name is mentioned Josh. xiii. 13. 1 Sam. xxvii. 8. Their habitation was between Philistia and Egypt.

II. GESHUR, in Syria, had its king, whose daughter David married, and had Absalom by her, 2 Sam. iii. 3. xv. 8. Absalom, after the murder of his brother Amnon, retired to the king of Geshur, his maternal grandfather. It may be questioned whether this Geshur be not different from that beyond Jordan, since it is said, Jair took Geshur and Aram, (or Geshur of Syria) and the Avoth (or villages) of Jair. 1 Chr. ii. 23.

GESHURITES, beyond Jordan, in the half-tribe of Manasseh. These were joined with the inhabitants of Maachathi, Deut. iii. 14. Josh. xii. 5. It is said they were not driven out by the Israelites, Josh. xiii. 13. Ishbosheth, son of Saul, was acknowledged king by these Geshurites, [Eng. Tr. Ashurites.] and by the Israelites of Gilead, 2 Sam. ii. 9.

GETHER, גתר, Γαθηρ: the vale of trial, or of searching; from גי ghe, a valley, and תר thur, examination: otherwise, the valley of the turtle; from thur: otherwise, the press of enquiry, or of contemplation; from גת geth, a press, and תר thur, contemplation. Third son of Aram, son of Shein, Gen. x. 23.

GETHSEMANE, or GE-SEMANI. Hebrew, גתשמן: a very fat vale: otherwise, the vale of oil; from גי ghe, a valley, and שמן shemen, oil, perfume, incense.

GETHSEMANE, may signify the oil-press. A village on the mount of Olives, whither Jesus Christ

Christ sometimes retired. In a garden belonging to this village he endured his agony; was taken by Judas, &c. Matth. xxvi. 36. & seq.

GEZERON, or GAZERON, Ἀγαρηων (Γαζαρων, in other MSS.) *cutting off*, or *division*, or *sentence of pain*, or of *strength*; from גזר *gezer*, to *cut off*, and אץ *an*, *strength*; or from אנה *anah*, *pain* or *trouble*. 1 Macc. iv. 15.

GIAM, גיה, גיא: to *guide*, *draw out*, *produce*; from גח *guach*: otherwise, *sigh*, or *groan*; from אנח *anach*. [Outlet, extraction, derivation, eruption. It was, probably, a valley not far from Gibeon, which might be an outlet from a narrow and contracted road or country, to one more open: or it might be an eruption of water, which here was ejected, as it were, from the mountain. 2 Sam. ii. 24. Sundry interpreters understand it of a valley, simply.]

GIANT. Heb. נפל *nophel*, נפילי *nephilim*; Greek γίγας, *gigas*; a monster, a terrible man, a chief who beats and bears down other men. Scripture speaks of giants before the flood: "Nephilim, mighty men who were of old, men of renown," Gen. vi. 4. Aquila translates *nephilim* (ἑμμετροντες *irruentes*) *men who attack*, who fall with impetuosity on their enemies; which renders very well the force of the term. Symmachus translates it βαιοι, *violent men*, cruel, whose only rule of action is violence.

Scripture calls giants sometimes *Rephaim*: Chedorlaomer beat the *Rephaim*, at Ashteroth-Karnaim. The *Emim*, ancient inhabitants of Moab, were of a gigantic stature, i. e. *Rephaim*. The *Rephaim* and the *Perizzites* are connected as old inhabitants of Canaan. Job says, that the ancient *Rephaim* groan under the waters; Solomon says, (Prov. ii. 18. ix. 18.) that the ways of a debauched woman lead to the *Rephaim*: that he who deviates from the ways of wisdom, shall dwell in the assembly of giants, *Rephaim*: i. e. in hell, Prov. xxi. 16, &c. See Gen. xiv. 5. Deut. ii. 11, 20. iii. 11, 13. Joshua xii. 4. xiii. 12. Job. xxvi. 5.

The Anakim, or sons of Anak, were the most famous giants of Palestine. They dwelt at Hebron, and thereabouts. The Israelites sent to view the promised land, report, that, in comparison, they themselves were but grasshoppers, Numb. xiii. 33.

The LXX. sometimes translate גיבור *gibbor*, *gigas*, though literally it signifies—a strong man, a man of valour, a warrior: so they read, "Nimrod was a giant before the Lord;" "that the sun rises like a giant to run its course;" "that the Lord will destroy the giants, and the warlike man;" "that he will call his giants in his wrath, to take vengeance of his enemies;" "that he will destroy the power of Egypt by the sword of his giants." Vide apud LXX.

Gen. x. 8. Psalm xix. 5. Isaiah iii. 2. xiii. 2. xlix. 24, 25. Ezek. xxxix. 18, 20. (Eng. Tr. chap. xxxii.)

It is probable, that the first men were of a strength and stature superior to those of mankind at present, since they lived a much longer time; long life being commonly the effect of a strong constitution. Scripture says, that there were many of these mighty tall men of the earth, in the days of Noah; and before.

As to the existence of giants, several writers, both ancient and modern, have imagined, that the giants of Scripture were indeed men of extraordinary stature; but not so much as those have fancied, who describe them as three or four times larger than men are at present. They were, say they, men famous for violence and crime; rather than for strength, or stature.

But it cannot be denied, that there have been men of a stature much above that common at present. Moses, (Deut. iii. 11.) speaks of the bed of Og, king of Basan, as nine cubits long, and four wide (fifteen feet four inches long. Vide FRAGMENTS, No. XII.) Goliath was six cubits and a span in height (ten feet seven inches) 1 Sam. xvii. 4. Giants were common in the times of Joshua, and of David, notwithstanding the life of man was already shortened, and, as may be presumed, the size and strength of human bodies was proportionably diminished.

Homer, *Odys.* xi. 306, speaks of the giants Otus and Ephialtes, who were nine cubits about, and thirty-six in height.

The body of Orestes being dug up, by order of an oracle, was found to be seven cubits, or ten feet and a half. Delfio, in 1572, saw, at Rohan, a native of Piedmont, above nine feet high.

In the year 1719, at Stonehenge, near Salisbury, in England, a human skeleton was found, which was nine feet four inches long.--(*French*) *Gazette of October*, 1719; under the date of Sept. 21.

[GIANTS. It depends on the length at which the Hebrew cubit is taken, whether the height of Goliath should be estimated at ten feet seven inches, as CALMET has done; or at nine feet six inches, for which Mr. PARKHURST contends, who founds his calculation on the estimated measure of a cubit, as deduced from Josephus. The latter height is, no doubt, sufficiently tall.

There have been so few well proportioned, able bodied men, of this immense magnitude, that the wonder at the weight of Goliath's armour is greatly increased, on consideration. Such persons as have had the misfortune, as it may be called, to be excessively tall above others, have usually been of weakly body, often of disproportioned, or diseased limbs, or of still

more weakly minds: but that *Goliath* should be able to wear his armour, and to carry it on his person, implies a strength of body no less wonderful than his extraordinary dimensions.

In proof, however, that the dimensions of *Goliath*, though extraordinary, are not incredible, we shall offer an instance, or two, selected from the best authorities:

"The tallest man that hath been seen in our age was one named *Gabara*, who in the days of Claudius, the late Emperor, was brought out of Arabia: he was *nine feet nine inches high*. Pliny, *lib. viii. cap. 16*. Solinus *cap. 5*.

"*Maximinus* the emperor was eight feet and a half in height: he was a Thracian, barbarous, cruel, and hated of all men; he used the bracelet or armlet of his wife as a ring for his thumb, and his shoe was longer by a foot than that of any other man. Zuing, *vol. ii. lib. ii. Capitolin*.

"There were in the time of Augustus Cæsar two persons, called *Idusio* and *Secundilla*, each of them was ten feet high, and somewhat more: their bodies after their death were kept and preserved for a wonder in a sepulchre within the Salustian gardens. Vide Kornman, *de Mirac. Vivor. 25*.

"Vitellius sent Darius, son of Artabanus, a hostage to Rome, with divers presents, among which was a man *seven cubits, or ten feet two inches high*, a Jew born; he was named *Eleazar*, and was called a *giant* by reason of his greatness." Joseph. *Antiq. lib. xviii. cap. 6. cap. 5. § 5*. Edit. Hudson.

Merula, who succeeded Justus Lipsius as professor of history in the university of Leyden, asserts, that A. D. 1583, he himself saw in France, a Fleming, who exceeded *nine feet* in height. *Cosmograph. Part I. lib. iii. cap. 14*. Leigh. *Analecta Cæsar. Rom. p. 265*.

Becanus saw a man near *ten feet* high, and a woman full *ten feet* high. *Wond. Nat. & Art. Vol. ii. p. 268*. Vide Phil. Trans. No. 260.

We remember to have seen in London, *Bamford*, a hatter by trade, who lived near Temple Bar, who measured *eight feet*, and *six or eight inches* yet wilfully lost *four inches* of his stature, by a habit of stooping, which he had intentionally contracted: and we know that *O'Brien*, lately exhibited under the name of "*the Irish Giant*," measured *eight feet six, or eight inches*, while living, and, I think, two or three inches more, when dead. Our fairs often present such sights: but, these do not prove a race of Giants.]

GIBBAR. Ninety-five of his children returned from the captivity. Ezra, ii. 20.

GIBBETHON, גִּבְתֹּן, גִּבְתָּן, *his back, his eminence, his elevation, his eye-lid*; from גָּב, *gab*, and יָן, *an, his*; otherwise, *elevated gift*; from גָּב, *to lift up*, and נָתַן *nathan, a gift*.

[As this appears to have been an ancient city of the Canaanites, I would divide the name of it into *Geb*, "a vaulted or arched room," say the Lexicons—a *DOME*: *Beth*, a temple—of *Aun*, the generative power. "The temple having a dome roof;" probably circular, or polygonal in its form. We find very few temples of such construction referred to; yet we know they are among the most ancient in India; witness those at Deogur, whose summits, though hard stone, are mouldered away by age.]

GIBBETHON, a city of Dan, allotted to the Levites, Josh. xix. 44. xxi. 23. Probably the same as *Gabbata*. Baasha killed Nadab, son of Jeroboam, in *Gibbethon*, 1 Kings, xv. 27.

GIBEAH, גִּבְעָה. Vide GABEATH, GABAA.

GIBEAH, a city of Benjamin. It gave birth to Saul, the first king of Israel; for which reason, it is frequently called *Gibeah of Saul*, Josh. xviii. 24; Ezra, ii. 26; Nehem. vii. 30.

It is also famous for its sins; particularly for that committed by forcing the young Levite's wife, who was come to lodge at *Gibeah*; and for the war which succeeded it, to the almost extermination of the tribe of Benjamin. Judges xix. Scripture remarks, that this happened at a time when there was no king in Israel, but every one did what was right in his own eyes.

Gibeah was about two leagues from Jerusalem (*Hieronym. in Osee, cap. v.*) north, not far from Gibeon and Kirjath-jearim. In Jerom's time, it was entirely destroyed. Josephus places it thirty furlongs from Jerusalem; but Jerom seven miles. I take it to be *Gibeath*, Josh. xviii. 28.

Gibea, or *Gabaa*, in Hebrew, signifies—a hill; we are not, therefore, to be surprized at finding, in a mountainous country, like Judæa, so many places named *Gibeah*, *Gibeon*, *Gabbatha*, *Gabbathon*, &c.

[*Gibeah* is derived from *Geba* or *Gebau*, signifying a *hill*; or perhaps, a hill of a peculiar form, *humped*, or like what in Scotland are called *laws*. Otherwise, as Canaan abounded in hills, this name would occur perpetually. The most considerable city of this name was *Gibeah of Benjamin*, Judges, xx. 10. 1 Sam. xiii. 16. which has a feminine termination, Judges, xix. 12. 1 Sam. vii. 1. x. 10. whence *Gibeath*, Josh. xviii. 28. omitting the distinction of *Benjamin*; which is added 1 Sam. xiii. 2, 15. The name is written at full length, "*Gibeah* of the children of Benjamin," 2 Sam. xxiii. 29. It is very remarkable, that what is rendered in our translation "the hill of God," is in the original *Gibeah Aleim*, 1 Sam. x. 5. which is called simply *Gibeah*, "the hill," verse 10. On this subject opinions are divided; some thinking it was called the hill of God, because here the spirit of

of God descended on Saul: others think it was the highest hill in the neighbourhood, and was so named, by way of excellence, on account of its superiority. If the "high place" mentioned in connection with this *Gibeah*, were situated on this hill, then this might occasion the distinguishing addition *Aleim*, or "of God." Yet it seems remarkable that he should "cease prophesying *before* he came to the high place;" verse 13, unless the garrison of the Philistines, verse 5, might render such an exhibition improper. This proceeds on the supposition, that "*Gibeah* of Saul" was the same place as this *Gibeah*: and, indeed, nothing can be more reasonable, than that Saul should afterwards choose for his royal residence, the place where he had been so singularly fitted for the occupations of royalty. I think it clear, that the garrison of the Philistines was not in *Gibeah* of Saul, but near to it; so that "the watchmen of Saul in *Gibeah* of Benjamin" could see what passed in that garrison. *Vide* chap. xiv. 16.

There was another *Gibeah* in the tribe of Judah, Josh. xv. 57, which, for distinction, is written *Gibea*, (with an *a* final in the Hebrew). 1 Chron. ii. 49.

Another *Gibeah*, which appertained to Phinehas, is rendered "*hill*" in our version, Josh. xxiv. 33. where Eleazar was buried; but in the original it is "*Gibeah* of Phinehas."]

GIBEON, גִּבְעון *hill*, or *cup*: otherwise, *that which is without*, or *that which is lifted up*; from גָּבַב *gabab*: otherwise, *the elevation of iniquity*; from גָּב *gab*, *elevation*, and יָצָא *aven*, *iniquity*.

GIBEON, the capital city of the *Gibeonites*, who took advantage of the oaths of Joshua, and of the elders of Israel, procured by an artful representation of their belonging to a very remote country, Josh. ix. Joshua and the elders had not the precaution to consult God on this affair, but inconsiderately made a league with these people: they soon discovered their mistake, and, without revoking their promise of saving their lives, they condemned them to labour in carrying wood and water for the tabernacle; and to other *womens'* works, as a mark of their pusillanimity and duplicity, as slaves and captives; in which state of servitude they remained, till the entire dispersion of the Jewish nation. A. M. 2553; *ante* A. D. 1451.

Three days after the *Gibeonites* had surrendered to the Hebrews, the kings of Canaan being informed of it, five of them came and besieged the city of *Gibeon*. The *Gibeonites* sent to Joshua, and desired speedy help. Joshua attacked the five kings early in the morning, put them to flight, and pursued them to Bethoron. Josh. x. 3, &c. *Vide* JOSHUA.

The *Gibeonites* were descended from the Hivites, the old inhabitants of the country, and possessed four cities: Cephirah, Beeroth, Kirjath-jearim, and *Gibeon*, their capital; all afterwards given to Benjamin, except Kirjath-jearim, which fell to Judah. The *Gibeonites* continued subject to those burdens which Joshua imposed on them, and were very faithful to the Israelites. Nevertheless, Saul, through what enmity we cannot tell, (possibly, from dislike to the service they were engaged in; or under pretence, that such unworthy persons profaned the sacred service) destroyed a great number of them, (2 Sam. xxi. 1.) but God, in the reign of David, sent a great famine, which lasted three years, (A. M. 2983; *ante* A. D. 1017); and the prophets told David, that this calamity would continue while Saul's cruelty remained unavenged. David asked the *Gibeonites*, what satisfaction they desired? They answered, "seven of Saul's sons we will put to death, to avenge the blood of our brethren." The *Gibeonites* crucified them before the Lord.

From this time there is no mention of the *Gibeonites*, as a distinct people. But we are of opinion, that they were included among the *Nethinim*, or *given*, who were public slaves, appointed for the service of the temple, 1 Chron. ix. 2. Afterwards, those of the Canaanites, who were subdued, and had their lives spared, were added to the *Gibeonites*. We see in Ezra, viii. 20; ii. 58; 1 Kings, ix. 20, 21, that David, Solomon, and the princes of Judah, gave many such to the Lord; these *Nethinim* being carried into captivity with Judah and the Levites, many of them returned with Ezra, Zerobabel, and Nehemiah, and continued, as before, in the service of the temple, under the priests and Levites.

Gibeon was seated on an eminence, as is evident from its name. It was forty furlongs from Jerusalem, according to Josephus, north. It is called *Gabaa*, 2 Sam. v. 25, compared with 1 Chron. xiv. 16. There is mention of the fountain and pool of *Gibeon*, 2 Sam. ii. 13. *Joseph. de Bello, lib. ii. cap. 24.*

We neither know when, nor by whom, nor on what occasion the tabernacle and altar of burnt-sacrifices, made by Moses, in the wilderness, were removed to *Gibeon*; (perhaps through some influence of the *Gibeonites*) but this we certainly know, that, toward the end of David's reign, and in the beginning of Solomon's, they were there, 1 Chron. xxi. 29, 30. David seeing an angel of the Lord, at Araunah's threshing-floor, was so terrified, that he had not time or strength to go so far as *Gibeon*, to offer sacrifice. But Solomon being seated on the throne, went to sacrifice at *Gibeon*, 1 Kings, iii. 4.

[*Gibeon* appears to have been among the most

most ancient and most considerable cities in Canaan; when attacked by Joshua. Josh. ix. 3. x. 2. It was a great city, like one of the royal cities, greater than Ai. We are told that the *Gibeonites* represented themselves as strangers from a far country; and I doubt not but they spoke truth; their ancestors being settlers from the east, and having followed those tribes from India, which over-run as well Canaan as Egypt. Thus fact was mingled with their guile, and they spoke truth, but not the whole truth. I would therefore suppose, that the name of their city was "the hill of *Aun*," or the generative power; in conformity with many other appellations derived from the same source.

It is said, 2 Sam. ii. 13. that there was a pool in *Gibeon*. Whether it were of any considerable extent, does not appear from this passage; but I think we need not doubt but that it is the same as is called "the *great waters* that are in *Gibeon*." Jer. xli. 12. Moreover, as it probably was a running stream, the discovery of such an one may contribute to distinguish and ascertain this city. There was also a great stone or rock in *Gibeon*. 2 Sam. xx. 8. In *Gibeon* was the great high place. 1 Kings, iii. 4. Here was the altar of burnt offerings. 1 Chron. xxi. 29. Here the Lord appeared to Solomon. 1 Kings, iii. 5. From Jer. xli. 16, we may infer that after the destruction of Jerusalem by Nebuchadnezzar, *Gibeon* became again the seat of government.

Gibeon is written for *Geba*, 1 Chron. xiv. 16. and again, as appears by the reference to Baalperazim, in Isaiah. xxviii. 21.

Gibeon produced prophets in the days of Jeremiah, Jer. xxviii. 1.

On considering the question of the identity of the places named *Geba*, *Gibeah*, *Gibeon*, &c. I incline to think, that although they might be near to each other, yet they were different, if strictly taken. *Gibeon* of Benjamin, also, I presume, is a different place from *Gibeah* of Saul; and the attention employed by the sacred writers to distinguish them, appears to me intended to establish this difference; so we read 1 Sam. xiii. 15. that Samuel went up to *Gibeah of Benjamin*: but, chap. xv. 34. "Saul went up to his house (palace) to *Gibeah of Saul*." This palace probably distinguished *Gibeah of Saul*; though not far from *Gibeah of Benjamin*.

That *Gibeah* was not *Gibeon*, may also, I suppose, be inferred from the circumstance of Saul's slaughter of the *Gibeonites*. 2 Sam. xxi. Now, besides the improbability that Saul should slay inhabitants of his own town, without that circumstance being mentioned by way of aggravation, it appears that the victims were hanged in *Gibeah of Saul*: "and they were hanged in

the mountain, in the presence of the Lord," meaning, I suppose, so as to be seen, in full view, from the high place of *Gibeon*. The sacred place at *Gibeon* would have been very deeply polluted by such an almost sacrilegious execution.]

GIBLIL, or GEBAL, גִּבְלִיל, Γιβλίω (Psalm lxxxiii. 7.): *end, limits, or borders of the sea*; from גִּבְלוֹל *ghebol*, and יָם *jam*, the sea.

GIBLOS, or BYBLOS, a city on the coast of Phœnicia, between Tripoli and Berytus. The inhabitants were celebrated for their dexterity in cutting stone or wood, and for their skill in ship building, 1 Kings, v. 18.; Ezek. xxvii. 9. Some think the *Giblil* of Scripture, were inhabitants of *Gabala*, in Phœnicia, between Tortosa and Laodicea. Vide BYBLOS and GEBAL.

King Hiram employed the people of this place, in preparing materials for Solomon's temple, as may be collected from 1 Kings, v. 18: where the word which our translators have rendered stone-squarers, is in the Hebrew, גִּבְלִים *Giblim*, or *Giblites*; and in the LXX. βύβλιος, or men of *Byblus*; the former using the Hebrew, the latter the Greek name of this place. The same difference may be observed in Ezek. xxvii. 9. "The ancients in *Gebal*," says our translation, following the Hebrew; instead of which, we read in the LXX. πρεσβύτεροι βυβλίων, the elders of *Byblus*.

GIDDALTI, גִּדְלִי, *my fringe, my greatness*; from גִּדָּל *gedalim*. Son of Heman, the Levite. His family was the twelfth which served in the temple, 1 Chron. xxv. 4.

GIDDEL, גִּדֵּל, *great, powerful*: otherwise, *fringe, ribbon*; from גִּדָּלִים *gedalim*, *fringes, or ribbons*. Ezra ii. 47, 56. Neh. vii. 49, 58.

GIDEON, גִּדְעֹן, גִּדְעָן, *he that bruises and breaks*; from גָּדַע *gudah*: otherwise, *cutting off iniquity*, according to the Syriac and the Hebrew.

GIDEON, son of Joash, of Manasseh. He dwelt in the city of Ophrah, and had a very extraordinary call, to deliver Israel from the oppression of the Midianites. After the deaths of Barak and Deborah, Judg. vi. 1, 2, the Midianites so distressed the Hebrews, that they were forced to hide in caves. (A. M. 2752, to 2759). But, eventually, God sent his angel to *Gideon*, who was threshing his corn, privately, near a wine-press, under an oak, to conceal his action from the Midianites, and to be able to remove immediately with his corn, as soon as they appeared. Vide FRAGMENTS, No. XLVIII.

The angel saluted him, and said, "The Lord is with thee! thou mighty man of valour." *Gideon* hesitated; but the angel answered: "Go, in this thy might, thou shalt save Israel from the Midianites." *Gideon* asked a sign of him, that he might be convinced it was no delusion; he made

made ready a kid and unleavened cakes, which he brought and presented to him: the angel said, "Put them on this rock, and pour out the broth;" then the angel, with the end of the staff that was in his hand, touched the flesh and unleavened cakes; fire issued out of the rock, and consumed them. The angel disappeared.

Gideon exclaimed, "Alas! O Lord God, for I have seen an angel of the Lord face to face:" the Lord said to him, "Fear not, thou shalt not die." In that same place he erected an altar to the Lord, which he called, *The Peace of the Lord*. The night following, God commanded him to cut down the grove, and ruin the altar of Baal. Gideon obeyed. The next day, the inhabitants of Ophrah told Joash, that Gideon must be slain, for this affront offered to Baal. Joash answered, "Are ye to defend Baal? If Baal be God, let him avenge himself." From that time, Gideon was called *Jerobaal*, i. e. *let Baal see to it, or let Baal contest with him who has thrown down his altar*. ירבעל *Jerobaal* may be derived from יראה בעל *Videat Baal*, or from ירב בעל *Contendat Baal*. He is *Jerombaal*, in *Sanctioniathon*, apud Euseb. *Præpar. lib. i.*

Sanctioniathon lived in the reign of Ithobal, king of Tyre, and consequently a little after Gideon. David calls Gideon, *Jerub-besheth*, instead of *Jerob-baal*; as (2 Sam. xi. 21.) *Mephi-bosheth* is a name used instead of *Mephi-baal*.

The Midianites came and encamped in the valley of Jezreel; and Gideon assembled the Israelites of the house of Abiezer, who dwelt nearest to him; also Manasseh, Asher, Zebulun, and Naphtali. Gideon, to assure them that God purposed their deliverance, prayed for a sign, that God would fill with dew a fleece of wool, spread on the ground, while all around was dry. After this, he desired a contrary sign.

Gideon permitted all the troops of his army who were any way afraid, to quit his camp; 22,000 returned to their own houses, only 10,000 remained with him. The Lord said to Gideon, "Bring the people down to the water, dismiss all such as shall kneel on the ground for their ease while drinking, and retain such only as shall sip water from their hands, or lap it with their tongues like dogs, for speed;" this latter number amounted but to 300.

He ordered these 300 to hold themselves in readiness, giving to each a trumpet, a lamp, or light, and an empty pitcher to conceal that light. Stealing over to the enemies' camp, he heard a Midianite relate his dream, of a cake of barley-bread which, rolling into the camp of Midian, upset a tent [THE tent: the general's tent.] The hearer explained the dream by answering, "this is the sword of Gideon."

Gideon divided his men into three companies,

of one hundred each; which troops advanced three different ways toward the camp of the Midianites. At midnight, Gideon suddenly took his lamp from within his pitcher, and sounded his trumpet; and the men who were with him did the same. A strange terror spread among the enemies; who began to fly, and to kill each other. The neighbouring tribes of Manasseh, Naphtali, and Asher, came forward and joined in the pursuit. Gideon, with his three hundred warriors, passed the Jordan, and followed the Midianites to Succoth and Penuel, Judg. viii. defeated them, took their two kings, Zeba and Zalmunna, and returned towards Succoth and Penuel before sunset.

These two cities having refused to supply him with refreshments, when he advanced in pursuit of the enemy, he took a terrible vengeance on them at his return.

After this victory, Israel said to Gideon, "Be thou our prince." Gideon answered, "I will not rule over you, neither shall my son rule over you, but the Lord. But give me the earrings which made part of your booty;" for the Midianites were accustomed to wear gold pendants in their ears. Of these Gideon made an ephod, which became the occasion of the Israelites offending God—the cause of Gideon's ruin, and the destruction of his house. Gideon judged Israel nine years, from A. M. 2759, to 2768. He had seventy sons, born of many wives; and beside these, Abimelech, son of a concubine, who reigned three years at Shechem.

GIDGAD, גִּדְגָד: *happiness of happiness, or army prepared to battle.*

GIDGAD, a mountain in the wilderness of Paran, between Bene-jaakan and Jotbathah. The Hebrews encamped here. Numb. xxxiii. 32.

GIHON, גִּיחוֹן: *valley of grace*; from גִּיחַ *ghia*, a valley, and חֵן *chen* or *hen*, grace; or of the habitation; from חָנָה *chanah*: or breast, or impetuous

GIHON, a fountain west of Jerusalem. Here Solomon was anointed king by Zadok and Nathan. Hezekiah ordered the waters of the upper channel of Gihon to be conveyed into Jerusalem. 1 Kings, i. 33; 2 Chron. xxxii. 30. A. M. 3291; ante A. D. 709. Vide the MAP of JERUSALEM and FRAGMENTS, No. CXXXVII.

GIHON, the name of one of the four rivers of Paradise. Gen. ii. 13. Many have believed, against probability, that this was the Nile of Egypt, as if the Nile, which rises in Africa, six hundred leagues from the Euphrates, could be mentioned as issuing out of the same garden with those rivers. The Arabians believe, generally, that this is the Oxur, a river which rises in the mountains of Imaus, and runs from east to west: when it comes near the country of Choraruem,

Choraznem, it winds much : but afterwards returns, and discharges itself into the *Caspian Sea*, westward. This river separates the provinces of the Turks and the Persians. By modern geographers the *Oxus* is called *Abiamu*, the river *Amu* [or, *father Amu*] the Arabians name it *Gehon*, and *Neher-Bulkh*, the river of *Balkh*, because it passes through that city.

Others think, as Calvin, Scaliger, &c. that *Gihon* is the most western channel of the two made by the Tigris and Euphrates, when, after their conflux, they separate again to enter the sea. Their principal reason is, that the eastern channel is Phison. Others, on the contrary, maintain, that Phison is the western channel, and *Gihon* is the eastern. As a proof, they assert, that the land of Cush, wherein the *Gihon* runs, is Cissia, or the Chuzestau. This is the judgment of Bochart and Huetius.

But Moses doubtless intended to describe the situation of Paradise, by geographical marks, existing and known in his time. Now neither of the two arms formed by the divided waters of the Tigris and Euphrates were in being in his time. [See the PLATES : MAP OF PARADISE.]

Pliny says expressly, (*lib. vi. cap. 27.*) that it was late before the channels of the Tigris and Euphrates were joined ; that anciently they discharged themselves separately into the Persian Gulf ; and that their mouths, according to some, were five and twenty thousand paces asunder ; or seven thousand, according to others. *Inter duorum amnium ostia, XXV. M. passus fuere, aut ut alii tradunt, VII. M. Sed longo tempore Euphratem præclusero Orcheni, et accolæ agros rigantes, nec nisi per Tigrim defertur in mare.* Again, *cap. 28.* Pliny says, they still shew the mouth by which the Euphrates fell into the sea ; *locus ubi Euphratis ostium fuit.* Herodotus, *lib. i.* ascribes to queen Nitocris those cuts and drains of the Euphrates, which diminished the water of this river, formerly so large and majestic. This author speaks again of the Euphrates, as falling through its own channel into the Persian Gulf, without noticing its joining the Tigris. We take the *Gihon* to be the *Araxes*, which has its source, as well as the Tigris and Euphrates, in the mountains of Armenia, and running with almost incredible rapidity, falls into the Caspian Sea. *Gihon*, in Hebrew, signifies—impetuous, rapid, violent. Ecclesiasticus, xxiv. 37. speaks of the inundations of *Gihon*, in the time of vintage : because the *Araxes* swells towards the latter end of summer, the snow upon the mountains of Armenia dissolving about that time.

GILBOA, גִּלְבּוֹא : *revolution of enquiry* ; from גָּל *gal*, *revolution*, and בָּחַק *bahak*, *enquiry* : otherwise, *collection of swelling and inflamma-*

tion ; from גָּל, *collection*, and בָּחַק : otherwise, *he that overturns his prayer*, according to the Syriac and Hebrew, [or *revolution of deprecation*.]

[Rather the “rounds (mountains) of swelling :” the mountains being, as it were, heaped round at their bottoms or sides, and their heads being, not sharp, but more or less protuberant, (or of various protuberances), bulging or swelling. Nothing but ocular inspection can justify this derivation : it must, therefore, remain conjectural. It is, however, quite as likely as Simon’s “boiling up,” or “bubbling fountains,” for it does not appear that fountains abound in these mountains ; nor that any fountain at the foot of one hill could give name to the whole range : nor that the fountain at Jezreel, 1 Sam. xxix. 1. could characterise the whole mass of mountains, so as to impart a name to them.]

GILBOA, a mountain, celebrated for the defeat and death of king Saul, and his son Jonathan, 1 Sam. xxxi. Eusebius and Jerom place this mountain six miles from Bethshan, otherwise Scythopolis, where was a large place called *Gelbus*. William of Tyre (*lib. xxii. cap. 26.*) says, that at the foot of mount *Gilboa* is a spring, which runs near the city of Jezreel. These mountains are said to be at present dry and barren. [But, *vide* the CALENDAR OF PALESTINE : among the FRAGMENTS No. CCCCLXVI.]

GILEAD, גִּלְעָד : *the heap*, or *mass* [rather, *circle*] of testimony, from גָּל *gal*, *a heap*, and תִּיבָה *tehibah*, *testimony*.

GILEAD. The mountains of *Gilead*, which lay east of the Jordan, separated the lands of Ammon, Moab, Reuben, Gad, and Manasseh, from Arabia Deserta. *Gilead* is often put for the whole country beyond Jordan. Eusebius says, mount *Gilead* reached from Libanus northward, to the land possessed by Sihon, king of the Amorites, which was given to the tribe of Reuben. This ridge of mountains, therefore, must have been above seventy leagues from south to north, and included the mountains of Seir and Bashan, perhaps also, those of the Trachonitis, Auran and Hermon. Jeremiah seems likewise to say, that *Gilead* is the beginning of Libanus : “Thou art *Gilead* unto me, and the head of Lebanon.” Jer. xxii. 6.

Jacob returning from Mesopotamia, came in six days to the mountains of *Gilead*, where Laban overtook him. Gen. xxxi. 21. Here they made a covenant, and raised a heap of stones as a monument of it. Laban called it *Jegar-Sahadutha* ; but Jacob called it *Gal haed*, the heap of witness ; whence came the word *Gilead*.

Scripture speaks highly in commendation of the balm of *Gilead*. Jer. viii. 22 ; xlv. 11 ; li. 8. The merchants who bought Joseph, came from

from *Gilead*, and were carrying balm into Egypt, Gen. xxxvii. 25.

If the *זורי* of the Hebrew text, Gen. xxxvii. 25; xliii. 2, be the same with the balsam of Mecca, it will prove the balsam-tree to have been in *Gilead* long before it was planted in the gardens of Jericho, and before the queen of Sheba brought that root of it to king Solomon, which Josephus mentions. For the Ishmaelites traded with it from *Gilead* to Egypt, when Joseph was sold to them by his brethren. It seems to me most likely, that the *zori* of *Gilead*, rendered in our English Bible by the word *balm*, was not the same with the balsam of Mecca, but only a better sort of *turpentine*, then in use for curing wounds, and other diseases; says PRIDEAUX; *Connect. &c.* Part ii. b. vi.

GILEAD, son of Machir, and grandson of Manasseh, received his inheritance in the mountains of *Gilead*, beyond Jordan. From thence he took the name of *Gilead*; for these mountains were so called long before him. Numb. xxvi. 30, 31.

[A *City of Gilead* is also mentioned, Hos. vi. 8. This appears to have been in Ephraim; possibly it might be the principal town.]

GILGAL, גלגל; *wheel, revolution, heap; or revolution of the wheel, or heap of heap.*

[There can be no doubt but what this word denotes a double circle: but whether two circles by the side of each other, or one within the other, concentric, is uncertain.]

I. GILGAL. Joshua, xii. 23, speaks of a *king of Gilgal of the nations*, (מלך גלגל) LXX. βασιλεα γὰρ τῆς Γαλιλαίας; Vulgate, *Rex Gentium Galgal*) who was conquered and killed. In our opinion, this *Gilgal of the Nations* is the *Gilgal of the Gentiles*, Isaiah ix. 1; and signifies *Upper Galilee*, which extended principally beyond Jordan.

II. GILGAL, a celebrated place west of the Jordan, where the Israelites encamped, after their passage of that river. A considerable city was afterwards built there, which became famous for many events. *Gilgal* was about a league from Jordan, and from Jericho. This name was derived from the circumcision of the people there, Josh. v. 2, &c. The Lord said, "I have taken away the reproach of Egypt from off you:" literally, *I have rolled away from off you*, &c.: *Gilgal* signifies—*rolling*. As the ark was long at *Gilgal*, this place became celebrated, and the people continued to go thither in pilgrimage. It is thought that Jeroboam, or some king of Israel, his successor, set up one of the golden calves here. Hosea, iv. 15; xi. 11; Amos, iv. 4; v. 5.

There had been idols, perhaps, at *Gilgal*, so early as the time of Ehud, judge of Israel; for

PART XII. Edit. IV.

it is said, Judg. iii. 19, that Ehud having made his presents to the king, went away as far as *Gilgal*; that he returned from thence, and pretended to have some secret message to him from God, as if he had received some oracle at *Gilgal*. Here the people met to confirm the kingdom to Saul, 1 Sam. xi. 14, 15; and here Saul incurred God's displeasure, by offering sacrifices before Samuel came, 1 Sam. xiii. 8; here he received the sentence of his rejection, for sparing the king of Amalek, with the best of the spoils, 1 Sam. xv. 26. Jerom says, that Paula went to *Gilgal*, and saw there the camp of the Israelites, the hill of the fore-skins, and the twelve stones which Joshua had placed there. *Epitaph. Paula*, ep. 62.

[1. *Gilgal* near to Moreh. Deut. xi. 30. Josh. xii. 23.

2. *Gilgal* where the twelve stones were pitched, in a circle, no doubt. Josh. iv. 20.—Whether this is the same as the following?

3. *Gilgal* near the Jordan. Josh. xv. 7.

Gilgal, Deut. xi. 30, is placed by Moses near to Gerizim and Ebal. This *Gilgal*, therefore, should not be confounded with the *Gilgal* constructed by Joshua, (iv. 19.) which was not as yet in existence. It was probably some double circle of stones, for the nature of which, vide the PLATES: GILGAL. Judges, iii. 19.

The LXX. understand *Galilee* by *Gilgal*; but possibly this land itself might import "the Circuits;" if it did not take name from some remarkable assemblage of stones, like Stonehenge, and others, in our own country.

Gilgal was a place of importance; as, 1. It was a station of Religious: for we read, Judges, ii. 1. that "a messenger of the Lord came up from *Gilgal*." Comp. 2 Kings, ii. 1.—2. It was a station of justice: for Samuel in his circuit went yearly to *Gilgal*. 1 Sam. vii. 16.—3. It was where the coronation of Saul was performed. 1 Sam. x. 8. Comp. 2 Sam. xix. 15, 40. therefore a fit place for national business. Sacrifices were offered at *Gilgal*. 1 Sam. x. 8. Hos. xii. 11. Most probably these various services were performed at *Gilgal* near to Jericho, "in the east border of Jericho." But no late traveller, that I recollect, has examined or ascertained the place.]

GILGAI, גלגל; *he that rejoices, that overturns, that passes, that reveals, or discovers; a city of Judah*. Josh. xv. 51. 1 Sam. xv. 12.

[Simon thinks this imports intensively *the great joy*: from a root signifying to exult: Comp. Psalm xlvi. 3. Lam. ii. 15. otherwise, "the exiling migration of a great multitude." It seems to be near those cities which were occupied by the early Philistines, as Gerar, &c. and therefore might partake of their character.

It was also among the haunts of David before he was king.]

GIMZO, גִּמְזוֹ: *also that*; from גַּם, *gam*, *also*, and זֶה, *zo*, *that*: *otherwise, this rush, this reed*; from גָּמָא, *gama*, *a rush*, and זֶה, *zo*, or זֶה, *this*. A city in the south of Judah, which the Philistines took from Ahaz, 2 Chron. xxviii. 18.

[The Arabic root imports a *sycamore*: and the Talmud uses this word in the same acceptation.—The tree might give name to the city.]

GINATH, גִּנָּת, *garden, or protection*; from גָּן. Father of Tibni, 1 Kings, xvi. 21.

GINNITHO, גִּנְיָתוֹ, Γεννηθω: *garden, or orchard, or his protection*; from גָּן, *gan*, and יָאן, *his*. Neh. xii. 4. Comp. x. 7; xii. 16.

GIRDLE. The Hebrews generally wore no *girdle* in the house, nor abroad, unless when at work, or on a journey. At these times, they *girt* their clothes about them, as the eastern people do at this day. This appears from many passages of the Old and New Testament. Our Saviour preparing himself to wash the feet of his disciples, "*girt himself about with a towel*." John, xiii. 4, 5. Soldiers likewise had their belts generally *girt* about them: "Thou hast *girded* me with strength unto the battle," Psalm xviii. 30. *Vide* ARMOUR, Plate I. FRAGMENTS, No. CCXVIII.

Belts were often made of precious stuffs. The virtuous wife made rich *girdles*, and sold them to the Canaanite, i. e. the Phœnician merchants, Prov. xxxi. 24. *Girdles* were used both by men and women: the women's are more frequently called *zonæ*. We may judge of their value, by the kings of Persia giving, sometimes, cities and provinces, to their wives, for the expence of their *girdles*. Plato, *Alcibiad. Athenæ, lib. i. &c.* Our Lord in the Revelations (i. 13.) appeared to St. John with a *golden girdle*. The seven angels, who came out of the temple, were clothed with linen, and *girt* about with *golden girdles*. On the contrary, the prophets, and persons secluded from the world, wore *girdles* of skin, or leather. The prophet Elijah had one of this sort; as well as John the Baptist, 2 Kings, i. 8; Matt. iii. 4. In times of mourning, they used *girdles* of ropes, as marks of humiliation. Isaiah, iii. 24, threatens the daughters of Sion, who had offended by excess of ornaments, to reduce them to the wearing of sack-cloth and *cord-girdles*. Also, chap. xxii. 12, he menaces Jerusalem with bringing her into captivity, with cutting off her hair, the instrument of her pride, and obliging her to *gird* herself with sack-cloth.

The *military GIRDLE*, or belt, did not come over the shoulder, as among the Greeks, but was worn upon the loins; whence the expression of *sword girded on the loins*. *Vide* AR-

MOUR, Plate I.) These belts were generally rich; and sometimes given as rewards to soldiers. Joab tells the soldier who had seen Absalom hanging on a tree, that "bad he smitten him to the ground, he would have given him ten shekels of silver, and a *girdle*," 2 Sam. xviii. 11. Jonathan, son of Saul, made David a present of his *girdle*, 1 Sam. xviii. 4. Job, exalting the power of God, says, "He looseth the bond of kings, and girdeth their loins with a *girdle*," chap. xii. 18. [where we observe two kinds of *girdles*, 1. the royal cincture; 2. the ordinary *girdle*.]

For the *Priest's GIRDLE*, *vide* PRIESTS.

The *girdle* was used as a purse. Our Saviour forbids his apostles to carry money in their *girdles*, Matt. x. 9. Haggai, i. 6, intending to show the unprofitableness of a workman's labour, says, "He putteth his wages into a *girdle*, with holes." Horace says, "He who has lost his *girdle* [the contents of his *girdle*, his money] is ready for any thing.

Ibit eò quo vis, qui zonam perdidit.

EPIST. lib. ii. cap. 1.

Women likewise wore *girdles*, which bound up their breasts. Jeremiah asks, chap. ii. 32, whether the spouse could forget this ornament? The Lord in Ezekiel, says, that he had given his spouse a *girdle* of the finest linen, Ezek. xvi. 10. See the PLATES OF FEMALE DRESSES IN THE EAST.

GIRGASHITES, גִּרְגָּשִׁי, Γεργασῖται; *who arrive from pilgrimage*. *Vide* GERGASENES.

[GIRGASHITES, or GERGASENES, is, from the Hebrew, understood to signify the travellers, or stragglers, or those who ruminate drawing near.

Some think *Girgashita* signifies *clay*: and that this name includes an allusion to the nature of the soil of the district. The Jerusalem writers say, that when Joshua came and proclaimed, "He that will go out hence, let him go," the *Girgashites* withdrew into Africa. *Talm. Hieros. Shevi'ith*, fol. 36. 3. This name is written *Girgashi*, Gen. x. 16. xv. 21. In the Greek of Judith, chap. v. 16. *Gergesaios*, and in Matt. viii. 28. *Gergesenos*. Beside the Chaldee *Girgashita*, the Arabic also signifies "black mud:" and this may describe the nature of the soil around the lake of Tiberias. Therefore, says Simon, it was very fit for fattening swine. This, I think, may be doubted. I would also query, whether this name may not be derived from *Ger*, a stranger, *regesh*, to meet together in a mob: "the mob, or confused assembly of strangers," which seems to describe well enough the inhabitants of the country not far from the head of the Jordan.]

GISON, or GEISON. Thus Josephus calls a little

little wall, about breast-high, inclosing the temple properly so called, and the altar of burnt-sacrifices, to keep the people at a distance. In his *Antiquities*, lib. viii. cap. 6. he makes it three cubits high; but only one cubit, *de Bello*. lib. vi; *Vide* FRAGMENT, No. CXXL.

GISPA, גִּשְׁפָּא, Γεσπας: *approach*, or *touching of the mouth*; from גָּשָׁה *gashash*, to *touch*, and פֶּה *pe*, the *mouth*: otherwise, *who approaches here*; from פֶּה *pe*, or *pah*, *here*. Here the Nethinim dwelt. The Hebrew says, *Gispa* was chief of the Nethinim, Nehem. xi 21.

GITHI, a sort of grain, by the Greeks called *Melanthion*, by the Latins, *Nigella*, because it is black. In our translation *fitches*, or *vetches*, i. e. *tares*, Isaiah, xxviii. 25.

[This most probably, is the *black seed* of a plant allied in form and properties to our fennel. Mr. Parkhurst thinks it is the fennel flower, itself. The seeds were used to strew on cakes, &c. as carraways are among us.]

GITTITH. This word occurs frequently in the titles of the psalms, and is generally translated *wine-presses*. The conjectures of interpreters are various: some think, *Gittith* signifies a sort of musical instrument; others that the psalms with this title were sung after vintage; others, that hymns of this kind were invented in the city of *Gath*. We are rather of opinion, that such psalms were given to the class of young women, or songstresses of *Gath*, to be sung by them, *vide* Psalm viii. *Gittith* does not signify wine-presses, but—a *woman of Gath*. If wine-presses were meant, it should be *gitteth*.

GIZONITE, גִּזְוִיטָה, Γίζωνιτης: *who shears*; from גָּזַז *gazaz*; otherwise, *that passes*: from מָצוֹן *mazon*, *passage*. 1 Chr. xi. 34. A place unknown.

GLASS. Certain places in Palestine yielded sand proper for the composition of *glass*. Some think the Greek *hialos*, *glass*, comes from the Hebrew חֹל *chol*, which signifies *sand*. Perhaps Moses alluded to such sands, when he said of Zebulun, "They shall suck of the abundance of the seas, and of treasures hid in the sand." Deut. xxxiii. 19. In or near to the inheritance of this tribe was the little river *Belus*, of whose sands *glass* was made, as Pliny says, lib. v. cap. 10; lib. xxxvi. cap. 20. Tacitus takes notice of it (lib. v. *Histor.*)—*Belus amnis Judaico mari illabitur: circa ejus os conlectæ arenæ, admixto nitro, in vitrum excoquantur.* *Vide* BELUS.

GLORY of God, in Moses, denotes generally, the Divine presence: *e. gr.* when he appeared on mount Sinai; or, the bright cloud, which declared his presence, descended on the tabernacle of the congregation, Exod. xxiv. 9, 10, 16, 17. Moses, with Aaron, Nadab, Abihu, and seventy elders of Israel, went up Mount Sinai, and

"saw the glory of the Lord." Now the *glory* of the Lord, *was, as it were, a burning fire* on the mountain; all under his feet was, *as it were*, the brightness of the sapphire-stone, resembling heaven itself in clearness." The *glory of the Lord* appeared (Exod. xvi. 7, 10.) to Israel in the cloud, also, when he gave them manna and quails. Moses having earnestly begged of God, to reveal his *glory* to him (Exod. xxxiii. 18, 22.) God said "Thou canst not see my face, for no man is able to support the brightness of *that* without dying; but I will place thee in a cleft of a rock, and when my *glory* shall pass before it, I will cover thee with my hand, and thou shalt see my hinder parts [train, rear, termination of *glory*] but my face thou shalt not see."

The ark of God is called, the *glory* of Israel; and the *glory* of God, 1 Sam. iv. 21, 22: Psalm xxvi. 8.

The Psalmist calls his instruments of music *his glory*: "That my *glory* may sing praise to thee," Psalm xxx. 12. "Awake up my *glory*, awake lute and harp," Psal. cviii. 3. [But perhaps the Psalmist rather means, *his voice, his tongue.*]

The priestly ornaments are called *garments of glory*, (Exod. xxviii. 2, 40): and the sacred vessels, *vessels of glory*: "Her vessels of *glory* are carried away into captivity—behold our sanctuary, even our beauty and our *glory* is laid waste," &c. 1 Macc. ii. 9, 12, "Solomon in all his *glory*, in all his lustre, in his richest ornaments, was not so beautifully white and splendid as a lily." Matt. vi. 29, Luke xii. 27.

When the prophets describe the conversion of the Gentiles, they say, the *glory* of the Lord shall fill all the earth; or, the whole earth shall see the *glory* of the Lord. St. Paul terms the happiness of believers, *the glory of the sons of God*, Rom. v. 2; 2 Cor. iv. &c.

When the Hebrews required an oath of any man; they said, "Give *glory* to God:" confess the truth, give him *glory*, confess that God knows the most secret thoughts, the very bottom of your heart. Josh. vii. 19; John ix. 14.

"Children's children are the *glory* of old men, and the *glory* of children are their fathers," Prov. xvii. 6. "Woman is the *glory* of man," 1 Cor. xi. 7. *Vide* FRAGMENT, No. CLXI.

When God thought fit to call his servant Moses to himself, he directed him to go up to mount Abarim. And the Lord commanded him to take Joshua, saying, "He is a man who is filled with the spirit; lay thine hands upon him, thou shalt give him thy orders in the presence of the multitude, and communicate part of thy *glory* to him," Numb. xxvii. 20. The question is, what was this *glory*? Onkelos, and

some Rabbins, are of opinion that, Moses imparted to him that lustre which surrounded his countenance after his conversation with God: i. e. a part of it, Exod. xxxiv. 29. Moses, they say, shined like the sun, and Joshua like the moon. But it may be better understood of that authority whereof he stood in need, for the government committed to him. He gave him his orders, and instructions, that he might acquit himself with honour, [with DIGNITY. And part of his official dress, also: which was proper to confer a kind of *glory*, in the eyes of the multitude.]

GNIDUS. St. Paul, in his voyage to Italy, passed by *Gnidus*, a promontory of Asia Minor, over against Crete, Acts xxvii. 7. Some suppose the Isle of *Gnidus* to be meant, lying between the promontory of *Gnidus* and Crete.

GNOSTICS. This name is not in the sacred writings; but the apostles Peter and Paul, in their epistles, frequently attacked the heretics of their time, who afterwards were known by this name; or, at least, those principles which afterwards produced the *Gnostic* heresy.

The apostle Paul gives a description of certain ancient heretics, very much resembling them, 1 Tim. iii. 2, 3, &c. John says, in his second epistle, i. 7, "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh." In effect, the *Gnostics*, or *learned* disciples of Simon the Magician, maintained that the Word, i. e. *Christ*, appeared upon earth without being incarnate, without being born of a virgin, without having a real body, or suffering truly. Vide 2 Peter, ii. 9, 10, &c. Jude, v. 10, &c.; wherein we find the character of these heretics very well set forth. Vide *Iren*, lib. iii. 11. *Hieron. advers. Lucif.* cap. 8. *Clemen. Alex. Strom. lib. vii.*

GO IN AND OUT (*To*) in the style of the Hebrews, signifies—all the actions of life: "The Lord shall preserve thy *going out* and thy *coming in*." Psal. cxxi. 8. "All the time that the Lord Jesus *went in and out among us*," Acts i. 21. "That he may know thy *coming in* and thy *going out*." 2 Sam. iii. 25.

To enter into the church, or congregation of the Lord, signifies—to be incorporated into the Jewish nation: to share in the interests and prerogatives [or DIGNITIES] of it, Deut. xxiii. 1, 2, &c. To go into a woman's chamber: to enter her apartment: was allowable only to her husband, Jud. xv. 1. To go in unto her: to marry her; or the use of her person, Gen. xix. 22; xxx. 3, *et passim*.

GOAT, an animal well known. It was a clean beast, both for food and sacrifice. They sheared off its hair in Palestine and other places, as is

done at this day, in the East, and made stuffs of it, for tents. Vide FRAGMENTS, No. CCVI. God commanded Moses to make part of the veils belonging to the tabernacle of goats' hair, Exod. xxv. 4; xxxv. 6, xxxvi. 14. See NAT. HIST.

SCAPE-GOAT. Vide AZAZEL.

GOATH. גִּוְתָּה; his touch, or his lowing; from נָגַח *nagah*, to touch, or גָּאָח *gaah*, to low, or bellow. [Jer. xxxi. 39. A place near Jerusalem; whence some have deduced the name *Golgotha*.]

GOATS. In Leviticus, xvii. 7, God commands, to bring all animals designed to be sacrificed, to the door of the tabernacle: "And they shall no more offer their sacrifice unto devils [literally, to goats] after whom they have gone a whoring." 2 Chron. xi. 15, says, "Jero-boam established priests for the high places, and for the goats and the calves he had made."

The generality of interpreters understand this as meaning devils, spectres, satyrs, idolatrous figures of goats. Herodotus says, lib. i. cap. 46, that at Mendes, in Lower Egypt, both the male and female goat were worshipped; that the god Pan had the face and thighs of a goat: not that they believed him to be of this figure, but because it had been customary to represent him thus. They paid divine honours, also, to real goats, as appears in the table of Isis. The abominations committed during the feasts of these infamous deities are well known.

GOATS. Under this name the Hebrews sometimes understood the princes of the people; "I will visit the goats," says the Lord, Zech. x. 3:—I will begin my vengeance with the princes of the people. Isaiah xiv. 9, "Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the great goats of the earth:" the kings, the great men [heroes?]. Jeremiah, l. 8, speaking to the princes of the Jews: "Remove out of the midst of Babylon, and be as the he-goats before the flocks." Our Saviour, in the gospel, says, that, "at the day of judgment, the goats [the wicked, the reprobate] shall be placed on the left hand, and condemned to eternal fire. Matt. xxv. 33.

GOB, גֹּב, גֹּבִי: cistern: from גִּבָּה *geba*: otherwise, grasshopper [*locust*]; from גֹּב *gob*: otherwise eminence, elevation; from גָּב *gab*.

GOB, a plain wherein two battles were fought between the Hebrews and Philistines, 2 Sam. xxi. 18, 19. In 1 Chron. xx. 4, we read *Gexer* instead of *Gob*. The LXX. in some copies, read *Nob* instead of *Gob*; in others *Gath*.

GOD. This name we give to that eternal, infinite, and incomprehensible Being, the Creator of all things; who preserves and governs all, by his

his Almighty power and wisdom, and is the only proper object of worship. God, properly speaking can have no name: for as he is one, and not subject to those individual qualities which distinguish men, and on which the different denominations given to them are founded, he needs not any name to distinguish him from others, or to mark a difference between him and any, since there is none like him. The names, therefore, which we ascribe to him, are descriptions or epithets, which express our sense of his divine qualities, in terms necessarily ambiguous, because they are borrowed from human life or conceptions; rather than true names, which justly represent his nature.

The Hebrews call God, *Jehovah*, or *Jao*, or *Jaho*, which they never pronounce: but, instead of it, say, *Adonai*, or *Elohim*; lords, masters: or, *El*, strong: or, *Shaddai*, self-sufficient [the Dispenser] (by another pronunciation, the Destroyer, the Powerful One): or *Elion*, the Most High: or *El-Sabaoth*, God of Hosts: or *Ja*, God. In Exodus, iii. 13, 14, the angel who spoke in God's name, said to Moses, "If they ask thee, what is his name who sent thee, thou shalt say, I AM hath sent me unto you:" I am He who is; or, I shall [ever] be He who shall be. *Vide JEHOVAH.*

GODS, false Gods. The name of God, *Elohim*, is very ambiguous in Scripture. The true God is often called *Elohim*; as are angels, judges, princes, and sometimes idols and false gods: for example, "God created the heaven and the earth," Gen. i. 1.; *Elohim*, denotes, in this place, the true God. "He who sacrifices to false gods (*Elohim*) shall be put to death," Exod. xxii. 20. Again, "There is no god who resembles thee, or who equals thy works," Psal. lxxxvii. 8: he is speaking of false gods. The name of God is often given to angels; the three angels are thus called, who appeared to Abraham, and those who preserved Lot: he who appeared to Moses in the burning-bush; he who led Israel in the wilderness. Princes, magistrates, and great men, are called gods, in the following passages: Exod. xxi. 6. "If a slave be desirous to continue with his master, he shall be brought to the gods [*Elohim*: to the magistrates, the judges] who shall pierce his ear with an awl."—"If the thief be not discovered, the master of the house shall be obliged to appear before the gods:" the judges, the magistrates. Exod. xxii. 8. "If one man sin against another, the gods—*Elohim* shall judge them" [or reconcile them]: they shall plead their cause before the judges, &c. 1 Kings ii. 25. "Thou shalt not speak evil of the gods." Exod. xxii. 28. thou shalt not scandalize the reputation of judges; of great men,

Josephus and Philo believe, that Moses designed to forbid the speaking evil of strange gods. The Psalmist says, "The Lord is seated amidst the gods, he judges among them, Psal. lxxxii. 1. "The gods of the earth are gathered together, Psal. xlvii. 9. God says to Moses, "I have made thee a god to Pharaoh," Exod. vii. 1.

Good Israelites had so great an aversion and contempt for strange gods, that they scorned even to name them: they disguised and disfigured their names by substituting some term of contempt: so, instead of *Elohim*, they called them *עלילים* *elilim*; nothings; gods of no value. Instead of *Mephi-baal*, and *Meri-baal*, and *Jeru-baal*—they said, *Mephi-bosheth*, and *Meri-bosheth*, and *Jeru-bosheth*. *Baal* signifies—master, husband; *bosheth* signifies a shame, or shameful. Sometimes, likewise, they called idols, *ordures*; Heb. *גללים* *galilim*, *stercora*, or *dii stercorei*. God forbid the Israelites from swearing by strange gods, from pronouncing their names in oaths, Ex. xxiii. 13.

Moses says, "the Israelites worshipped strange gods, whom they knew not, and whom he had not given to them," Deut. xxix. 26. gods who were not their own; gods, to whom they did not belong; which increases the ingratitude and the crime, of their rebellion. The Hebrew may be translated, *strange gods, and who had given them nothing*. When we compare this passage with others of Scripture, God seems to have abandoned other nations to strange gods, to the stars, to their idols, but to have reserved his own people to himself; not that he hereby excuses the idolatry of other people; but it is, without comparison, less criminal than that of the Hebrews. Compare Deut. xxix. 26, with Deut. iv. 19. xvii. 3. Acts vii. 42. Jer. xix. 13. 2 Kings xvii. 16. xxi. 3, 5. 2 Chron. xxxiii. 3, 5. Amos v. 25, 26, 27. and vide Clemens Alexandrinus, *Stromat. lib. vi.* and Justin's Dial. cum Tryphone, p. 274.

GOG, גג, roof; covering, from גג

GOG and MAGOG. We unite these two names, because Scripture generally joins them. Moses, Gen. x. 2. speaks of *Magog*, son of Japheth, but says nothing of *Gog*. *Gog* was prince of *Magog*, according to Ezekiel xxxviii. xxxix. But perhaps, *Magog* signifies the country, or people; and *Gog* signifies the king of that country. The generality of the ancients made *Magog* the father of the Scythians, or Tartars; and interpreters discover many traces of these names in the provinces of Great Tartary: as in those of *Lug* and *Munguy*; of *Cangigu* and *Gingui*; also in the cities of these provinces, as *Gingui* and *Cugui*, of *Corgangui* and *Caigui*.

Others

Others say, the Persians are descendants of *Magog*. Suidas and Cedrenus say, they are still called *Magog* in their own country. We find a people there, called *Magusians*: and a description of philosophers, called *Magoi*.

Some have imagined, that the Goths were descended from *Gog* and *Magog*; and that the wars described by Ezekiel, as undertaken by *Gog* against the saints, are those of the *Goths*, in the fifth century, against the Roman empire.

Bochart has placed *Gog* in the neighbourhood of Caucasus. He derives the name of this celebrated mountain from the Hebrew גִּיגִיז *Gog-chasan*: the fortress of *Gog*. He shews that Prometheus, said to be chained to Caucasus, by Jupiter, is *Gog*. A province in Iberia, south of Caucasus, is called the *Gogarene*.

The generality believe, with great reason, that *Gog* and *Magog*, in Ezekiel and the Revelations, are taken, allegorically, for princes who were enemies to the church. By *Gog* in Ezekiel, many understand Antiochus Epiphanes, the persecutor of the Jews; and *Gog*, in the Revelations, they suppose denotes Antichrist. We have endeavoured, in a Dissertation before the prophecies of Ezekiel, to demonstrate, that *Gog* might denote Cambyeses, king of Persia.

The Arabians call the descendants of *Gog* and *Magog*, *Jaigouge* and *Magionge*; and believe, that they inhabit the northern parts of Asia, beyond the Tartars and Slaves, or Sclavonians, by the ancients called Chalybes. It is probable, that *Gog* and *Magog*, according to the idea of the Arabians, inhabited formerly the mountains of the Hyperboreans, and that they were known to the ancients by this name. This nation is certainly very famous in antiquity, but we are not acquainted with the place of their original abode. We do not doubt, but that they were some of the Scythians, and were confounded among the Great and Little Tartars; perhaps among the Muscovites, and other northern people. [The Turks and other Mussulmans expect their empire to be destroyed by the powers denoted by these names.]

[GOIIM, *the people, or the nation*: meaning, a mixture of people. The same import as we have hinted on the name *Girgashites*, and the residence of these people in Galilee *of the nations, or of the Gentiles*, was not distant from what we have thought might be allotted to the *Girgashites*. Possibly one might be east, the other west, of the upper parts of the Jordan. Gen. xiv. 1, 9. Josh. xii. 23. Judges iv. 2. Isaiah viii. 23.]

GOI, גִּי, or *Goiim*. By this word the Gentiles are signified. The Jews use, when they talk with one another, to call Christians *Goï*, or

Goiim; and Christian women *Goia* or *Goiath*, which name they give to all who are uncircumcised. Christianity they term *Goiuth*, or Gentilism, and they do not distinguish Christians from Gentiles and Idolaters.

GOLAN, or *Goulon*, גִּלְיָן, *passage or revolution*: from גָּלָה *galah*.

[The great migration, says Simon, i. e. the exile of a great multitude together. A city in Bashan, Deut. iv. 43. Josh. xx. 8. xxi. 27. 1 Chron. vi. 56. Comp. GILLO.]

[GOLD, a yellow metal, the heaviest, purest, most ductile, and shining, and on these accounts the most valuable of metals, [until the late discovery of *Platina*, &c.] Of all the metals, *gold* is most frequently found native; and is indeed very rarely found in a state of ore; i. e. divested of its metallic form by its particles being penetrated by, and intimately mixed with, sulphur, and in the few instances in which it is found thus, it never constitutes a peculiar ore, but is found intermixed among ores of other metals; and most frequently among those of silver, or those ores in which, though of some other metal, yet there is a large quantity of silver, in which the *gold* lies in its state of ore. Native *gold*, though free from the penetrating sulphurs which reduce metals to ores, is yet very seldom found pure; but has almost constantly an admixture of silver with it, and very frequently of copper. Native *gold* is sometimes found in masses of considerable size; many of more than a pound weight; these are met with in *gold mines*, and are called *aurum Obrizum*, *Obrizium*, but they are very rare; such, however, have been sometimes obtained from the German mines. Its common appearance, in its more loose state, is in form of what is called *gold dust*: this is native *gold* in smaller particles, usually indeed very small, mixed among the sand of rivers. This is found in many parts of the world, but the greatest quantity is from the coast of Guinea. By all the trials that have been made *gold* seems to be the most simple of all substances. It is wholly incapable of rust, and is not sonorous when struck. It requires a strong fire to melt it; is unaltered in that degree of heat which fuses tin or lead; but runs with a less vehement fire than is necessary to fuse iron, or copper. *Gold* occurs throughout the Scripture; and the use of that metal among the ancient Hebrews, in its native and mixed state, and for the same purposes as at present, was common. The ark of the covenant was overlaid with pure *gold*; the mercy seat, the vessels and utensils belonging to the tabernacle were of *gold*, as were those also of the house of the Lord; and the drinking vessels of king Solomon;—they made chains, bracelets, and other ornaments of *gold*, coins and

and medals, crowns, &c. The mines whence Solomon procured the greatest part of his *gold* were those of Ophir. See OPHIR.

GOLGOTHA, or GOLGOLTHA, גִּלְגֹּתָא, Γολγοθᾶ, in Greek κρανίον, *cranium*: or *Calvary*, from the Latin *calva*, the top of the skull, or head. But *Golgothā*, is Syriac, גִּלְגֹּתָא, Κραβίς τοπος, and signifies—a heap of skulls; from גִּלְגֹּתָא *gul*, a heap, and גִּלְגֹּתָא *golath*, a skull, or head.

GOLGOTHA, a small hill, or rising, on a greater hill, or mount, north-west of Jerusalem; so called, either by reason of its form, which resembles a human skull; or because criminals were executed there. This mountain we generally call *Calvary*: from the Latin *calvaria*, the skull. Here Jesus Christ was crucified; and near to it he was buried in a garden belonging to Joseph of Arimathea, in a tomb dug in the rock. The emperor Adrian, when he rebuilt Jerusalem, and called it *Ælia*, prophaned the sacred tomb of our Saviour, filling it up and placing idols over it: but the Empress Helena directed the cleansing of our Saviour's tomb, and built over it a magnificent church, which remains at this day, [but was burnt down, though not entirely, Oct. 24, 1808.] A tradition was current in the east, that the first man Adam, or at least, his skull, was buried on *Calvary*, or *Golgotha*, where our Saviour suffered death. Hence the Syrians and Arabians call this mountain *Cranion*, or *Acranion*, because of Adam's skull. [taking the term *Adam* for the first of men, instead of men, generally: whereas, it should seem, that the rock really resembles in form a human skull.] The Mahometans have a book, wherein is a dialogue between Jesus Christ and Adam's skull. D'Herbelot. *Bib. Orient.* Article CRANION.

GOLIATH, גִּלְיָת: *passage, revolution, discovery*, HEAP; from גָּלַל *galal*, or גָּלָה *galah*.

I. GOLIATH, a famous giant of Gath, I Sam. xvii. 4, &c. A. M. 2942; ante A. D. 1062. *Goliath* presented himself before the armies of the Philistines and Hebrews, incamped between Succoth and Azekah, and defied the Hebrews. He was six cubits and a span high: about ten feet and a half, taking the cubit at twenty-one inches. His armour was suitable to his stature. At last, David coming to the camp to bring provisions to his brothers, declared that he would encounter this giant: and marching against *Goliath*, he slung a stone at him, which struck him with such force, in the forehead, that he fell down stunned: David running upon him, drew the giant's sword, and cut off his head.

Goliath was descended from Arapha:—i. e. the old Rephaim. An author who has examined the weight of his armour, finds, that allowing a proportionable weight to each part, it must

have been two hundred and seventy-two pounds thirteen ounces.

It is believed by some, that David, on this occasion, composed the 144th Psalm: "Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight." The LXX. notices, that it was composed on *Goliath*; but the titles of the Psalms are, for the most part, of little authority.

II. GOLIATH, another giant, killed by Elhanan, son of Jair, of Bethlehem, 2 Sam. xxi. 19. The Vulgate says, "*Percussit Adeodatus filius Salties, polymitaris Bethlehemites, Goliath Getheum.*" In 1 Chron. xx. 5. we read, Elhanan, son of Jair, slew Lahmi, the brother of *Goliath* the Gittite. Was this giant really his brother, or of his family, or did he only resemble him in the height of his stature? and was his brother, in the sense of being his equal?

GOMER, גֹּמֶר: *to finish, complete, accomplish.* [The fulfilment of the parents' desires: the consummation of their wishes and vows.]

I. GOMER, son of Japheth, Gen. x. 2; was father to the people of Galatia, according to Josephus. The ancient inhabitants of that country were called *Gomares*, before the Galatians seized it. The Chaldee places *Gomer* in Africa; Bochart places him in Phrygia, because Phrygia in Greek, has the same signification (a coal) as *gomer*, in Hebrew and Syriac. We are of opinion, that the ancient *Cimbri*, or *Cimmerians*, sprung from *Gomer*.

It is probable that *Gomer*, or the *Gomerites*, his descendants, peopled likewise *Germany* and *Gaul*: the name of *German* is not very distant from *Gomerim*. Joseph. Euseb. Zonar. Isidor. Camden. The Gauls or Galatians, or Celtæ, were derived, they say, from Aschenaz, the eldest son of Noah; but Cluver pretends (*Germ. Antiq. lib. i. cap. 5, 6, 7*) that the ancient Celtica comprehended Illyria, Germany, Gaul, Spain, and the British Isles: all these people anciently speaking the same language. He farther supposes, that *Gomer*, or his family, peopled the countries in Asia, between the Paropamisus and mount Imäus, and between the confluence of the rivers Oxus and Oby; whence these people are called *Gomares*, by Ptolemy. *lib. vi. cap. 17.* and by Mela, *lib. i. cap. 2.*

[The country of *Gomer* is, in the Chaldee, named *Germia* (Garreja): but others write it *Germania* (Garmanaja).]

The later Jews by *Germia* understand *Germany*; the same as when it is written with an *n*, *Germania*: and so say the Talmudists on Gen. x. 2. "*Gomer* is *Germanja*." *Joma*, fol. 10. 1.

Michaelis, *Spic. Geog. Hebr.* denies that *Germany* is intended by *Garameos*, and points out

out another country of this name, the inhabitants of which he supposes to be the same with those called *Giarmacides*, by D'Herbelot; these many ages before Mahomed, made incursions into Persia and Mesopotamia, and slew the Emperor Carinus.

Asselman, in *Bibl. Orient*, tom. iii. part 2. p. 747. treats amply on this subject, from the Syrian authorities; and agrees with Ptolemy, who, *lib. vi. cap. 1.* speaks of the region which adjoins Armenia, called Arrapachitis, adjacent to which lies the Susiana, Sittaceue; but the country between is possessed by the *Garamæi*. They call also those parts which are between Arrapachitis and *Garamæan*, Adiabene; that which lies between the country possessed by the *Garamæans*, and the Sittaceue, Apolloniatis; above which lies the people called Sambatæ, and above Adiabene, Calachene. *Garamæis* is close to the region of Arbela." At present this country is possessed by the Courdes.

Michaelis approves of Bochart's placing the *Gomerians* in Phrygia. Josephus says, "those who now by the Greeks are called Galatians, call themselves *Gomaritans*, from *Gomar*, their original leader." It is probable that this very word, under another pronunciation, is *Cymr*, which is the *Kymr* of the Welch; and in Latin would be written *Cimmerii*. This must be understood of a more early people than those who over-run Galatia, and to whom St. Paul wrote an epistle. Gorionides, or the false Josephus, places the *Gomarites* in France, and describes them as dwelling on the river Seine.

The probability is that *Gomer* received his possession in the regions north of the Danube; that from hence he spread abroad to the west, till Germany, France, and Britain, were peopled by him; and that his posterity still continue marked, if not distinct, in the ancient Britons now resident in Wales. The *Gomerites* might also make excursions east, and crossing the Black Sea, might colonize Pontus, so that the Galatians possibly were a branch of *Gomer*, notwithstanding their distance of time and place from the main stem. I learn, from a very intelligent Welchman, that the ancient Britons consider themselves as having emigrated from the Crimea, and by that route from the east. This track agrees with our observations already made. It would be an interesting inquiry to a Briton, did we not know that our country has been successively over-run by other nations; and that the Romans, the Saxons, and the Normans, have intermingled themselves so greatly throughout England, that no trace of the early original remains. In Wales the mountains have afforded means of preserving a purer descent; and some individuals can derive their pedigree

from remote antiquity, with great appearance of probability.]

11. GOMER, daughter of Diblaim, Hosea, i. 1, 2, &c. before she became the prophet Hosea's wife, had been a kept woman; but, when she married the prophet, she forsook that way of life. *Vide* HOSEA: also FRAGMENT, No. XLI.

GOMORRHA, עֲמֹרָה: *rebellion, people*; from עַם, *am*, a people, and מָרָה *marah*, *rebellious* or *revolting*: or, *the people that fear*; from יִרָה, *irah*, *to fear*; from the Syriac, *wool*.

[As the Arabic *gamara*, or *gamaraton*, implies a *well watered spot*; and as we know that such was the nature of the country where *Gomorrha* stood, this acceptance appears to be every way preferable. Comp. Sodom.]

GOMORRHA, one of the principal cities of the Pentapolis; consumed by fire from heaven. The Hebrew reads *Amora*, or *Homora*; but the LXX. frequently express the letter *Ain* γ by G. It is our opinion, that *Gomorrha* was the most northern of the five cities. Gen. xix. 24. Comp. 2 Peter ii. 6.

GOOD: *beautiful, agreeable, perfect in its kind*. "God beheld all he had created, and it was *good*, Gen. i. 31: every creature had its proper *goodness*, beauty, perfection. "This man never prophesieth *good* to me," 2 Chron. xviii. 7; nothing agreeable.

A *good eye* signifies—liberality; an *evil eye*—a covetous, an envious person.

GOPHNA, גּוֹפְנָא, or *Gophuith*, the principal place of one of the ten toparchies of Judæa. Josephus generally joins this toparchy with the Acrabatene. Eusebius places *Gophna* fifteen miles from Jerusalem toward Sichem, or Naplouse.

GORGIAΣ, Γοργίας: *terrible, diligent*; from the Greek γοργός.

GORGIAΣ, an eminent captain in the troops of Antiochus Epiphanes; sent with Lysias into Judæa, by Nicanor, 1 Macc. iii. 38: A. M. 3839; A. D. 165.

GOSHEN (Vulgate *Gessen*) גֹּשֶׁן: *approach*; from גָּשַׁן *gayash*, or from גֹּשֶׁם *goshem*, *rain*. [the rains.]

[The *thorax*, or armour for the body, says Simon; as if the land of *Goshen* were a fighting country.]

GOSHEN. The land of *Goshen*, was a part of Egypt, in which Joseph placed his father and brethren, Gen. xlvii. 6. This province, lying near the Mediterranean, enjoyed rains, which were very rare in other districts, especially in Upper Egypt. *Vide* the MAP of the TRAVELS of the ISRAELITES.

[A city in Egypt which gave name to a district of country. Gen. xiv. 10. xvi. 28.]

This is expressly called a city by Theodotus anc

and Artapanus, in the fragments preserved by Eusebius, *Præp. Evan. lib. ix.* Theodotus, however, writes it *Kaisan*, and Artapanus, writes it *Kessan*. La Croze derives it from *Ge*, *Kai*, or *Ko*, in the Coptic signifying *land*, and *Sein*, the name of Hercules among the Egyptians: in the present Coptic language denoting *strength, fortitude*. He also seeks *Goshen* in the Heracleotic Nome *Pha-cusam*, *q. Pha-gosen* (*Pha* being the Egyptian article) is thought by Hardt to relate to *Goshen*. Hასius, in his *Regni David. & Solom. Descr. col. 175.* doubts of this: but *vide* Schmidt, *Geog. Bibl. p. 580*, and his preface, p. 6.

In Gen. xl. 10. the LXX. read "Goshen of Arabia:" which is correct, as the country east of the Nile appears to have been called Arabia, in contradistinction from the western shore, which was referred to Libya: so Herodotus says the stones for building the pyramids were brought from Arabia. *i. e.* from the eastern bank of the Nile.

If *Goshen* might import the *frontier* country rather than the *fighting* country, as the thorax is the front of the person, then we may trace a reason why there was a *Goshen* in Judah, as well as in Egypt. And the situations of the places appear to agree with this supposition, for the *Goshen* of Judah was a *frontier* town in the south: not far from Gaza, Josh. x. 41. It is connected with the "*south country*," Josh. xi. 16, where it appears also to have been *level*, if not a valley, or a *low* country. The same may be said of the Egyptian *Goshen*; it was the *frontier* next to Syria, it was a level country, fertilized by the inundations of the Nile; and so far it was the defence and *front*—*thorax, lorica*, of Egypt.]

[2. A city of Judah, Josh. xv. 50.]

GOSPEL (Ἐβανγγέλιον, *Evangeliion*), signifies—*good news*. The book which contains the recital of our Saviour's life, miracles, death, resurrection, and doctrine, includes the best news that could be published to mankind. We acknowledge but four canonical *gospels*: those of *Matthew, Mark, Luke, and John*: [and not only have these four been generally received, but they were received very early as the standards of Evangelical History, the depositories of the doctrines and actions of Jesus; they are appealed to under that character both by friends and enemies: and no writer impugning or defending Christianity, acknowledges a fifth Gospel as of equal or concurrent authority.]

But, beside these *four gospels*, there have been many others written, apocryphal, and without authority; some of which have been transmitted down to us, the rest are lost. We shall offer the names of so many as have been preserved.

PART XII. Edit. IV.

A LIST of the APOCRYPHAL GOSPELS.

1. The GOSPEL according to the *Hebrews*.
2. The GOSPEL according to the *Nazarenes*.
3. The GOSPEL of the twelve Apostles.
4. The GOSPEL of St. *Peter*.

These four Gospels are probably the same, under different titles, viz. the Gospel of St. Matthew, corrupted by the Nazarenes. [Or in its original Syriac.]

5. The GOSPEL of the *Egyptians*.
6. The GOSPEL of the birth of the Holy Virgin; in *Latin*.
7. The GOSPEL of St. *James*, in *Greek and Latin*; called also the *Preparatory Gospel*, or *Proto-Evangelium*.
8. The GOSPEL of the *Infancy of Jesus*, in *Greek and Arabic*. This is the same with
9. The GOSPEL of St. *Thomas*.
10. The GOSPEL of *Nicodemus*, in *Latin*.
11. The *Eternal Gospel*.
12. The GOSPEL of St. *Andrew*.
13. The GOSPEL of St. *Bartholomew*.
14. The GOSPEL of *Apelles*.
15. The GOSPEL of *Basilides*.
16. The GOSPEL of *Cerinthus*.
17. The GOSPEL of the *Ebionites*.
18. The GOSPEL of the *Encratites*. This is the same with that of *Tatian*, No. 30.
19. The GOSPEL of *Eve*.
20. The GOSPEL of the *Gnostics*.
21. The GOSPEL of *Marcion*; called also St. *Paul's*.
22. The GOSPEL of St. *Paul*: or *Marcion*, No. 21.
23. *Mary's* Interrogations, both great and small.
24. The book of *Jesus Christ's* birth: the same in all probability, as the *Preparatory Gospel*, No. 7.
25. The GOSPEL of St. *John*; otherwise the book of the Holy Virgin's death.
26. The GOSPEL of St. *Matthias*.
27. The GOSPEL of *Perfection*.
28. The GOSPEL of the *Simonians*.
29. The GOSPEL according to the *Syrians*.
30. The GOSPEL of *Tatian*: or of the *Encratites*, No. 18.
31. The GOSPEL of *Thadæus*, or St. *Jude*.
32. The GOSPEL of *Valentine*, the same as the Gospel of *Truth*, No. 38.
33. The GOSPEL of *Life*, or Gospel of the *Living God*.
34. The GOSPEL of St. *Philip*.
35. The GOSPEL of St. *Barnabas*.
36. The GOSPEL of St. *James Major*.
37. The GOSPEL of *Judas Iscariot*.
38. The GOSPEL of *Truth*; or of *Valentine*, No. 32.
39. The spurious GOSPELS of *Leucius, Selucus, Leucianus, Hesyehius*.

They who please may consult Fabricius's *Codex Apocryphus Novi Testamenti*, &c. concerning these spurious pieces. [Some of these may be seen by the English reader in Jones's *Apocryphal Canon*.]

The ancient heretics, in order to maintain their errors, or excuse them, began generally

with attacking the *gospels*. Some rejected all the genuine *gospels*, and substituted spurious : others corrupted the true *gospels*, and suppressed whatever gave them any trouble ; or inserted what might favour their errors. The Nazarenes corrupted the original *gospel* of Matthew ; and the Marcionites mangled that of Luke, which was the only one they received. The Alogians, seeing their condemnation too plainly in that of St. John, admitted only the other evangelists. The Ebionites rejected Matthew ; the Cerinthians acknowledged Mark ; the Valentinians received John only.

The Mahometans believe that the Christians have suppressed several passages in the *gospels* which were favourable to their prophet. Notwithstanding St. Paul never wrote a *gospel*, he speaks of one which he calls his : " according to my *gospel*," Rom. ii. 16 ; xvi. 25 ; 2 Tim. ii. 8 ; whether the *gospel* of our Saviour which he preached ; or that of Luke, which some of the ancients ascribe to him, as if he had assisted in composing it : the former is probably the true sense.

ADDITION.

Notwithstanding the number of spurious *Gospels* noticed above, we have no reason to think that the list contains any of those referred to by the Evangelist Luke, who in the Preface to his *Gospel*, observes, that " MANY" had taken in hand to draw up histories of Christian events. St. Luke does not blame these writers ; but rather reckons himself among them by the phrase, " it has seemed good to me, *also*." And nothing could be more natural, than that transactions which raised so much interest among the Jewish people, especially, should excite the wishes of those at a distance from the places where they occurred, to receive that information which writing only could correctly furnish. St. Paul, pleading before king Agrippa, ascribes to that prince a knowledge of Christian events ; and asserts that, " these things were not done in a corner." What was so public and notorious, was doubtless in general circulation, as well by writing as by report : but, after the publication of the four *Gospels* now extant, those former documents sunk into oblivion, and were no longer distinguished.

It may, however, bear a question, whether such of those documents as were worthy of preservation have not been retained as to their essential parts, in our present *Gospels*? It is well known that Dr. Marsh, (now Bishop) drew up a very strong case, with intent to demonstrate that the Evangelists Matthew, Mark, and Luke, had transcribed much of their *Gospels* from the same document : it is more probable, that the two latter writers used several docu-

ments, of the authority of which they were well assured. Luke, indeed, asserts this, almost in so many words ; observing, that " those who were eye-witnesses and ministers of the word, delivered these things to us :"—how did they deliver them to enquirers ; or to strangers who visited Jerusalem ? The most effectual delivery was in writing ; and it was in writing Luke must have received the song of Zacharias, that of the Virgin Mary, her Genealogy, &c. It is usually supposed, that he obtained these from the Virgin, herself ; and the supposition is very rational ; but, whether from her, or from St. John, with whom she lived, or from any other Apostle—for the Apostles, chiefly should appear to be hinted at, by the terms " eye-witnesses, and ministers of the word"—is not material to their authority and authenticity.

There is, indeed, one consequence annexed to St. Luke's reception of certain documents from the Apostle Peter, that it accounts at once for any similarity between his *Gospel* and that of St. Mark ; who also received his documents from Peter, some years afterwards. Either Peter, or James, or John, who all remained long at Jerusalem, was competent to determine the correctness or incorrectness of the " many" attempts made to form a History of Christ ; and would scrupulously select only those which were judicious as well as accurate ; and Luke was too inquisitive a person not to exert himself to obtain all possible satisfaction and clearness.

Another consequence follows this hypothesis :—it cannot be supposed, that the leading Apostles at Jerusalem, " the pillars of the church," could be ignorant of the existence of St. Matthew's *Gospel* in its original form, the Syriac ; and this would, undoubtedly be one of the principal documents they distributed. Hence we see by what means the Evangelists who wrote after Matthew, might strongly agree with him ; and this, even supposing, that his *Gospel*, at first, was not so copious as he afterwards made it, or arranged in the same manner.

It is of no moment who translated Matthew into Greek, provided the Greek copy were patronized by Peter and John. It is very natural that Peter and John in their intercourse with inquirers, Luke, for instance, should narrate other particulars of the conduct of Jesus than what were extant in writing ; nor is it less natural that Peter, many years afterwards, when availing himself of these documents in his discourses, should add a few remarks, or vary a few phrases. This is done daily and hourly by the most correct speakers ; and while the basis of the history repeated, or of the principles enforced, remains the same, the admission of a few explanatory words, or an incidental change of expression, or varied phraseology, occasions

occasions no mistake, and gives no offence. Hence, many verbal variations which critics discover in the *Gospel* narratives given by the different Evangelists; and hence the change of terms adopted, which in some instances seems unnecessary: not to add, that the different idioms of countries in which the Greek language was spoken, sometimes required the adoption of terms corresponding with the usage of each country, respectively.

When these things, among others, are considered, the diversities in the *Gospels* no longer exhibit contradictions; while the coincidences of the *Gospels* effectively confirm each other. The proposition, that many parts of the New Testament are of earlier date than is usually admitted, not only has nothing offensive in it, but derives great probability from a sedate consideration of circumstances. It is not credible that the strangers who flocked to Jerusalem at the great feasts, should be so wholly void of curiosity—to add no nobler motive—as to make no inquiries on a matter that interested the whole nation; and those of them who had embraced Christianity, would, doubtless, visit the places where the most remarkable events had passed; and would carry home with them every memorial they could obtain, for the conviction of others, as well as for their own satisfaction.

That an address to these strangers, comprising an Epitome of Gospel principles, was drawn up by the Apostle John, for circulation at Jerusalem, is an opinion not to be rashly condemned; and that it was, for substance, his General Epistle, may be thought probable. How far that of the Apostle James, addressed also to strangers, generally, might be written under similar circumstances, we presume not to affirm. And should it be conceded, that it was published at Jerusalem, it will still remain a question whether the writer, were James the less (the Bishop of Jerusalem) or his namesake, James the greater. But, if this early date of these Epistles could be established, the earliest date that can, with propriety, be attributed to documents assuming the character of *Gospel Histories*, should appear to be at least equally probable; though such narratives might then be (as Luke suggests) neither *orderly* nor complete.]

[GOSPEL, the word *gospel* is Saxon, *q. God's spoll*, good news, glad tidings [news from God?] There have been a variety of opinions respecting the time, and the order, of the *four gospels*; but, it should seem, that the plan on which each of those books is written, has hitherto not been sufficiently attended to, or ascertained.

In addition to what has been already hinted, I shall add a few thoughts on the *gospel* of

Matthew, which may have their effect in solving some difficulties of chronology, &c.

Suppose that Matthew wrote his *gospel* the earliest of any—not in one continued, or orderly, narrative, but divided into twelve books, analogous, perhaps, to the twelve tribes of Israel, or to the twelve apostles, &c. These books may be divided in the following manner:

1. INTRODUCTION, containing *transactions previous to the public appearance of John the Baptist*, and separated from his preaching, by an interval of thirty years, chap. i. ii.

2. The appearance and *ministry of John the Baptist*, with his inauguration of Jesus into his office, chap. iii. iv. 22.

3. A specimen of *Jesus Christ's manner of teaching*, and of his doctrines, &c. collected from various discourses, chap. iv. 23. v. vi. vii.

4. *Miracles performed by Jesus*; in *Caper-naum*, principally; chap. viii. 35.—ix. 34.

5. *Progress of Jesus*; he commissions his disciples to perform miracles, chap. ix. 35.—x. xi. xii.

6. A collection of the *parables of Jesus*, delivered on various occasions, chap. xiii. xiv. xv. 28.

7. *Jesus in Galilee, Casarea Philippi*, &c. parts distant from Jerusalem, chap. xv. 29. xvi. xvii. xviii.

8. *Jesus in Judea beyond Jordan*, xix. xx.

9. *Jesus at Jerusalem*; his conduct there, chap. xxi. xxii. xxiii.

10. *Jesus foretells the destruction of the temple*, &c. chap. xxiv. 1.—xxv. 46.

11. *Conspiracy against Jesus*: his actions previous to his capture; chap. xxvi. 1—56.

12. *Arrest, crucifixion, and resurrection of Jesus*, chap. xxvi. 57. xxvii. xxviii.

If this division of Matthew be admissible, it removes at once the chronological difficulties which embarrass commentators, to reconcile Matthew with Luke; since Matthew *associates* similar facts into one book, while Luke proposes “an *orderly* history” according to the course of events: the different plans of these writers then, led them to different arrangements. This also furnishes a reason why Luke might compose for himself, and for others, an *orderly* history, beginning with the earliest documents, which Matthew’s, however correct, was not; that evangelist having no such design. It relieves Mark from the charge of having abstracted Matthew; and in short, it disturbs nothing in this evangelist; it merely proposes proper divisions of his work, which the present *chapters* have confused.

But it should, in my opinion, be understood, that St. Matthew wrote his *gospel* first in *Syriac*, and that from *Syriac* it was translated into

Greek, some years afterwards: whether this translation were made by himself, we do not here inquire; but, if it were, as is very credible, then it gives the reason why some of the Fathers date the publication of his *gospel*, by Matthew, eight years after the death of Jesus, i. e. the *Syriac* copy; while others date the publication fifteen or even twenty years after, meaning the *Greek* copy: both are correct, if Matthew really published it at both these periods; but in two languages. The first, most probably, he wrote in Judea, the other he might promulgate among the Gentiles; but we have too little authentic information on the actions and conduct of the apostles, distinct from Scripture History, to offer any thing beyond conjecture on this subject.

St. MARK'S GOSPEL may be considered as a collection of facts, gathered by this evangelist from authorities adduced by St. Peter; as well from his private discourse, as from his public preachings: for this we have the testimony of antiquity. Now, it is not very likely that these facts, which might be heard, or obtained, at various times, and on various occasions, should be arranged by this evangelist precisely in chronological order; it would answer his purpose sufficiently, if they were accurately related, though but loosely connected, or, perhaps, not intentionally connected, at all, strictly speaking, in the correct historical sense; i. e. in reference to their order as a series of events.

Beside what is said of MARK'S receiving *oral* information from the discourses of Peter, I see no reason why he might not *also*, receive such *written* information as was extant at the time; such as, for instance, St. Matthew's *gospel* in *Syriac*, which language, no doubt, he understood: but, if he could also procure the *Greek* translation of it, as he himself was writing, not in *Syriac*, but in *Greek*, he would, no doubt, draw all the assistance he could from this *Greek* copy; this accounts for the verbal resemblance observed between some parts of Matthew, and some parts of Mark; while elsewhere Mark might adhere to such facts, as he had already collected, and to expressions which he retained, since to exchange them for others, when the histories were the same, would have answered no valuable purpose.

It remains that we consider St. LUKE'S GOSPEL as the most regular in arrangement, according to the order of facts; and we ought to reflect with the deepest gratitude on the pains taken by St. Luke to acquire such a knowledge of the series of *gospel events*, as that which his history presents to us. In fact, this historian in his *gospel*, no less than in his *Acts of the Apostles*, displays manifest proofs of a liberal

and cultivated mind, of ardent research after truth, no doubt for his own satisfaction, in the first instance; and, I am sure, for the satisfaction of after ages.

Beside the *gospel* of Matthew, and perhaps other (minor), histories, whether in the *Syriac* language or not, obtained by St. Luke, the original papers procured by him, and forming the basis of his Introductory Chapters, (as the Hymn of Zechariah, the Salutation of Elizabeth, the Hymn of Mary, &c.) were certainly written in *Syriac*, and I suppose he translated them from that language into *Greek*; and whoever will observe the peculiar characteristics of these poems, will find his attention amply repaid. They are not only Hebrew ideas and sentiments, though clad in another language, but their construction and connection differs much from the easy *Greek* style of this learned and accomplished writer's original composition. This hypothesis accounts for the correspondence of some parts, and some parts only, of Luke with Matthew.

This statement is of great consequence. On the accuracy of Luke, and on his researches, depends much of our satisfaction, if not of our faith. The subject, is therefore, resumed in another part of our work; where the pains taken by this Evangelist are more fully stated.

St. JOHN'S GOSPEL is universally allowed to be supplementary to the others; it abounds more in instructive discourses than in histories.

This is easily accounted for, if we suppose John to have a knowledge of Matthew's writing, and of Luke's, from collections partly furnished by John himself; who would not desire to load the public with books, for reasons assigned by him, at the close of his own performance.

We may just glance at the opportunities enjoyed by the writers of the *gospels* as witnesses of what they record. St. Matthew was one of the twelve who attended on Jesus: but, were the whole twelve *always* with Jesus? I think not; for, 1. they are called "*the twelve*" when not only Judas was absent, but also Thomas, so that they were at most but *ten* persons. 2. It being occasionally remarked, that "*the twelve* were with Jesus," it should seem that at other times some of them might be absent. Now this gives a reason, why different apostles relate different facts,—that is to say, each relates what each personally beheld. The raising of Lazarus, for instance, is recorded by *John*, who saw that transaction; but *Matthew*, who omits that history, might be absent; on the other hand, *Matthew* inserts several facts which he saw, from which *John* might be absent. I mean to infer, that the evangelists relate what they beheld with their own eyes; what they had
the

the evidences of their senses for; "that their hands had handled," and that they had the most convincing proofs of what they assert.—Comp. 1 Epist. John, i. 1]

GOVERNOR. The Romans had a custom of sending *governors* to their conquered provinces, and the kingdoms reduced by them into provinces.

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Succession of the ROMAN GOVERNORS of SYRIA:
Collected by M. BOIVIN, the elder.

Ante
A. D.

- 62 i. SCAURUS, *App. Syr. Joseph. Antiq. lib. xiv. cap. 8, 9; Gu. 1, 5, 6.*
- 62 ii. MARCUS PHILIPPUS, *App. Syr.*
- 59 iii. CNEIUS LENTULUS MARCELLINUS, *Ib.*
- 57 iv. GABINIUS, *App. Syr. & Parth; Joseph. Antiq. lib. xiv. 10, 11; Cic. pro Sextio.*
- 53 v. M. LICINIUS CRASSUS, *Joseph. Antiq. lib. xiv. 12; App. Syr. & Parth.*
- 53 vi. C. CASSIUS LONGINUS; for *Crassus*, in his absence, *Joseph. Antiq. lib. xiv. 12.*
- 52 vii. BIBULUS, *Cic. lib. vi. cap. 5; App. Syr. & Parth.*
- viii. SAXA, *App. Syr.*
- 49 ix. METELLUS SCIPIO, *Joseph. Antiq. lib. 13; Cas. Bell. Civ. lib. i.; Plutar. Cic.*
- 47 x. SEXT. JUL. CÆSAR, *Joseph. Antiq. lib. xiv. 17. & de Bello i. 8; App. Civ. lib. iii. iv.; Dio, Hist. Bell. Alex.*
- 45 xi. L. STATIUS MURCUS, or MARCUS, *Strab. lib. xvi.*

Judæa having been reduced into a province, by the Romans, after the banishment of Archelaus, tetrarch of that country, *governors* were sent thither. This officer was called sometimes *præses*, *procurator*, *prætor*, ἑταῖρος, ἑταῖρος, intendant, president, governor. He was subject not only to the emperor, but also to the governor of Syria, whereof Judæa made a part.

The first *governor* sent into Judæa, after the banishment of Archelaus, was
A. D.

- 6 i. COPONIUS, a Roman knight, from the year of Jesus Christ 9, A. D. 6. to the year of Jesus Christ, 13, A. D. 10. At the same time *Publius Sulpicius Quirinius* was governor of Syria, *Joseph. Antiq. lib. xviii. cap. 1; de Bello. lib. ii. cap. 11.*—This *Quirinius* is the *Cyrenius* of Luke ii. 2.
- 10 ii. MARCUS AMBIBUCUS, or AMBIVIVUS, succeeded *Coponius* about A. D. 10; he governed, probably, to A. D. 13, *Jos. Antiq. lib. xviii. cap. 3.*
- iii. ANNIUS RUFUS, succeeded *Ambibucus*, about A. D. 13, governed a year or two.

- 15 iv. VALERIUS GRATUS succeeded *Rufus*, or 16 and governed from A. D. 15 or 16, to A. D. 26 or 27 (eleven years). *Joseph. Antiq. lib. xviii. cap. 3.*
- 26 v. PONTIUS PILATE succeeded *Gratus* or 27 about A. D. 26 or 27, and governed to A. D. 36, which is the year 39, from the true time of Christ's birth.
- 36 vi. MARCELLUS, sent by *Vitellius*, governor of Syria, to govern Judæa, instead of *Pilate*.
- 37 The first year of the emperor Caius Caligula, Judæa returned to its former state, and was given, with the title of a kingdom, to Agrippa.
- 44 vii. After his death, Judæa was again reduced into a province:—the Emperor Claudius sent thither
- 46 viii. CUSPIUS FADUS, as *governor*: about two years, to A. D. 46. *Joseph. Antiq. lib. xix. cap. 7; de Bello, lib. ii. 19.*
- 48 ix. TIBERIUS ALEXANDER, son of Alexander, alabarch of the Alexandrian Jews, and nephew to Philo, forsook his religion; and was made *governor* of Judæa.
- 52 x. VENTIDIUS CUMANUS.
- 60 xi. FELIX, the emperor Claudius's freedman.
- 62 xii. PORTIUS FESTUS, sent A. D. 60, died in Judæa, A. D. 62.
- 64 or 65 xiii. ALBINUS.
- xiv. GESSIUS FLORUS, towards the end of A. D. 64, or the beginning of A. D. 65. Florus was the last *governor* of Judæa: his ill conduct began the war there, A. D. 66. What became of him after A. D. 66, no one can tell. The city of Jerusalem was taken and destroyed A. D. 70.

GOURD (*Wild*) a plant which produces leaves and branches much like garden-cucumbers, which creep on the earth, and are divided into several branches. Its fruit is of the size and figure of an orange, of a white light substance beneath the rind, and so bitter, that it has been called the *gall of the earth*. 2 Kings iv. 39.

GOURD of *Jonah*. Vide KIKAION; also FRAGMENTS, No. III. LXXVIII.

GOZAN, גּוֹזָן; *fleece*, or *pasture*; from גּוֹזָז: otherwise, *who nourishes the body*: from גּוֹזָה, *the body*, and גּוֹזָן, *to nourish*.

GOZAN, a river mentioned, 2 Kings, xvii. 6. It appears by 2 Kings, xix. 12, and Isa. xxxvii. 12, that *Gozan* was likewise the name of a province, or nation; the same, in all probability, through which the river *Gozan* ran. Salmeser, after he had subdued the ten tribes, carried them beyond the Euphrates, to a country bordering

bordering on the river *Gozan*; and Sennacherib boasts, that the kings his predecessors had conquered the people of *Gozan*, Haran and others. Ptolemy places the *Gauzanites* in Mesopotamia. Pliuy says, that the province *Elon-Gozine* extends toward the sources of the Tigris. There is a district in Media called *Gauzan*, between the rivers Cyrus and Cambyases. Ptolemy places the city of *Gauzania* in the same country, and Benjamin of Tudela says, that *Gozan* is in Media, four days journey from Hemdam. The Rabbins take *Gozan* for the river *Sabbaticus*, which never flows, as they affirm, on the sabbath-day: and on this day is encompassed with fire, to prevent any one's approaching it.

[Hiller, *Onomast.* p. 894. *Syntag. Herm.* p. 172, thinks that *Gozan* is the same with *Chosan*, a region of Persia, called by Stephens *Kossea*. Ptolemy's city or district called *Gauzania*, is probably from this *Gozan*.]

GRACE. *Gratia*: this word is understood in several senses:

1. For beauty, graceful form, and agreeableness of person.

2. For favour, friendship, kindness of mind: "If I have found *grace* in thy sight," Gen. xviii. 3. "Noah found *grace* in the eyes of the Lord," Gen. vi. 8.

3. For pardon, mercy: to shew *grace* and mercy, to pardon any one, to restore him to our good graces. Unexpected remission of offences.

4. For benefit: "Benefits oblige all men." Likewise for reward: "If you love those only who love you, what reward can you expect from God? Luke vi. 32, 33, 34.

5. For certain gifts of God, which he bestows freely when, where, and on whom he pleases: such are the gifts of miracles, prophecy, languages, &c. 1 Cor. xii. 4. These gifts are intended rather for the advantage of others, than of the person who possesses them; though the good use he makes of them may contribute to his sanctification.

6. There are several sorts of inward *graces*: for the *graces* of the understanding may be called by this name, as well as the *graces* of the will. There are habitual *graces*, and actual *graces*.

St. Austin defines inward *actual grace* to be the inspiration of love, which prompts us to practice according to what we know, out of a religious affection and compliance. *Legem volunt (Pelagiani) intelligi gratiam—non inspirationem dilectionis, ut cognita sancto amore faciamus, quæ proprie gratia est.* *Ad Bonif. lib. iv. cap. 5. No. 11.* He says, likewise, that the *grace of God* is the blessing of God's sweet influence, whereby we are induced to take pleasure in that which he commands, to desire and to love it; and that if God does not prevent us

with this blessing, what he commands, not only is not perfected, but is not so much as begun in us. "*Benedictio dulcedinis est gratia Dei, quæ fit in nobis, ut nos delectet, et capiamus, hoc est, amemus, quod præcipit nobis; in quâ si nos non prævenit Deus, non solum non perficitur, sed nec inchoatur in nobis.* *Ad Bonif. lib. ii. cap. 9. No. 21.*

Without the inward *grace* of Jesus Christ, man is not able to do the least thing that is good. He stands in need of this *grace* to begin, continue, and finish all the good he does, or rather, which God does in him and with him, by his *grace*.

The *grace* of Jesus Christ is free; it is not due to us: if it were due to us, it would be no more *grace*; it would be a debt (Rom. xi. 6.); it is in its nature an assistance so powerful and efficacious, that it surmounts the obstinacy of the most rebellious human heart, without destroying human liberty.

There is no subject on which Christian doctors have written so largely, as on the several particulars relating to the *grace* of God. The difficulty consists in reconciling human liberty with the operation of *Divine grace*: the concurrence of man with the influence and assistance of the Almighty. And who is able to set just bounds between these two things? Who can pretend to know how far the privileges of *grace* extend over the heart of man, and what that man's liberty is, who is prevented, enlightened, moved, and attracted by *grace*?

Although the books of the Old Testament express themselves very clearly with relation to the fall of man, his incapacity to good, his continual necessity of God's aid, the darkness of his understanding, and the evil propensities of his heart; although all this is observable, not only in the historical part of the Bible, but likewise in the prayers of the saints, and in the writings of the prophets; nevertheless, these truths are far from being so well unravelled in the Old Testament as in the New: nor are the Jewish doctors so well instructed in matters relating to *grace*, as the Fathers, and Christian divines.

The Rabbins have no distinct knowledge of original sin; some deny it, saying it is incomprehensible how a man should be born with sin; yet, at the same time, they acknowledge a natural bad propensity in man, a *figmentum malum*, which inclines to evil. Maimon. *More Nevochim*; Basnage, *Hist. des Juifs*, tom. i. lib. vi. cap. 13.

They believe that the Messiah will himself be perfect in sanctity, that he will convert the nations, and establish the worship of the true God in all places. Limborch, *Collat. cum Judæo*, p. 73. But they do not acknowledge the satisfaction

faction he was to make for sin: they reckon much on their good works, repentance, and a change of life; yet in their catechism they acknowledge that no one ought to expect salvation from the goodness of his works, or the perfection of his righteousness, but that it is *grace* which bestows it. *Catechism. Jud. ques. 14.*

[GRANDFATHER, GRANDMOTHER, the progenitors of the immediate parents of the persons spoken of. In the Hebrew these are very often taken as immediate parents, and are called *father* or *mother*. It is evident that this relation divides into *paternal* and *maternal* progenitors.

Some have supposed, that when the *maternal grandfather* had no son to keep up his name and family, but only a daughter, either, that the husband of that daughter became his son by adoption, or that the first son of that marriage became the son of his *maternal grandfather*, as a customary thing. Hence they account for some men having *two fathers*; the first his natural father, the second his *grandsire*, on the mother's side. — See FRAGMENTS, No. CCCXXXIII. to CCCXXXVII.]

GRAPES (*Bunch of*) in Greek *botrus*; in Hebrew, *tenab*, or *eshcol*. There was abundance of excellent *grapes* in Palestine. The bunch of *grapes* cut in the *Valley of Eshcol*, and brought on a staff, between two men to the camp of Israel, at Kadesh-barnea (Numb. xiii. 24.) may give an idea how large this fruit became in that country. Travellers mention some growing there of a prodigious size. Doubidan assures us, that, in the valley of Eshcol were *bunches of grapes*, of ten and twelve pounds. *Voyage de la Terre Sainte*, cap. 21. Forster tells us, he was informed by a religious, who had lived many years in Palestine, that there were *bunches of grapes*, in the valley of Hebron, so large, that two men could scarcely carry one of them.

Moses, in the law, commanded, that when the Israelites gathered their *grapes*, what fell, or was left behind on the vine, should be for the poor, Levit. xix. 10. People who were passing, might enter another man's vineyard and eat *grapes*, but not carry any away, Deut. xxiv. 21, 22; xxiii. 24.

Some learned men are of opinion, that the prohibition against gleanings *grapes* after the vintage, may signify a second vintage after the first, Lev. xix. 10; Deut. xxiv. 21; Eccles. i. 16.

Scripture frequently describes a total destruction, by the similitude of a vine wholly stripped; not a *bunch of grapes* being left for those who came a gleanings, Isaiah xvii. 6; xxiv. 13.

The blood of the grape signifies—wine, Gen. xlix. 11. The vineyards of Sodom produced *bitter grapes*: "Their *grapes* are bitter as gall,

their clusters are bitter;" probably because of the nitre and sulphur with which the soil was impregnated, Deut. xxxii. 32.

"The fathers have eaten sour *grapes*, and the children's teeth are set on edge." This proverbial way of speaking (Jer. xxxi. 29; Ezek. xviii. 2) imported, that the fathers sinned, but their children bore the punishment: in using this proverb, the Jews reproached God, who punished in them those sins, whereof they pretended they were not personally guilty: but the Lord said, he would cause this proverb to cease in Israel, and that every one should suffer the punishment of his own faults.

WILD GRAPES, the fruit of a wild bastard-vine, called in Latin, *labrusca*; in Greek, *Ampepos agna*.

. Aspic ut Antrum
Sylvestris raris sparsit *labrusca* racenis.
VIRGIL, *Ecol.* v.

"The fruit of the wild-vine is called *Oenantes*, or the *flower of wine*. These *grapes* never ripen, and are good only for verjuice. In Isaiah v. 2, 4, God complains of his people, whom he had planted as a choice vine, an excellent plant. He says, he expected this vine should bear good fruit, but it had brought forth only *wild grapes*, Heb. fruit of a bad smell and a bad taste; like the *grapes* of Sodom, mentioned above.

Scripture speaks of the *grapes of Sorek*, so called, either because they grew in the valley of *Sorek*, or because they had no stones, as say the Jews, Jud. xvi. 4. *Vide* Isaiah xix. 9. *Heb.* Zech. i. 8. [This species is still known.]

GRATUS (*Valerius*) governor of Judæa, from A. D. 15 or 16, to 26 or 27. He succeeded *Annus Rufus*, and was succeeded by Pontius Pilate. *Joseph. Antiq. lib. xviii. cap. 3.* He frequently changed the high-priests: he deposed Ananus to promote Ishmael, son of Fabi: shortly after, he deposed Ishmael, and promoted Eleazar, son of Ananus; at the year's end he transferred this dignity to Simon, son of Camith; in a year after, to Caiaphas, son-in-law of Ananus.

[GRAVE. *Vide* DEAD, SEPULCHRES, BURIAL, &c.]

[GRAVEN IMAGE, *vide* IDOL, IMAGE.]

GREAT, rich, powerful, celebrated, magnificent, illustrious, ancient. "Naaman was *great* before the king his master:" in high consideration with him, 2 Kings, v. 1. "I will make thee head, or father, of a *great* nation;" of a numerous and powerful people. "Moses was *very great* in the land of Egypt," Exod. xi. 3: the whole country looked on him as an extraordinary man. "The *Great Sea*:" the Mediterranean Sea, greater beyond comparison, than the Dead Sea and the Sea of Genesareth, which are

are but lakes. *Vide* the PLATES: MAP of CANAAN.

GREATNESS, to exercise one's self in *great* matters: to speak *great* things with haughtiness, with insolence, with menacing. "Thy servant knew not any thing, neither little nor *great*:" *i. e.* had no knowledge at all of it, 1 Sam. xxii. 15.

The *greatness* of God denotes his glory, his power, his majesty, his wondrous works, &c.

GREECE. This word, in Scripture, often comprehends all the countries inhabited by the descendants of Javan, as well in *Greece* as in *Ionia*, and *Asia Minor*. Since Alexander the Great, the name of *Greek* is taken in a more uncertain and enlarged sense, because the *Greeks* being masters of Egypt, Syria, the countries beyond the Euphrates, &c. the Jews included *Gentiles* under the name of *Greeks*. In the Maccabees, the Gospels, and St. Paul's writings, a *Greek* commonly signifies—a *Gentile*.

In the Old Testament, *Greece* and *Greeks* are named *Javan*. Isaiah says, lxvi. 19, "the Lord shall send his ambassadors to *Javan*, who dwells in the isles afar off." Ezekiel tells us (chap. xxvii. 13, 19) that *Javan*, Tubal, and Meshech came to the fairs at Tyre. Daniel, xi. 2, speaking of Darius, says, "he shall stir up all against the realm of *Javan*." Alexander the Great is described by the name of *king of Javan*, Dan. viii. 21; x. 20.

[**GREECE**, in Hebrew, *Javan*. Simon thinks that *Javan* imports *soft*, *tender*. Isaiah, lxvi. 19. Ezek. xxvii. 19. *Javan* was a son of Japheth, Gen. x. 2, 4, after whom that part of *Greece* called *Ionia* was named. *Ionia* is interpreted from the Hebrew, *deceptive*, *insinuating*: otherwise, *making sorrowful*: otherwise, *dirty*: otherwise, the *dove's country*. **GREECE** itself is rendered *robust* or *strong*. *Greece* may be considered as a country partly in *Asia*, partly in *Europe*. Acts, xx.

The Apostle Paul travelled much in *Greece*. *Vide* the articles of the principal Grecian towns, **ATHENS**, **CORINTH**, **EPHESUS**, &c.

Greece in its largest acceptation, as denoting the countries where the Greek language prevailed, included from the *Scardian* mountains, N. to the *Levant* sea S. and from the *Adriatic* sea W. to *Asia Minor* E. Hence it is used by Daniel to denote *Macedonia*, as part of *Greece*; whereas, we read in Acts xx. 2, that St. Paul, passing through *Macedonia*, came to *Greece*: *i. e.* *Grecia Proper*. In this more restricted sense, *Macedonia* and the river *Strymon* formed the northern boundary of *Greece*. The name *Greek* seems to be derived from *Graioi*, or *Graicoi*; and these are thought to denote the people of *Græcus*, the father (or son) of *Thessalus*, who gave name to *Thessaly*. The Greeks are also known by the appellation of *Achæi*, or

Achivi, from *Achæus*, son of Jupiter; hence the name of *Achaia*. They were also called *Hellenes*, from a son of *Deucalion*, the *Elisha* of Gen. x. 4. It is probable that these names describe distinct nations, or the inhabitants of *Greece* at different periods; whereas the name *Iones* is not only most ancient, but most general.

Scripture has but little reference to *Greece*, till the time of Alexander, whose conquests extended into *Asia*, where *Greece* had hitherto been of no importance. Yet that *some* intercourse was maintained with these countries from Jerusalem, may be inferred from the desire of Baasha to shut up all passage between Jerusalem and Joppa, which was its port, by the building of Ramah; and the anxiety of Asa to counteract his scheme. 1 Kings, xv. 2, 17. *Greece* was certainly intended by the prophet Daniel, under the symbol of the single-borned goat: and it is probable that when Daniel calls *Greece Chittim*, he spoke the language of the Hebrew nation, rather than that of the Persian court. [But, see the PLATES: MEDALS of MACEDONIA and PERSIA.]

After the establishment of the Grecian dynasties in *Asia*, *Judea* could not but be considerably affected by them, and the books of the Maccabees afford proofs of this. The Roman power superseding the Grecian establishments, yet left traces of *Greek* language, customs, &c. to the days of the Herods, where the Gospel History commences. By the activity of the Apostles, and especially by that of Paul, the Gospel was propagated in those countries which used the Grecian dialects; hence, we are interested in the study of this language: moreover, as *Greece*, like all other countries, had its peculiar manners, we are not able to estimate properly an epistle written to those who dwelt where they prevailed, without a competent acquaintance with the manners themselves, with the sentiments and the reasonings of those who practised them, and with the arguments employed in their defence, by those who adhered to them. Still less can principles directly applicable to our own conduct be drawn from Grecian instances to which we have no counterparts; from customs which, however prevalent among them, are unknown among us; or from popular sayings, admitted principles, or current notions, to which we have nothing answerable in our own country, manners or maxims.

It is nevertheless of consequence to us to know the general character of the Greeks, in order that we may more certainly understand the force of those arguments which were intended to correct objectionable particulars in their conduct; or to encourage others which were exemplary and laudable.

Greece,

Greece says Cicero, was that little district of Europe wherein flourished fame, glory, learning, and ingenious arts; and of this distinction the Greeks were so proud, as to be deluded into the boast, that they divided wisdom among themselves, and to claim it as their own, exclusively; styling other nations barbarians, or rude, and supposing that the people farthest off from them, were farthest off from learning and wisdom. *Greece* was, nevertheless, enslaved to idolatry, and gave no intimation of superior understanding on the subject of divine worship. "In Athens," said a merry observer, "a god is more easily found than a man;" and they rather chose, says Tatian, to have many dæmons to worship, than to have one god. The gods of *Greece*, says Cicero, had been men; though afterwards the heavens were filled with them; yet the same writer confesses, and no doubt many thinking persons were of the same opinion, that to make deities of dead men was extremely absurd. From the consideration of the Grecian disposition, to combine all wisdom in themselves, and to suppose themselves enlightened, while others were in darkness; to consider their own institutions as supremely excellent, united with their proneness to superstition, we may discern, with greater evidence, the propriety of the cautions addressed to some of the new converts to Christianity; of the reprimands intended for others; of the exhortations directed to all; and of those pathetic intreaties which occasionally animate the Apostolic writings. We may safely, also, conclude, that many hints are incidentally dropped, many expressions are used, and many remarks are made, which alluded to local phrases, peculiarities, and turns of thought, to local institutions, existing circumstances, and opinions: so that we do not discover the full beauty or energy of many passages for want of better acquaintance, not only with the feelings and sentiments of the writer, but also with the prejudices, the habits and the bias of mind, which influenced the original readers.

Many flourishing churches were, in early times, established among the Greeks; and there can be no doubt but that they, for a long time, preserved the Apostolic customs with considerable care; whether these were, in all cities, precisely the same in every respect, or whether they might, in some places, differ in lesser particulars from what was adopted in other towns, we have no express information; but we know that, after a time, opinions fluctuated considerably on points of doctrine; that schisms and heresies divided the church; and that rancour, violence, and even persecution followed in their train. To check these evils, various councils were called, and various creeds composed, some of which retain an authority to this day. The

PART XII. *Edit. IV.*

removal of the seat of government from Rome to Constantinople, by Constantine, gave a sensible preponderance to the Grecian districts of the empire, and the ecclesiastical determinations of the Greek church were extensively received with respect, if not with submission.

Greece continued to enjoy the presence of the emperor, till the beginning of the 15th century, when the Turks became the plague of the empire, and took Constantinople, A. D. 1453, since which event, *Greece* and its inhabitants, exhibit the picture of a people and a country depressed by slavery. Whether they may recover their ancient liberty, the remembrance of which is not extinct, time will shew.

The Greek church affirms, that it still preserves many institutions derived from the apostles; and this is so far credible as to deserve, at least, a considerate and impartial enquiry; but that many usages which cannot justly claim Apostolic patronage, or even Apostolic cognizance, have crept into the ritual of this church, and maintain themselves in it, admits of no doubt. Whether, if *Greece* were restored to liberty, instead of groaning under Mahometan bondage, its ecclesiastical concerns might be ameliorated, we cannot determine: but where the patriarchal chair is bought, where metropolitans, archbishops, and bishops, are perpetually liable to be degraded by a foreign power, very slight hopes can be entertained, that errors, if pointed out, should be corrected, or that malpractices, of whatever nature, should occasion that compunction which might lead to repentance and reformation. This church abounds in ceremonies, and is fond of titles and dignities. The patriarch of Constantinople is head of the church: other patriarchates are Jerusalem, Antioch, and Alexandria. The inferior orders of priests and ecclesiastics are very many. The priests must be married before ordination; but second marriages deprive them of their office. They have neither glebe nor tythe, but depend on certain donations and perquisites attached to their situations. The Greeks have few nunneries; but many monasteries. The recluse are obliged to follow some handicraft profession, and their rules are austere. They consider St. Basil as their founder, and adhere scrupulously to his constitutions. The fasts of this church are very severe, and are strictly observed. As to its doctrines, they are imperfectly known, as few of the clergy are learned; and those from whom most information might be expected, are usually most reserved. They deny purgatory, yet believe that *Hades* is the residence of departed spirits, and neither heaven nor hell. They admit a kind of transubstantiation, but different from that of the Latins. They consecrate with leavened bread; and com-

municate under both elements: children also, as well as adults. They do not prostrate themselves before the Sacrament; nor carry it in procession; neither have they any particular feast in honour of it. They baptize by immersing the child thrice. They give confirmation and the eucharist immediately after baptism.

The Greeks delight in pomp; the habits of their clergy when officiating, are splendid: their appellations are sonorous, and they are fond of titles. They admit no images into their churches; but they do not dislike pictures. They also embellish their sacred edifices with other ornaments, lights, &c.

Under their present political depression, the Greeks can hardly be expected to exhibit much zeal in religious matters; if ever they should be at liberty to inquire freely, and should possess a learned clergy, then, it is probable, they would also exert that good sense in which they are not deficient; and they might restore their worship and discipline to a much nearer conformity with what the Scriptures exhibit, as the exemplar for succeeding ages, by recording the practice of primitive times.

It is well known, that the Russian Ecclesiastical establishment is of the Greek church; and that the Greeks who are impatient of Mahometan bondage look with earnestness to the power and preponderancy of that extensive (and extending) Empire. So far as the principles of the Russian priesthood may be accepted as representing those of the Greeks, the doctrines of the Greek church are now better known among us, than they were at the time of the first Edition of this work: the late Archbishop of Moscow, Platon, having composed a work on the subject, which has since been translated into English by Dr. Pinkerton.]

GREEKS, יָבָנִים *javanim*: dirty, muddy; from יָבָן *javan*: otherwise, doves, pigeons: from יוֹנָה *jonah*, a dove: otherwise, deceivers; from יָנָח *janah*. In Greek, Ἑλλήνες, *hellenes*; strong, robust.

GREEK. The Greek tongue is the original language of almost all the books in the New Testament, except Matthew; but excepting Luke, the sacred authors have followed that style of writing which was used by the *Hellenists*, or *Grecizing Hebrews*, blending abundance of idioms and turns of speech, peculiar to the Syriac and Hebrew languages, very different from the classical spirit of the *Greek* writers. After Alexander the Great, *Greek* became the common language of almost all the East, and was generally used in commerce. As the sacred authors had principally in view the conversion of the Jews, then scattered throughout the East, it was natural for them to write to

them in *Greek*, that being a language to which they were of necessity accustomed.

As there were generally people of all nations, and even of all religions, at the solemn festivals of the Jews, in Jerusalem, Pilate ordered the inscription on our Saviour's cross to be written in *Hebrew*, *Greek*, and *Latin*, because these languages were most generally known in the Roman empire, John, xix. 20: Luke xxiii. 38. [See this particular illustrated among the FRAGMENTS, with a very different view of the incident.]

Hence, at this time, which was that of the promulgation of the gospel, many Jews had two names, one *Greek*, the other *Hebrew*; others *grecized* their *Hebrew* name: of *Jesus*, they made *Jason*: of *Saulus*, *Paulus*; of *Simon*, or *Simeon*, *Petros*, &c.

In the books of the Maccabees, the word *Greeks* is commonly used for *Gentiles* and idolaters, 2 Macc. xi. 24.

The *kingdom of the Greeks* means that of Alexander the Great, and of the kings of Syria and Egypt, his successors. The *year of the Greeks* is the era of the Selucide. *Vide ERA*.

[GREEKS, were properly the inhabitants of *Greece*; but this is not the only acceptation of the name in N. T. It seems to import, 1. Those persons of Hebrew descent who, being settled in cities where Greek was the natural language, spoke this language rather than their parental Hebrew. They are called *Greeks* to distinguish them from those Jews who spoke Hebrew. 2. For such persons as were *Greek settlers* in the land of Israel, or in any of its towns. After the time of Alexander, these aliens were numerous in some places; as after the settlement of Roman colonies in Jewish towns, the descendants of these settlers might with great propriety have been called *Latins*: and they actually spoke *Latin* in their towns and colonies.

It is remarkable that the Hindoos call the *Greeks* by the name of *Yavanas*, which is the ancient Hebrew appellation. They also regard them with a contempt bordering on abhorrence. They are seldom described, in the Hindoo books, but as molesting other people who are better than themselves. It is difficult to account for this circumstance. The probability is, that contradictory notions on the subject of religion, or squabbles derived from some such source, or the inroads of the *Greeks* into Asia, might be the primary occasion of this prejudice.

It seems that we have, in Mark vii. 26. the name of *Greek* taken not for a native, or an inhabitant, of Greece, but, as it appears, for a descendant of a *Greek family* settled in Syria. We read that, "in the borders of Tyre and Sidon,

don, a woman who was a *Greek*, a *Syrophenician* by nation," addressed our Lord. The Evangelist characterises her as a *Syrophenician*, to distinguish her from the *Greeks* of Europe, &c. In the parallel passage, Matth. xv. 21. she is called a woman of Canaan, and the history is said to pass in the coasts of Tyre and Sidon. I apprehend the fact was, that Jesus was by no means near the sea, but in some place a little way within the limits of Phenicia; and that this woman, who was of Grecian descent, but dwelt in Syrophenicia, came from some distance inland to solicit relief for her daughter.

Not very dissimilar is the light in which I consider the *Greeks* who came up to Jerusalem to worship at the feast, John xii. 20. As Galilee adjoined to the Phenicias, so it is very probable that these *Greeks* by descent resided not very far from Bethsaida, though under another government; and nothing hinders but that they might have had a personal knowledge of Philip, who was of that city. Certainly, I think, they were not European *Greeks*. We learn from Mocquet, that caravans from Damascus, or Syrophenicia, visit Jerusalem for purposes of devotion. *Vide* DAMASCUS. The *Grecians* of Acts ix. 29. appear to be the same people; yet *Greeks* of more distant establishment, and even very distant nations, are I suppose, intended, John vii. 35. Comp. Joel iii. 6.]

[GROVE. *Vide* FRAGMENT, No. CCLXXI.]

GUEL, גואל, Γωδελ: ransom, or redemption, or exaltation of God; from גאל *gaal*, to redeem, and גאה *gaah*, to lift up, to glorify, and אל *el*, God.

GUEL, or *Gouel*, son of Machi, sent to examine the Land of Promise, Numb. xiii. 15.

GUNI, גוני: my garden, he that protects me: from גן *gan*. Son of Napthali, head of a family, Numb. xxvi. 48.

GUR, or *Gaver*, גור: the young of a beast: otherwise, dwelling, assembly, or fear.

[A residence, an inn, or resting place, says Simon. I rather think this name denotes the cub, or whelp, and this conjecture is strengthened by finding the name in composition with Baal, *Gur-Baal*, 2 Chron. xxvi. 7. importing, no doubt, the image of the deity Baal, with an attendant whelp, or cub, (whether lion or tiger,) as a symbol. *Vide* BAAL-GUR.]

GUR, a narrow pass, near Jerusalem, where Ahaziah, king of Judah, was mortally wounded by Jehu, 2 Kings, ix. 27.

GUR-BAAL, גור-בעל: the young [whelp] of the idol, or of him that rules or possesses: from גור *gur*, the young of a beast, and בעל *baal*, idol, or he that governs, &c.: otherwise, the dwelling, the assembly, or the fear of the idol, or of him that rules: from the same.

GUR-BAAL. We read 2 Chron. xxvi. 7, "The Lord assisted Uzziah against the Philistines, and against the Arabians that dwelt at *Gur-Baal*." The LXX. "against the Arabians that dwelt above Petra." It is my opinion, that *Gur-baal* and *Gabal*, or the *Gabalene*, are the same: it extends into Arabia Petræa, and Idumæa, south of Palestine. [The same as *Gerara*; says Stephens.]

GYMNASIUM, a place of exercise; so called, because youth exercised themselves there naked. *Gymnos*, or *gumnos*, in Greek, signifies—naked. The Greeks were passionately fond of theatrical exercises, and the performers in them were nearly, or altogether naked: the exercises were wrestling, running, throwing quoits, shooting, &c. These inclinations they carried into the East, and introduced them wherever they conquered. The people whom they had subdued, desiring to imitate their masters, addicted themselves to the same diversions, and endeavoured to distinguish themselves in the same exercises. Jason having introduced these novelties at Jerusalem, and built a *gymnasium*, or place of exercise, many of the Jews were observed to give themselves up to these sports, and to imitate in every thing, the customs of the heathen; so that despising what was thought honourable in their own nation, they endeavoured to excel in such things only as were esteemed among the Greeks. The very priests neglecting the duties of their ministry, and the sacrifices of their temple, ran after these exercises, and were ambitious of obtaining the prizes in them. This we learn from 2 Macc. chap. iv. Herod multiplied *gymnasias* throughout Judæa; and being very desirous of courting the favour of the Roman Cæsars, he promoted all in his power, the introduction of Roman and Grecian institutions.

[St. Paul, in his Epistles, has many allusions to the exercises performed in these *Gymnasias*: he speaks of running in a race,—of wrestling,—of bruising his body as an adversary, of not dealing about his blows as one who beateth the air, and he draws various terms from those of these schools. In so far as these schools were preparatory to the games of Greece, in which the skill obtained in them was publicly exhibited, many expressions appropriate to the games may be explained from the customs of the *Gymnasias*: as, that no one was crowned except he strove lawfully; i. e. according to the regulations here established: and there is a remarkable instance of the strictness of the superintendants on this subject, in the case of a wrestler, who being detained by contrary winds, could not arrive in time to spend a complete forty days in preparation: he was set aside as unqualified, from this cause,

GYM

cause, only. The allusions to the small rewards contended for in these schools, and the games, are illustrated by an acquaintance with their customs; a crown of parsley, of olive, or other perishable material, was all they offered; not so Christianity, which offers eternal life. The

GYM

bearing of palm-branches as symbols of victory, may be referred to similar customs, which were derived from these *Gymnasia*, either as being there practised, or as being objects of emulation and desire, for which rivals were to strive with energy, and to suffer with cheerfulness.]

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HAAHASHTARI, אֲדַשְׁתָּרִי 'Αεσθαρῆ, *runner, courier: or diligence, or haste of the turtle; from חוש chush, to go quick, and תור thor, a turtle: otherwise, of the sentinel, or of the employment: according to the Syriac and Hebrew, prince of the turtle, or sentinel. Son of Ashur and Naarah. 1 Chron. iv. 6. Comp. FRAGMENTS Nos. CXXII. CCCCLXXV.*

HABAZZINIAH, חַבְצִינְיָה, Χαβασση, *the debt, the buckler of the Lord; from חוב chob, a debt-or, and צנה tsanah, a buckler, and יה jah, the Lord: otherwise, friendship, secret, or love of the buckler of the Lord; from חבה chabah, secret, &c. or from חבב chabal, to love. Father of Jeremiah, Jer. xxxv. 5.*

HABBAKUK, חַבְבֻּק, Ἀββακὺκ, *He that embraces: from חבק chabak: otherwise, wrestler, from נאבק nebac, to wrestle.*

HABBAKUK, of the tribe of Simeon, native of Bethzacar, says Epiphanius and Dorotheus, *de vita et morte Prophetarum*. Observing that Nebuchadnezzar advanced toward Jerusalem, and foreseeing he would take it, *Habbakuk* escaped to Ostracin in Arabia, near the lake Sirbonis; where he lived some time. But the Chaldeans having taken Jerusalem, and retiring to Chaldaea, *Habbakuk* returned to Judæa; while the Jews, who escaped from being carried to Babylon, after the death of Gedaliah, fled into Egypt.

He busied himself in cultivating his fields; and it is related in the Apocrypha, that, as he was one day preparing to carry his reapers their dinner, he heard a voice, commanding him to carry that provision to Daniel at Babylon, Dan. xiv. *Apoc.* He excused himself, as being a stranger both to Daniel and to Babylon. But

PART XIII. Edit. IV.

H A B

the angel of the Lord suddenly transported him by the hair of his head into that city, with his provisions; which he set before Daniel, who was shut up in the Lion's den there. The same hand carried him back again. We make no remarks on the authority of this tale. *Habbakuk* died and was buried in Judæa, two years before the end of the captivity, A. M. 3466, ante A. D. 538.

He is reported to be author of several prophecies, which are not among those received as canonical. The apocryphal stories of Susanna, of Bel and the Dragon, and that of his transportation to Babylon, are attributed to him. There is no foundation for all this, but an inscription, read formerly in some Greek copies, *The Prophecies of Abacum, priest of Judah, of the tribe of Levi; whom many regard as a person very different from the prophet Habbakuk. Habbakuk's tomb was shewn formerly at Bethzacar, Keila, Echela, or Gabbatha. The same place is probably meant by these four names. They were near one another, and in the neighbourhood of Eleutheropolis. Sozomen speaks of the discovery of his body at Bethzacar, in the time of Theodosius the Elder.*

The genuine works of *Habbakuk*, are contained in three chapters. He complains pathetically of the disorderly conduct of Judah. God suggests to him, that he would very shortly punish it severely by the arms of the Chaldeans. He foretells the conquests of Nebuchadnezzar, his mental infirmity, his death, and what would happen after his death to the Chaldeans. He foretells that the vast designs of Jehoiakim should be frustrated. He reproaches a prince, who built his palaces with blood and iniquity; probably

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bably

bably meaning the king of Tyre. He accuses another king with having intoxicated his friend in order to discover his nakedness; probably meaning the king of Egypt. *Vide* APRIES.

Habbakuk composed an ode, wherein he recollects God's being influenced by mercy, even when he is most angry; he hopes that God will show him his brethren in their captivity, but will deliver him out of it, and save him from the hands of the Chaldeans, when they ravage Judæa. He prophesied not long before the kingdom of Judah was destroyed: at the same time as Jeremiah.

HABALAH חַבָּלָה *secret, or hidden of the Lord*: from חָבַה *chabah*: otherwise, *love, or affection of the Lord*: from חֻבָּב *chobab, affection*, and יָה *jah, the Lord*. Nehem. vii. 63.

[**HABERGEON**, Exod. xxviii. 32; xxxix. 23. This is understood to be a part of armour of defence; whether a full suit of armour, or a coat of mail, or perhaps, a breast-plate, or neck-piece; it is therefore unhappily ranked in our translation with *sword and dart*, which are weapons of attack, Job xli. 26.]

HABITS, vestis, vestitus. Moses forbids the woman to wear that which pertaineth unto a man; neither shall a man put on a woman's garment. Designing to prevent abuses which might follow these disguises. The importance of these laws is still more apparent if we consider the manners of the East. There the women continue secluded in close apartments, to which, men, who are strangers, have no access. Every one knows what noise Clodius's behaviour made at Rome, who disguised himself like a woman, that he might steal in among the Roman ladies, who were celebrating a feast in honour of the good goddess.

Some believe, that this prohibition principally forbade the Hebrews from those superstitious ceremonies, which accompanied certain heathen festivals. In the feasts of Bacchus, men disguised themselves like women; the same in the feasts of Venus and Mars: in the first, the men put on women's clothes; in the second, the women put on men's. In the East, the men sacrificed generally to the moon dressed in women's clothes, and the women sacrificed to that deity dressed in men's clothes; because this planet was adored both as a *god*, and a *goddess*; and was affirmed to be of both sexes.

What induces us to believe, that Moses intended to forbid something more than simply a change of clothes, is his saying, that "all who do so, are an abomination to the Lord."

Others maintain, that Moses designed to prohibit from women the use of arms, and from men the employments of women; as if he had forbid martial women, such as the Amazons and Semiramis, among the soldiery, by reason of its in-

decency and other inconveniencies. The Hebrew text is favourable to this opinion, and it is supported by many learned interpreters. "The vessels [the instruments, the arms] of the man shall not be upon the woman; and the man shall not be dressed in woman's clothes."

To change habits, and wash one's clothes, were enjoined on the Jews, to prepare them for actions of particular purity. Jacob required his people to throw away their strange gods, change their habits, and sacrifice with him, at Bethel. Gen. xxxv. 2. Moses commands the same, Exod. xix. 10, 14.

To tear one's clothes as a token of mourning, is a custom noticed in the sacred writings. Jacob being informed that his son Joseph had been devoured by a wild beast, put on sack-cloth. He who brought the melancholy news to the high-priest Eli, at Shiloh, that the ark of the covenant was taken, appeared with his clothes rent. See MOURNING or FUNERALS.

A habit wove with woollen and linen was forbid by the law. Levit. xix. 19. The Jews still observe this prohibition: and do not sew a woollen habit with thread, or a linen garment with worsted, &c. Leo of Modena's *Ceremonies of the Jews*, Part. i. cap. 5.

The nuptial habit. It is common in civilized nations, on wedding-days, or days of joy, to dress in gay clothes: and, on the contrary, to wear mourning on melancholy occasions. Cicero reproaches Vatinius with having appeared in mourning at a feast given by Quintus Arius, while the other guests were dressed in white. *Tul. in Vatinium.*

The strange habit, mentioned Zephaniah i. 8. *visitabo super omnes qui induti sunt veste peregrinâ*, may denote habits worn by the Hebrews in imitation of strangers (or, in the fashions of strangers); who, not content with the stuffs and cloths, the colours and dyes of their own country, must seek others among strangers in Babylonia, Chaldæa, Egypt, Tyre, &c. Some believe the Hebrews not only imitated the worship and superstitions of idolaters, but likewise wore their habits in their sacrilegious ceremonies. Others by *strange habits* suppose to be meant, those which they took in pawn from the poor and unfortunate, and unjustly appropriated to themselves, contrary to the express prohibition of the law, which required that they should be returned to the poor against night. Exod. xxii. 26, 27.

The habit that trails along the ground, vestis poderis, Wisd. xviii. 24. Ecclus. xxvii. 8. Rev. i. 13. signifies literally, a habit or garment hanging down to the feet, a long trailing habit, used on days of ceremony. In Wisdom, it denotes the high-priest's sacerdotal mantle. In Ecclesiasticus, a habit of honour and distinction, allowed

allowed only to persons of dignity. In the Revelations, our Saviour appeared to St John, in a long habit, girt with a golden girdle.

The ancients had a great number of habits in store by them; which might fit almost indifferently any person. The Hebrew kings had wardrobes of clothes, and frequently made presents of them: a custom still common in the East, [as may be seen in various FRAGMENTS.]

HABOR, חֲבֹר *companion, associate, enchanter.*

HABOR, *Chabor, Chaboras*, a river in Mesopotamia, which falls into the Euphrates. Part of Israel was transplanted to this river. Ezekiel dates his prophecies from the river Cheba, or Habor.

[Arab, *Al-chahr*; Greek, *Chaboras, Habouras, Habouras*. Vide Scaliger, *de Emend. Temp.* p. 399. Fuller, *Misc. lib. ii. cap. 5*. Cellarius, *Geog. Ant. tom. ii. p. 716*. Bochart, *by Habor* understands the mountain, or mountainous tract of Assyria. Hiller takes it for the river's banks, called *Iberum*.

Our translation takes *Habor* for a city situated "by the river of Gozan." The opinion of Major Rennell is to this effect. "There is found in the country anciently named Media, in the remote northern quarter towards the Caspian sea, and Ghilan, a considerable river named *Ozan*, or *Kizil-Ozan* [Red Ozan]. There is also found a city named *Abhar*, or *Habor*, situated on a branch of the *Ozan*, and this city has the reputation of being exceedingly ancient." Rennell's *Herod.* p. 395, 396.

I would observe, that the town, which Sir. W. OUSELEY writes *Ebher*, appears to me, from its situation among other towns which we know, as *Rey*, the *Rages* of Tobit, &c. to be the *Habor*, or *Chabor* of Scripture. The Arab geographer, Ibn Haukal, thus describes it: "The district of *Rey* is adjoining to *Casvin*. *EBHER*, and *Rengan*, and *Talchan*, and *Kesr al Radeim*, are in these territories."

He also mentions this town in another place, observing, "*Ismael ben Almed ben Asad* possessed so extensive an empire, that *Khorazan*, and *Mavar-ul-nahr*, and *Tabaristan*, and *Gurkan*, and *Koumesh*, and *Rey*, and *Casvin*, and *EBHER*, and *Rengan*, were all under his dominion. p. 121.

Again he says, "These towns, *Rey*, and *Casvin*, and *ABHER*, and *Zengan*, we have not placed in the map, as belonging to Kouhestan; we rather assign them to the province of Deilman, because it winds irregularly along Kouhestan." It appears to be spelled *Abeher*, p. 169. And he thus characterizes it, p. 179.

"*ABHER* and *Zengan* are two small, but pleasant and well supplied towns; of which *Zengan* is the larger: but its inhabitants are idle

and not industrious." It is clear that the names *Abher* and *Ebher* describe the same town; as also do the names *Zengan* and *Rengan*. I think it is the *Abhar* of Major Rennell, and the *Habor* of Scripture. In my opinion the situation of it agrees with that designated by the sacred historian; and it is with propriety included among the cities of the Medes.]

HACCATAN, or **ECCETAN**, חֶקֶטָן 'Akātān, *little, or very little*; from קֶטַן *katon*. Father of Johanan. He brought 110 persons from Babylon. Ezra viii. 12.

HACHALIAH, חֲכִילָה, *who waits for the Lord*; from חָכַל *chakah*: otherwise, *hook of the Lord*; from חֹךְ *chach*, a hook, and יָהּ *jah*, the Lord. Father of Nehemiah. Neh. i. 1.

HACHILAH, חֲכִילָה, 'Ayāliā, *my hope is in her*; from חָכַל, *to wait, to hope*: otherwise, *my hook in her*; from חֹךְ *chach*: otherwise, *in his palace*: from the same.

[Simon thinks this name imports *obscurity*, and that the hill *Hachilah*, 1 Sam. xxiii. 19, was so called because it was shaded by the trees, &c. growing on it; so that it was proper for concealment. Such is the meaning of the Arabic root; but I rather think we have the Hebrew word itself, Gen. xlix. 12, where, being spoken of the eyes, it denotes *red, sparkling, cheerful*; and many interpreters take it in the sense of *fierce*. *Hachilah* in this sense would describe a hill exposed to the fierce beams of the sun; *glowing, resplendent, glistening*; which seems appropriate enough to a hill. So our own *Shene*, (i. e. *Shine*) near Richmond, &c.

HACHILAH was a mountain about ten miles south of Jericho, where David concealed himself from Saul, 1 Sam. xxiii. 19. In after ages Jonathan Maccabæus built here the castle of Massada. Vide MASSADA.]

HACHIMONI, חֲכִמֹנִי, 'Aqamāni, *wise, or very wise*; from חָכַם *chacam*: otherwise, *hook of the account*; from חֹךְ *chach*, a hook, and מִנִּי *meni*, number, account: or, *expectation of a present*; from חָכַם *chacach*, *expectation*, and מִנְחָה *mincha*, a present. Father of Jashobeam. Compare 2 Sam. xxiii. 8. with 1 Chron. xi. 11.

HADAD, הָדָד, *noise, clamour, cry of mariners*; otherwise, *nipple, or friendship*; from דָּד *dod*, or *dud*.

I. **HADAD**, son of Bedad, succeeded Hushan, as king of Edom, Gen. xxxvi. 35. He obtained a victory over the Midianites in Moab. The city where he reigned was named Avith, its situation is not known.

II. **HADAD**, king of Syria, reigned at Damascus when David attacked Hadadezer another king of Syria, 2 Sam. viii. Nicholas of Damascus, *apud Joseph. Antiq. lib. vii. cap. 6*, relates, that *Hadad* carried succours to Hadadezer, as far as the Euphrates; where David defeated them

them both. Scripture tells us, 2 Sam. viii. 5. that a king of Damascus going with troops to assist Hadadezer king of Zobah, was killed by David, with 22,000 men: but it does not mention his name. Nicholas of Damascus adds, that the kings his successors, took the name of *Hadad*; and that one of his descendants, desirous to blot out the ignominy of this defeat, attacked Samaria, and desolated the whole country. This was *Ben-Hadad*.

III. *HADAD*, son to the king of East Edom; was carried into Egypt by his father's servants, when Joab, general of David's troops, extirpated the males of Edom. *Hadad* was then a child. The king of Egypt gave him a house, lands, and every necessary subsistence: and married him to the sister of Tahpenes his queen. By her he had a son named Genubath, whom queen Tahpenes educated in Pharaoh's house with the king's children. *Hadad* being informed that David was dead, and that Joab was killed, desired leave to return into his own country. Pharaoh wished to detain him: but at last permitted his return to Edom. Here he began to raise disturbances against Solomon; but Scripture does not mention particulars. 1 Kings xi. 17.

Josephus, *Antiq. lib. viii. cap. 2.* says, that *Hadad* did not return to Edom till long after the death of David, when Solomon's affairs began to decline, by reason of his impieties. Also, that not being able to engage the Edomites to revolt, because of the strong garrisons which Solomon had placed there; *Hadad* got together such people as were willing, and carried them to Razon, then in rebellion against Hadadezer, king of Syria. Razon received *Hadad* with joy, and assisted him in conquering part of Syria, where he reigned, and from whence he insulted Solomon's territories. Tostatus, Salian, and others, affirm, that Pharaoh made peace between *Hadad* and Solomon; and obtained, that *Hadad* should reign over Edom, on condition of paying him tribute: which *Hadad* did, till toward the end of Solomon's reign.

IV. *HADAD*, son of Baal-hanan, king of Edom; he reigned in the city Pai. After his death, Edom was governed by dukes or princes; enumerated 1 Chron. i. 51, &c.

V. *HADAD*. Josephus calls the kings of Syria by this name, who in Scripture are called *Ben-Hadad*. Nicholas of Damascus affirms, that this name became long common to them, as the name of Ptolemy was to the kings of Egypt.

[*HADAD-RIMMON*, shout of the pomegranate; or height of the pomegranate. Zach. xii. 11. Perhaps "the god most highest, of the pomegranate:" the duplication of the word *ad-ad* inclines to this sense. This deity might hold a pomegranate as his distinguishing insig-

nia: or, the word *Rimmon* may be taken in its radical sense, the "great progenitor" or *Aun*; in which case this compound name would import "the supreme deity, the great *Aun*." Vide *RIMMON*.

Simon thinks—"the rupture of the pomegranate," i. e. a pomegranate having a breach in it. It was a place in the valley of Megiddo.

Was it rather a person, whose obsequies were here performed with great lamentations? Vide *ADONIS*, *TAMMUZ*, &c. See *ADAD-RIMMON*.]

HADAD, אָדָד, death, or vapour; from אָדָד *ed*. VI. *HADAD*, a god of the Syrians. Macrobius (*Saturnal. lib. i. cap. 23.*) assures us that this deity was the sun. *Hadad* signifies one or alone, [or, supreme sovereigns.] Vide *ADAM*, I.

HADAD, חָדָד, 'Adad, sharpened; from חָדָד *chadad*: or, joy; from חָדָד *chadah*, to rejoice.

VII. *HADAD*, son of Ishmael. 1 Chron. i. 30. called *Hadar*, Gen. xxv. 15.

HADADEZER, חָדָד עֶזֶר, some copies have *Adadezer*. Beauty of assistance; from חָדָד *adar*, beauty, and עֶזֶר *ezer*, assistance.

HADADEZER, king of Zobah, which country extended from south to north, from Libanus to the Orontes. David at the Euphrates defeated *Hadadezer*, took 700 horse and 20,000 foot; and hamstringed all the horses of *Hadadezer's* chariots, reserving only for an hundred chariots of war, 2 Sam. viii. 3. *Hadad*, king of Damascus, coming to assist *Hadadezer*, was defeated likewise. A. M. 2960; ante A. D. 1044.

Seven years afterward, the king of the Ammonites dying, David sent ambassadors to Hanun his son, with compliments of condolence. The young prince affronted his ambassadors, and called the neighbouring princes to his assistance, particularly *Hadadezer*; who not daring to declare openly against David, sent privately into Mesopotamia, and there hired troops, for the king of the Ammonites. These auxiliary forces, in all probability, came after the battle had been won by Joab.

Shobach, general of *Hadadezer's* troops, who commanded those of Mesopotamia, was defeated, and the kings who had helped *Hadadezer*, fled, and sent no more assistance to the Ammonites.

HADAN, עֲדָן, or אֲדָן *ad*, voluptuous, delicious, [soft, tender. Ezra ii. 15. Neh. vii. 20.]

HADAR, or *HADAD*, חָדָד *adar*, glory, beauty, splendour: otherwise, habitation; from חָדָד *dar*, according to the Chaldaick etymology, or from דָּר *dor*. Son and successor of Achbor, king of Edom, reigned in the city Pai. Gen. xxxvi. 39.

HADASHA, חֲדָשָׁה, renewing, or the first day of the month. According to the Syriac and Hebrew, a ram.

HADASHAH, or *CHADASSA*, a town in Judah. Josh. xv. 37. Eusebius says, it lay near Taph-
נא.

nae. Jerom reads *Gophna*; but remarks that it was a mistake. The rabbins say, it was one of the smallest towns in Judah, having only fifty houses.

HADASSAH. See ESTHER. Esth. ii. 7.

HADID, חָדִיד, 'Adōd. See HADAD.

[*Sharp, or joyful*: from the Syriac, *novelty*: from the Syriac and Hebrew, *one hand*.

A city, situated, probably, on the top of a craggy hill: "Sharp-crag-town."]

HADID, or CHADID, a city of Benjamin. Ezra ii. 33. Nehem. ix. 34. In all probability the *Adita* or *Adiada* of Josephus, *Antiq. lib. xiii. cap. 1.* and of 1 Macc. xii. 38. xiii. 3. They place it in Sephela, or in the plain of Judah. I do not know whether this city belonged originally to Benjamin. I should think rather, it was ceded to this tribe, after the return from the captivity, and that it is the *Adithaim* of Judah, Josh. xv. 36. Eusebius and St. Jerom speak of two cities called *Aditha*, or *Adi*; one near Gaza, the other near Diospolis, or Lydda. But this carries us too far from Benjamin.

HADLAI, חָדְלִי, *my rest, my defence, or my defect*; from חָדַל *chadal*. Father of Amasa of Ephraim. 2 Chron. xxviii. 12.

HADORAM. See ADORAM.

HADORAM, son of Joktan. Gen. x. 27.

HADRACH, חֲדָרַח, Σαδράχ, *point, or joy of tenderness*; from חָדַד *chudad*, *point*, and חָדָה *chadah*, *joy*, and רָכַךְ *racac*, *to be tender*: otherwise, *your chamber*; from חֲדָר *cheder*, *a chamber*; and the pronoun *ך* *ec*, *yours*: or, according to the Syriac and Hebrew, *unity, and novelty of tenderness*.

[The Syriac root is thought to express *rotundity, or a circle*; and the place is supposed to be the same as is called by Strabo *Koilon pedion*, "the round field." It was part of Syria between Libanus and Antilibanus. Olderman, *in pec. Schediasm. de terra Chadrach*, Helmst. 1712, thought it rather denoted the *Trachonitis*. Alphen, in a dissertation *de terra Chadrach et Damasco*, Utrecht, 1733, derived its name from *Derce* or *Derceto*, the Syrian goddess, the same as *Atergatis*. Jerom, *in loc Heb.* thought it was a part of the territory of Damascus. May it be compounded of *Cheder*, a chamber, and *rik*, delicate, tender? "the *chamber* of the tender goddess, or goddess of tenderness."]

HADRACH, or ADRA, a city mentioned by Zechariah ix. 1. who denounced dreadful threatenings and prophecies against it. Ptolemy, in *Coele-Syria*, notices a city called *Adra*, in lat. 68½, long. 32½. *Hadrach* could not be far from Damascus; for Zechariah calls Damascus the bulwark, defence, and confidence of *Hadrach*.

[HADSİ, or HOSHİ, *newness, or the month*: otherwise, from the Syriac and Hebrew, *a single gift*, or *a new gift*.

This is compounded in the name *Tahitim-Hodshi*, of our version, 2 Sam. xxiv. 6. It is thought rather to be a proper name, as we have the name *Hodesh*, (whence *Hodeshites* is easily formed,) 1 Chron. viii. 9. This woman was mother of seven sons, who became heads of families, verse 10. Comp. TAHITIM-HODSHI.]

HAGAB, חָגָב, *grasshopper*; from חָגַב *chagab*.

HAGABAH, חָגְבָה, from the same. [The name of one of the Nethinim, born in Babylon. Ezra, ii. 46. Neh. vii. 48. Hence, perhaps, the name *Agabus*. Acts xi. 28. xxi. 10. So *Locusta*, i. e. grasshopper, is a woman's name in Tacitus, Suetonius, and Juvenal.]

HAGAR, חֲגָרָה, *stranger, or that fears*; from חָגַר *ger*, or גָּרָה *gur*: or *that ruminates*; from גָּרָה *gerah*.

HAGAR, an Egyptian, servant to Sarah, the wife of Abraham. Sarah seeing herself old and barren, gave her servant to Abraham for a wife, that by her, as a substitute, she might have children. Gen. xvi. A. M. 2093; ante A. D. 1911.

Hagar finding herself pregnant, despised her mistress Sarah. Sarah complained to Abraham; who answered her, thy servant is in thy hands, do with her as thou pleasest.

Sarah having used her harshly, *Hagar* fled from the dwelling of Abraham, but an angel of the Lord finding her in the wilderness, commanded her to return to her mistress, and humble herself towards her; adding for her encouragement, a prediction of a numerous posterity. *Hagar* discovering that it was an angel who had spoken to her, said, "Is it possible, then, for me to live, after having seen the Lord?" She called the well therefore, where she had been accosted by him, "the well of him who liveth and seeth me." She returned to Abraham's house, submitted to Sarah, and was delivered of a son, whom she named Ishmael. Abraham was then 86 years old. A. M. 2094; ante A. D. 1910.

Fourteen years after this Sarah brought forth Isaac. Abraham was then 100 years old. Isaac being weaned, Ishmael, being now seventeen years of age, was teasing Isaac, so that Sarah urged Abraham to expel *Hagar* and her son. Abraham was greatly afflicted at this proposal; but the Lord said, "comply with Sarah's request, in Isaac shall thy seed be called: yet, I will make Ishmael the father of a great people, because he is sprung from thee." Abraham therefore rising early in the morning, took bread and a bottle of water, and sent away *Hagar*, with her son. *Hagar* intending to return into Egypt, lost her way, and wandered in the wilderness of Beersheba. The water in her bottle failing, she left Ishmael under one of the trees in the wilderness, and going a small distance from him, sat down saying, "I will not see him die:" then she lifted up her voice and wept.

But

But the angel of the Lord calling to *Hagar*, comforted her, and shewed her a well of water. She afterwards retired to the wilderness of Paran, where they settled. He became very expert at the bow; and his mother married him to an Egyptian woman.

We do not know when *Hagar* died. The rabbins say she was Pharaoh's daughter; but St. Chrysostom asserts, that she was one of those slaves which Pharaoh gave to Abraham, Gen. xii. 16. The Chaldee paraphrasts, and many of the Jews, believe *Hagar* and *Keturah* to be the same person. But this is not credible. Philo thinks that *Hagar* embraced Abraham's religion, which is very probable.

The Mussulmen and Arabians, who are descended from Ishmael the son of *Hagar*, speak mightily in her commendation. They call her in eminency, "*Mother Hagar*," and maintain that she was Abraham's lawful wife; the mother of Ishmael, his eldest son, who as such possessed Arabia, which very much exceeds, say they, both in extent and riches, the land of Canaan, which was given to his younger son Isaac.

They say also, that *Hagar* was born in Egypt, in or near Farma, the capital of Egypt; that she died at Mecca, and was buried in the outward inclosure of the temple there. D'Herbelot, *Bibl. Orient.* p. 421. Art. HAGIAR.

Hagar, according to St. Paul, may symbolize the synagogue, which produces only slaves, —[the offspring always following the condition of the mother.] Gal. iv. 24.

HAGARENES, or HAGARIMS, אַגָּרִימִּים, 'Agarimoi, Vulgate *Agareti*, of the family of *Agar*.

HAGARENS, the descendants of Ishmael: called also Ishmaelites and Saracens, or Arabians, from their country. Their name, *Saracens*, is not derived, as some have thought, from *Sarah*, Abraham's wife, but from the Hebrew *Sarak*, which signifies to rob or steal; because they mostly carry on the trade of thieving: [or from *Sahara*, the desert: *Saracens*, "inhabitants of the desert:" but, some think it imports *south*, conformably to the Arabic; hence *Hagar*, i. e. the *southern* woman; and mount Sinai is called *Hagar*, i. e. the *southern* mountain. Gal. iv. 25. Comp. *Teman*, Hab. iii. 3.]

The *Hagarens* dwelt in Arabia Felix, according to Pliny, *lib. vi. cap. 28*. Strabo, *lib. xvii.* joins them with the Nabathæans, and Chaulotæans, in Arabia Deserta. Others think their capital was Petra, and that they should be placed in Arabia Petrea. Psalm lxxxiii. 6. joins them with the Moabites; 1 Chron. v. 10. says, that the sons of Reuben, in the time of Saul, made war against the *Hagarens*, and conquered their country, east of the mountains of Gilead. This therefore was their true and ancient country. When Trajan came into Arabia,

he besieged the capital of the *Hagarens*, but could not take it. Dio, *lib. lxxviii.* The sons of *Hagar* valued themselves on their wisdom. Baruch iii. 23.

HAGGAI, or AGGEUS, אֶגְיָא, 'Aggapaç, *feast, solemnity*, from חָגַג *chagag*, to dance, to turn round, to celebrate a festival.

HAGGAI, the tenth of the minor prophets, was in all probability born at Babylon, from whence he accompanied Zerubbabel. The captives immediately after their return to Judæa began with ardour to rebuild the temple, but this work was suspended fourteen years, till after the death of Cambyses. Darius son of Hystaspes, coming to the empire, *Haggai* was excited by God to exhort Zerubbabel prince of Judah, and the high-priest Joshua, son of Josedeck, to resume the work of the temple, which had been so long interrupted. A. M. 3483; ante A. D. 521. The remonstrances of *Haggai* had their effect, and in the second year of Darius, A. M. 3484, the sixteenth year after the return of the Jews from Babylon, they resumed this work, Hag. i. 14. ii. 1. The Lord commanded *Haggai* to tell the people, that if any one recollected the temple of Solomon, and did not think this to be so beautiful and magnificent as that structure was, he ought not to be discouraged; because God would render this new temple much more august and venerable than the former had ever been; not in embellishments of gold or silver, but by the presence of the Messiah, the desire of all nations, and by the glory which his coming would add to it.

We know nothing of *Haggai's* death. Epiphanius asserts, that he was buried at Jerusalem among the priests; which might induce us to believe, that he was of Aaron's family: but *Haggai* says nothing of himself, which favours this opinion. The Greeks observe his festival, December 16, the Latins, July 4.

HAGGERI, חֲגֵרִי, 'Aggri, *Agar*. 1 Chr. xi. 33.

HAGGI, חֲגִי, 'Aggiç, *Haggites*, from *Haggai*.

I. HAGGI, second son of Gad. Gen. xlii. 16.

II. HAGGI, of Gad, head of a family. Numb. xxvi. 15.

HAGGIAH, חֲגִיָּה, *feast, or solemnity of the Lord*; from חָגַג *chagag*, *feast, rejoicing*, and חָגַל *jah*, the *Lord*: otherwise, *wheel of the Lord*. Son of Shimea, a descendant of Merari, 1 Chron. vi. 30.

HAGGITH, חֲגִית, 'Aggith, *rejoicing*, from the same as *Haggai*. David's fifth wife, mother of Adonijah, 2 Sam. iii. 4.

HAGIOGRAPHIA: i. e. *Holy Scriptures*, which deserve respect, whether they are truly inspired, or whether they only treat of holy things, and are written after the manner of Scripture.

The Hebrews distinguish the canonical books of

of the Old Testament into three classes : 1. The Law ; 2. the Prophets ; 3. the *Hagiographa*, or *Chetubim*. Hieron. *Prefat. in lib. Regum*.

The books of the *Hagiographa* are nine in number, viz. 1. *Job* ; 2. the *Psalter*, divided into five parts ; 3. *Proverbs* ; 4. *Ecclesiastes* ; 5. *Solomon's Song* ; 6. *Daniel* ; 7. the two books of *Chronicles*, which make but one in the Hebrew ; 8. the first and second books of *Esdras*, [or *Ezra* and *Nehemiah*] of which the Hebrews make but one ; 9. *Ester*. St. Jerom adds, that some reckon the books of the *Hagiographa* to be eleven, including *Ruth* and the *Lamentations* as distinct books.

[HAHIROTH, whence PI-HAHIROTH, as it is called, Exod. xiv. 2. 9. but simply *Hahiroth*, Numbers xxxiii. 8. *the gullet*, or *opening* : but whether of a cave, or a passage between rocks into a wider place ; or of a narrow sea into a broader, is not determined by the word itself. We have taken it for the opening of a gullet of water, at the present Suez, in the northern extremity of the Red Sea. See FRAGMENTS, No. XXXIX.]

HAI, or Ai, ὄρυ, *Aya*, *mass*, *heap* ; from ὄρυ *hi*. *Aiath*, Isaiah x. 28.

HAI, or Ai, a city near Bethel, west. The LXX. call it *Agai* ; Josephus, *Aina* ; others *Aiath*. Joshua having sent 3000 men against *Ai*, God permitted them to be repulsed, because of Achan's sin, who had violated the anathema respecting Jericho. Afterwards *Haï*, or *Ai*, was taken, and burnt. Josh. viii. Vide Ai.

[Jerom, in his names of Hebrew places, calls it *Agai*. It is written *Aijah*, Neh. xi. 31. This city certainly was situated on a hill. Josh. vii. 5. viii. 11. and therefore might derive its name from a *heap*, or *pile* ; but as this hill might not be straight, or the town might not stand directly across it, the derivation from *crooked*, *curved*, or *oblique*, is not to be despised. "Winding town." Gen. xii. 8. Josh. vii. 2. Ezr. ii. 28. Jer. xlix. 3. If the word *Ai* had meant *heaps* simply, one should have expected some play on it, Josh. viii. 28. where we read that "Joshua made *Ai* a *heap* for ever !" but the word there is *tal*.]

[HAIL ! as a salutation, imports a wish for the welfare of the person addressed. It is now seldom or never, used among us, in well-intentioned compliments, though sometimes jocosely, as "*Hail* fellow, well met !" but was customary among our Saxon ancestors, and imported as much as, "joy to you ;" &c. as a compliment of congratulation ; or rather "*health* to you," so that it answered to the *salve* of the Latins ; including in the term *health*, all kinds of prosperity.]

[HAIL, *stones of*, are no doubt, congealed—frozen—drops of rain ; rain formed into ice by

the power of cold in the upper regions of the atmosphere. It probably falls from clouds which float pretty high in the air, and the drops coalescing in their fall, are formed into masses smaller, or larger, as circumstances combine them. *Hail*, among us, is most frequent in summer ; probably, because the upper regions of the air are then coldest, and the vapours drawn from the earth, being then warmest, when they are cooling or chilled, they proceed to the state of congelation with greater rapidity than vapours which have not been warmed ; moreover, their warmth elevates them higher in the atmosphere, as they are thereby raised with proportionably greater force, and this impulse mounts them into regions where cold has greater activity than in lower regions.

Hail, was among the plagues of Egypt, Ex. ix. 24, and, that *hail*, though uncommon, is not absolutely unknown in Egypt, we have the testimony of Volney, who mentions a hail storm, which he saw crossing over from Mount Sinai into that country, some of whose frozen stones he gathered ; and so, says he, I drank iced water in Egypt. See FRAGMENTS, No. CCCX.

Hail was the mean made use of by God, for defeating an army of the kings of Canaan, Josh. x. 11. God's judgments are likened to a *hail-storm*, Isaiah xxviii. 2 ; but the most tremendous *hail* mentioned in Scripture, or in any writer, is that alluded to Rev. xvi. 21. "every stone about the weight of a talent"—how prodigious is this description ! in comparison with which all accounts of *hail-stones*, and *hail-storms*, are diminutive. We have in the Philosophical Transactions, mention of *hail* as large as pullets' eggs : but what is this to the weight of a talent !]

HAIN, EN, EIN, OIN, *fountain*, &c. See EN.

HAIR. The law enjoined nothing particular respecting the mode of wearing the *hair*. The priests had their *hair* cut every fortnight, while in waiting at the temple ; they used only scissars to cut it. They were forbidden to cut their *hair* in honour of the dead, i. e. of Adonis ; though on other occasions of mourning, they cut it without scruple.

Ye shall not round the corners of your heads ; in imitation of the Arabians, Ammonites, Moabites, and Edonites ; of the people of Dedan, Tema, and Buz ; who did this, as it is said, in imitation of Bacchus. Vide FRAGMENT, No. XCIII.

The LXX. translate *Ye shall not make sisoc of the hair of your head* ; the Hebrew word *sisoc*, imports a lock of hair offered to Saturn. Lucian is an evidence, that the Syrians likewise offered their *hair* to their gods.

[This appears from many other writers.

The

The heathen consecrated their *hair* to gods, or to rivers, says Pollux, expressly; and Petronius asks, *cui Deo crinem vovisti?* to what god have you vowed your *hair*? In Athens, Hercules and Apollo were the chief deities selected for this rite; the first by the lower classes, the latter by the more respectable. The custom should appear to be ancient, as it is alluded to by the Scholiast on Pindar, by Plutarch in Theæus, and by Homer, Iliad xxiii. Achilles says, he and Patroclus had vowed their *hair* to the river-god, Sperchius, to be cut off at their safe return to their native land; but now, he with the other Greeks, cut off this ornament as a token of sorrow for the death of his friend; and,

On his cold hand the sacred lock he laid.

But, perhaps, the most extraordinary rite was the dedication of the *hair* of infants, (which was practised even before they well had any *hair*) from their birth; and it was cut off at the same time as they were named. This we learn from Tertullian, *De Anima*, xx; and to this Lucian also refers. On occasion of marriage, too, the maidens devoted their *hair* to Juno, or to Diana; the youths did the same, says Lucian, *de Dea Syria*. Nor was the custom unknown elsewhere, for thus sings a poet:

*Accipe laudatos juvenum, Phæbé crines,
Quos tibi Cæsaræus donat puer, accipe lætus.]*

We know that it was usual with the Heathen to make vows, that they would suffer their *hair* (or their beards) to grow, till they had accomplished certain things, overcome their enemies, &c.

*Occumbit Sarmens, flavam qui ponere victor
Cassariem, crinemque tibi, Gradive, vovebat.*

SILIUS ITAL. lib. iv. DE BELLO PUNICO.

The Germans had the same custom, *Crinem barbamque summittere, nec nisi hoste cæso exuere, votivum obligatumque virtuti oris habitum*. Tacit. *de Morib. Germ.* Civilis having taken arms against the Romans, vowed never to cut his *hair*, which was of a red colour, and which out of mere artifice he wore long, after the manner of the Germans, till he had defeated the legions. *Civilis barbaro voto, post capta adversus Romanos arma propexum, rutilatumque crinem patrat à demum cæde legionum deposuit*. Tacitus. *Hist. lib. iv.* This has some relation to the law of the Nazarites, Numb. vi. 5, 9: "All the days of the vow of his separation there shall no razor come upon his head; and if any man die very suddenly by him, and he hath defiled the head of his consecration, then he shall shave his head, and recommence his vow: he shall be polluted by the presence of a dead body, and shall begin again the whole of his Nazariteship." See NAZARENES.

When a man was suspected of having a leprosy, inspection was carefully made, whether the colour of his *hair* were changed, or if his *hair* fell, this being one indication of that disease; and when he was healed, he washed his body and his clothes, cut off his beard, the *hair* of his head, and of his whole body, and presented his offering at the door of the tabernacle, Levit. xiii. 4, 10, 31, 32, &c. But he did not enter into the camp till eight days after, again cutting away all the *hair*, off his body, in demonstration of his desire not to leave any place where the least pollution might remain undiscovered, and uncleansed, Levit. xiv. 8, 9.

The Levites on the day of their consecration to God's service, shaved their whole bodies.

Black Hair was thought to be the most beautiful; *His locks are bushy, and black as a raven*. Cant. v. 11. This likewise was the taste of the Romans: at least, it was so in the days of Horace,

Spectandum nigris oculis, nigroque capillo.

HORAT. DE ARTE. POET.

GOATS'-HAIR; of *goats'-hair* Moses made the curtains of the tabernacle, Exod. xxv. 4, &c. Both ancient and modern writers describe the goats of Asia, Phrygia, and Cilicia, whose *hair*, which is very long, is cut off, in order to make stuffs with it. Bellon says, *Observat. cap. 2. 121.* that the *hair* of these goats is white; Busbequius assures us, that it is very bright and fine, and hangs to the ground; that in beauty it almost equals silk, and is never sheared, but combed off. The shepherds carefully wash these goats frequently in rivers. The women of the country spin this hair, and it is carried to *Angora*, where it is worked, and finely dyed. It is at this day a great trade at *Angora* and *Aleppo*. See Aristotle, *Hist. Animal. lib. viii. cap. 18, 22.* Pliny, *lib. viii. cap. 50.* Varro, *de Re Rusticâ, lib. ii.* and Virgil's *Georgics*.

CAMELS'-HAIR. John Baptist was clothed in a garment made of *camel's hair*, not with a camel's *skin*, as painters and sculptors represent him, but with coarse camelot made of *camels hair*. The coat of the camel in some places yields very fine silk, whereof are made stuffs of very great price; but in general this animal's *hair* is hard, and scarcely fit for any but coarse habits, and a kind of hair-cloth: as is remarked by the author of the imperfect work on Matthew, printed among Chrysostom's works. Elian relates, that there are camels near the Caspian sea, with a wool, equal in fineness, to that of Miletus; that the priests and richest people of the country wear stuffs made of it. *Hist. Animal. lib. xvii. cap. 34.* Some are of opinion, that camelot derives its name from the camel, being originally composed of the wool and hair of camels; but at present there is no camel's

camel's hair in the composition of it, as it is commonly woven and sold among us.

HAKKOS, חֶקֶץ, *thorn*, or *summer*; from קָץ *kutz*, *trouble*, *watching*; otherwise, *end*, or *extremity*; from קָץ *kets*, or *ketsa*. [*Kos* and *Koz*, Eng. Tr. Ezr. ii. 61. Neh. iii. 4. 21.]

HAKUPHA, חֻקָּה, ἡκέφα, *the command*, or *decree of the mouth*; from קָח *chok*, *statute*, *decree*, and פֶּה *pe*, *mouth*. A Nethinim Ezr. ii. 51.

HALAIL, חֵלֵי, ἑλαα, *infirmity*, or *pain of the jaw*; from חָלָה *chalah*, *infirmity*; otherwise, *principle of humility and tenderness*; from חֵלֵי *thechilah*, *the beginning*. This word is not Hebrew. A river of Media, or of Colchis.

HALAH, a country beyond the Euphrates, whither the kings of Assyria transplanted the ten tribes. We do not know its situation. It is mentioned 2 Kings xvii. 6, and placed with Habor: which makes us think, it was not far from the river Chebal.

[Hyde, in Peritsolis, *Itin. Mundi*, p. 149, supposes it is Holwan. Bochart, in *Phaleg*, lib. iv. cap. 22, thinks it to be the metropolis of the *Calachene*, admitting a permutation of the first letter. Others discover a resemblance with *Colchis*, and the *Colchide*.

I find a place named *Kellar*, in Sir W. OUSELEY's translation of *Ibn Haukul*, p. 175, but no further notice of it. It is in the province adjoining the Caspian Sea, south. There is a village called *Heileh*, between Samarcand and Balk, p. 276. The first of these has considerable probability on its behalf, as the *Halah* (*Chalach*) of S. S.]

HALIUL, חֵלֵל, *trouble*; from חָלָה *chalah*, or חָלַי *chil*: *otherwise, beginning of sorrow*, or *of impurity*; from חֵלֵי *thechilah*, *principle, beginning*, and חָלָה *chalah*, *trouble*, and from חָלַל *chalah*, *impure, profane*: otherwise, *the pain of child-birth*; from חָלַי *chul*, *to bring forth*, or *expectation of pain*; from חָלַל *cholel*, *to wait with pain and impatience*. [*Shivering*, or *trembling long continued*; either from fear of enemies, or from frequency of earthquakes, which idea is annexed to the root, 1 Chron. xvi. 30. Psalm xcvi. 10, where we read of the earth's being moved; and to the trembling of the mountains, Hab. iii. 10. Comp. Esth. iv. 4. "Trembling Town." A city of Judah. Josh. xv. 58. The country around mount Vesuvius, &c. in Italy, might very well be quoted as a land of trembling. But if a place were named from a sect, as among ourselves, "Quaker's Town," the derivation would be very different, though the sense of the term appears the same. Might any class of men be so named anciently?—and whether from their rites of worship? I would, nevertheless, prefer the idea that sand which is easily moved, easily trembles, as we say shifting sand, drift sand, quick sand, was

PART XIII. Edit. IV.

the cause of this name being given to this town; which appears to have been in the south of Judah, and therefore near the desert, on the edge of its sands.]

HALHUL, a city of Judah, Josh. xv. 58. St. Jerom, in *Alul*, says, there was a little place called *Alula* near Hebron.

HALI, חֵלֵי, *infirmity*; otherwise, *prayer*, from חָלָה *chalah*: otherwise, *bracelet*; from חֵלֵי *cheliah*.

HALI, CALI, or CHALI, a city of Phœnicia, in Asher, Josh. xix. 25.

HALICARNASSUS, Ἀλικαρνασσός, *head of the sea*, that is, a passage of the sea; from two Greek words, ἄλς, *the sea*, and καρῆα, *the head*. A City. 1 Macc. xv. 25.

HALIETUS, חֵלֵי, Ἀλιέτος. The Hebrew *hazninah* may denote the *Black Eagle*. Vide EAGLE.

[HALLOW, *to*. Vide SAINT, SANCTIFICATION. *To hallow*, is to render sacred, to set apart, to consecrate. The English word is from the Saxon, and is properly *to holify*, *to make holy*; hence *hallowed* persons, things, places, rites, &c. hence the name, power, dignity of God, is *hallowed*, i. e. revered as holy:—so *All-Hallows* is the same as *All-Saints*.]

HALOHESH, חֵלֵי, *enchanter*; from חָלַי *lachash*: otherwise, *one that keeps silence*, from חָשָׁה *chashah*. Father of Shallum, Nehem. iii. 12. Another of this name, Nehem. x. 24.

[HALT, *to go lame on the feet*, or *legs*. Many persons who were *halt*, were cured by our Lord. *To halt between two opinions*, 1 Kings xviii. 21, should perhaps be, *to stagger from one to the other*, repeatedly; but some say, it is an allusion to birds, who hop from spray to spray, forwards and backwards:—as the contrary influence of supposed convictions vibrated the mind in alternate affirmation and doubtfulness.]

HAM, חָם, HEM, or HAM, the country of the Zuzim, Gen. xiv. 5. The Vulgate translates, Chedorlaomer overcame the Rephaim, and *the Zuzim with them*; but the Hebrew reads, *the Zuzim in Hem*, or in *Ham*. The situation of this land of *Ham*, we cannot tell.

HAM, or CHAM, חָם, *brown*. The land of *Ham* is Egypt. [Swart, *black, deep black*. Niger, as Acts xiii. 1. so *Melas, Fuscus, Fuscianus*, &c.]

HAM, son of Noah, brother to Shem and Japheth, is believed to have been Noah's youngest son. One day, when Noah had drunk wine, *Ham* perceived his venerable ancestor lying in his tent, exposed indecently, at which he ridiculed.—Noah, when he awoke, said, *Cursed be Canaan; a servant of servants shall he be to his brethren*. From these words it is conjectured that *Canaan* gave his father *Ham* intelligence

C div. 2.

intelligence of Noah's nakedness. *Vide* CANAAN. *Vide* FRAGMENT, No. XIX.

Ham was father of Cush, Misraim, Phut, and Canaan. It is believed he had Africa for his inheritance; and that he peopled it. He dwelt in Egypt. Africa is called the *land of Ham*, in several places of the Psalms. In Plutarch, *De Iside et Osiride*, Egypt is called *Chemia*. There are traces of the name of *Ham* or *Cham* in *Psochemmis*, *Psitta-chemmis*, which are districts of Egypt. It is believed, that *Hammon*, adored in Egypt and Lybia, was *Ham*, the son of Noah. *Vide* AMMON-No.

M. Bagnage is rather of opinion, that neither *Ham* nor *Misraim* ever were in Egypt, personally, but that their posterity settled in this country, and called it by the name of their ancestors. And as to *Ham's* being worshipped as a god, and called *Jupiter Ammon*, he thinks this mistake has arisen from the similitude of names: and that *Jupiter Ammon* was the sun, to which divine honours were paid from the remotest times, in Egypt. *Histoire des Juifs*, tom. iii. cap. 18.

The author of *Tharik-Tabari* says, that Noah having cursed *Ham* and *Canaan*, the effect was, that not only their posterity became subject to their brethren, and was born, as we may say, in slavery, but likewise that the colour of their skin suddenly became black; for they maintain, that all the blacks descend from *Ham* and *Canaan*. *Bibl. Orient.* p. 425.

[But he had better have referred this colour to the effects of their sultry climate, or to the minerals, exhalations, &c. of their country.]

Many have been of opinion, that the posterity of *Ham* were at least the principal undertakers in building the tower of Babel; that they first suggested the design, and formed the presumptuous project: but it is not just to charge it without proofs on the race of *Ham* alone.

An Arabian author assures us, that *Ham* was the first who spread idolatry, who invented horoscopes, magic, and divers superstitious, wherefore he was called Zoroastres, or Adris the prophet; i. e. the image of a star, or a fire at all times giving light. See ZOROASTER.

HAMAN, חַמָּן, *noise, tumult*; from חָמַד *hamah*: otherwise, *he that prepares*; from מָנַח *manah*. This name is not Hebrew, and its etymology is not to be expected in that language.

HAMAN, son of Hammedatha the Analekite, of the race of Agag; or, according to other copies, son of Hamadath the *Bugæan* or *Gogæan*, i. e. of the race of *Gog*: or it may be read, *Haman the son of Hamadath*, which *Haman* was *Bagua* or *Bagoas*, eunuch, i. e. officer to the king of Persia,

We have no proof of *Haman's* being an Analekite, but Esther, iii. 1. reads of the race of Agag. In the apocryphal Greek, chap. ix.

24. and the Latin, chap. xvi. 6. he is called a Macedonian, *Animo et gente Macedo*. King Ahasuerus having taken him into favour, promoted him above all the princes of his court, who bent the knee to him, [probably *prostrated themselves* wholly before him, as to a deity] when he entered the palace: this Mordecai the Jew declined, for which slight, *Haman* plotted the extirpation of the whole Jewish nation; which was providentially prevented. See the history at large in the book of Esther. *Vide* FRAGMENT, No. CXL.

He was hanged on a gibbet fifty cubits high, which he had prepared for Mordecai; his house was given to queen Esther, and his employments to Mordecai. His ten sons were likewise executed. A. M. 3496; ante A. D. 508. See ESTHER and MORDECAI.

HAMATH, חֲמַת, *anger, heat*; from חָמַד *cham*: otherwise, *wall*; from חָמַח *chomah*.

HAMATH, a celebrated city of Syria, which we take to be *Emesa* on the Orontes. The entering in of *Hamath*, is a narrow pass leading from Canaan to Syria, through the valley between Libanus and Antilibanus. This entrance is placed as the northern boundary of Canaan, Judg. iii. 3. 1 Kings viii. 65. 2 Kings xiv. 25. 2 Chron. vii. 8. Josephus and St. Jerom believed *Hamath* to be *Epiphania*. But Theodoret, and many other good geographers, maintain it to be *Emesa*.

Theodoret also declares, that Aquila translated *Hamath*, *Epiphania*: but he believes, that there were two cities of this name, one surnamed the *Great*, Amos vi. 2. which is *Emesa*; the other called simply *Hamath*, which, says he, is *Epiphania*. Jerom and Cyril of Alexandria, believe on the contrary, that *Hamath the Great* is *Antioch*, and that *Hamath* simply is *Epiphania*. But I cannot tell whether it appears from Scripture, that there were two *Hamaths* in Syria. Joshua, xix. 35. assigns the city of *Hamath* to Naphtali. Toi, king of *Hamath*, cultivated a good understanding with David, 2 Sam. viii. 9. This city was taken by the kings of Judah, and retaken from the Syrians by Jeroboam the second, 2 Kings xiv. 28. The kings of Assyria took *Hamath*, on the declension of the kingdom of Israel, and transplanted the inhabitants into Samaria. 2 Kings xvii. 24. xviii. 34, &c.

HAMATHITES, חֲמַתִּי, Ἀμαθί, *vessel, bottle*; from חָמַח *chemeth*: otherwise, *wall*; from חָמַח *chomah*: [rather] *heat*, or *anger*; from חָמַח *chamam*. [The Arabic root imports *well defended, inaccessible*. 1 Macc. xii. 25.]

HAMATHITES, descendants of *Hamath*, a son of Canaan. In our opinion, they dwelt in *Emath*, or *Hamath*, or *Emesa*, in Syria, on the river Orontes. *Vide* HAMATH above.

HAMMEDATHA,

HAMMEDATHA, הַמְדָּתָה, *he that troubles the law*; from חָמַד *hum, to trouble*, and דָּת *dath, the law*: otherwise, *measure*, from מָדַד *madad*. This is a Persian name, whose etymology cannot easily be had from the Hebrew. Father of Haman, of the race of Amalek. Esth. iii. 1.

HAMMON, חָמוֹן, *his anger, his heat, his sun*. [Most probably the hot-bath, or spring of warm waters, referred to *Aun*, the origin of generation: and this the rather, because it is also feminine *Hamath*. (See HAMMATH-DOR.) "The hot-bath, sacred to Aun."]

HAMMON, or **CHAMON**, a city of Asher, Josh. xix. 28. The same with the city of this name, said to belong to Naphtali. 1 Chron. vi. 76.

HAMMON, *Jupiter Ammon*. Vide **AMMON**, **HAM**; also **FRAGMENTS**, No. CVII.

HAMMON GOG, הַמֹּן גֹּג, *the valley of the multitude of Gog*; but if *gog* signifies *covering*, is it not the *covering of Ham-aun*? Vide **AMMON-NO.**]

HAMMOTH-DOR, חַמְתִּידָר, Ἀμαθωρ, *anger, or heat of generation*; from חָם *cham, heat*, and דֹּר *dor, age, generation*.

[Otherwise, *a ball, or sphere*; or *habitation*. The root of *hamath* seems to denote heat; and this may refer to hot *baths*, which were not uncommon in Syria. "The hot-baths of Dor, or near to Dor." Some think they were the same as the hot-baths of Tiberias. They were in the tribe of Naphtali, Josh. xix. 35. xxi. 32. and appear to be the same as *Hammon*. 1 Chron. vi. 76. But I think this may be doubted, because *Hammon* there appears to be a considerable town, "with her suburbs;" which hardly agrees with a place which was distinguished by its relation to Dor. Comp. Pliny, lib. v. cap. 15. Joseph. Vit. 16. Ant. lib. xviii. cap. 3. Lightfoot, Cent. Chor. 74. Schultens's Indic. ad Vit. Salad. voce Tiberias. As to *baths* giving name to a place, it is a common thing; so we have *Bath* in Somersetshire, &c.]

HAMMOTH-DOR, a city of the Levites, in Naphtali, ceded to the family of Gershom, Josh. xix. 32. The same perhaps as *Hamath*, or *Chamath*, belonging to this tribe, Josh. xix. 3. which is believed to be Tiberias. See **HAMATH**.

HAMONAH, חַמְנָה, Πολύανδριον, *a multitude, tumult, or that reckons*; from חָמַן *hamon, truth*, according to the Syriac.

HAMONAH, a city, where Ezekiel, xxxix, 16. foretold would be the burial of Gog and his people. We do not know any town of this name in Palestine. *Hamonah* signifies *multitude*; and the prophet intended to shew, that the slaughter of Gog's people would be so great, that the place of their burial might be called *Multitude*.

HAMOR, חָמֹר, *an ass, or clay, or wine*; all

from the same word, under different readings.

HAMOR, prince of Shechem; father of young Shechem, who ravished Dinah, the daughter of Jacob. Gen. xxxiv. See **DINAH** and **SHECHEM**.

Jacob returning from Mesopotamia, set up his tents at Shechem, and bought of *Hamor*, for the price of an hundred *kesitahs*, (98l. 10s.) that part of the field where he had pitched his tents.

HAMUEL, חֲמוּאֵל, *heat, or anger of God*; from חָם *heat*, &c. and אֵל *el, God*: otherwise, *father-in-law*; from חָמַח *chamah: or God is his father*. Son of Mishna. 1 Chron. iv. 26.

HAMUL, חָמוּל, ἱμενῆς, *pious, pitiful*; from חָמַל *chamal, to forgive*. Son of Pharez, chief of a family. Gen. xlii. 12. Numb. xxvi. 21.

HAMUTAL, חֲמוּטָל, *shadow of his heat*; from חָם *cham, heat*, and טָל *tilel, shadow*: or deriving it from חָל *tal, dew, heat of the dew*.

HAMUTAL, daughter of Jeremiah of Libnah. *Hamutal* was wife of king Josiah, and mother of Jehoahaz, and Zedekiah, kings of Judah. 2 Kings xxiii. 31.

HANAMEEL, חֲנַמְאֵל, *the grace which comes from God, or pity, or gift of God*; from חָן *chen, or pity*, and the preposition מֵ *mem, from*, and אֵל *el, God*.

HANAMEEL, son of Shallum, a kinsman of Jeremiah's, who sold the prophet a field at Anathoth. Jer. xxxii. 7, &c.

HANAN, חָנָן, *favourable, liberal, pious, or merciful*; from חָן *chen, or pity*, &c.

I. **HANAN**, father of Rinna. 1 Chron. iv. 20.

II. **HANAN**, son of Azel, 1 Chron. viii. 38.

HANANEEL, חֲנַנְאֵל, *grace, mercy, gift of God*; from חָן *chen, or pity*, and אֵל *el, God*. He gave name to one of the towers of Jerusalem. Nehem. iii. 1. xii. 39. Jer. xxxi. 38. Zach. xiv. 10.

HANANI, חֲנָנִי, Ἀνανεὶ, *my grace, my mercy*: otherwise, *he has shewed me mercy*.

I. **HANANI**, father to the prophet Jehu. 1 Kings xvi. 7.

II. **HANANI**, a prophet who came to Asa, king of Judah, and said, "Because thou hast put thy trust in the king of Syria, and not in the Lord, the army of the king of Syria is escaped out of thine hands." 2 Chron. xvi. 7. We do not know on what occasion the prophet spake thus; but Asa ordered him to be seized and imprisoned. Some suppose this *Hanani* was father to the prophet Jehu: but this does not appear clear from Scripture. Jehu prophesied in Israel: *Hanani* prophesied in Judah. Jehu was put to death by Baasha, king of Israel, who died A. M. 3075; but *Hanani* reproved Asa, king of Judah, who reigned from A. M. 3049 to 3090.

III. **HANANI**, a Levite and musician, in the temple service. 1 Chron. xxv. 4, 25.

HANANIAH, חנניה, *grace, mercy, gift of the Lord*; from חן *chen*, or חנן *chanan*, and יה *jah*, the Lord.

I. HANANIAH, one of the three young men of the tribe of Judah and of the royal family, who, being carried captive to Babylon, were selected for instruction in the sciences of the Chaldeans, and to wait in Nebuchadnezzar's palace. His name was changed to *Shadrach*. He is famous for his refusal to worship the golden image set up by Nebuchadnezzar. See the history, Dan. iii. 4.

II. HANANIAH, son of Zerubbabel. 1 Chron. iii. 19.

III. HANANIAH, son of Azur, Jer. xxviii. 1. A false prophet of Gibeon, who coming to Jerusalem in the fourth year of Zedekiah, king of Judah, A. M. 3409, foretold to Jeremiah and all the people, "within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar, king of Babylon, hath carried to Babylon." At the same time *Hananiah* laid hold of the chains, (or *yokes*, vide *YOKE*) which Jeremiah wore about his neck, as emblems of the future captivity of Judah, and breaking them, said, "Thus saith the Lord, even so in two years time will I break the yoke of Nebuchadnezzar, king of Babylon." Jeremiah answered, "Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron; thou shalt die this year, because thou hast taught rebellion against the Lord." *Hananiah* died within the year.

HANDS, *Laying on of*. See **IMPOSITION OF HANDS**.

HAND, sometimes denotes the vengeance of God. *The hand of the Lord was heavy on them of Ashdod*, after they had taken the ark, 1 Sam. v. 6, 7.

HAND is likewise used for *times*, or *degrees*. Daniel and his companions were *ten hands* (עשר ידים) wiser than all the *magi* and diviners of Babylon. Dan. i. 20.

To pour water on any one's HANDS, signifies to serve him. 2 Kings iii. 11. Vide **FRAGMENT**, No. CXII.

To wash one's HANDS. Pilate washed his hands, to denote his being innocent of the blood of Jesus. Matt. xxvii. 24. The righteous washes his hands with the innocent; he is in strict friendship with them, Psalm xxvi. 6. [Or, in innocence;—in token of innocence.]

To kiss one's HAND, is an act of adoration, 1 Kings xix. 18. "If I beheld the sun when it shined, and my mouth hath kissed my hand," says Job, chap. xxxi. 27. See **KISS**.

To fill one's HANDS, to take possession of the priesthood, to perform the functions of that office; because in this ceremony, those parts of the victim which were to be offered, were put

into the hand of the new-made priest. Judg. xvii. 5, 12. Levit. xvi. 32. 1 Kings xiii. 33.

To lean upon any one's HAND, is a mark of familiarity and superiority. The king of Israel had a confidant upon whom he thus leaned, 2 Kings vii. 17. The king of Syria leaned on the hand or arm of Naaman, when he went up to the temple of Rimmon. 2 Kings v. 18.

HAND is sometimes taken for the border, the side, the hinge of a door; for the *arms* of a chair or seat; for the support of a throne, &c.

To lift up one's HAND, is a way of taking an oath, which has been in use among all nations.

To give one's HAND, signifies to grant peace, to swear friendship, to promise entire security, to make alliance. 2 Macc. xiii. 22. The Jews say they were obliged to *give the hand* to the *Egyptians* and *Assyrians*, that they might procure bread; i. e. to surrender to them, to submit. Vide **FRAGMENTS**, Nos. LXIII. CXXXI.

The right HAND, as a distribution of space, among the Hebrews, signifies generally the south.

To stretch out one's HAND, signifies to chastise, to exercise severity, or justice. Psalm lv. 11. God delivered his people out of Egypt with a stretched out hand, and an arm lifted up: by performing many wonders, and inflicting many chastisements on the Egyptians. *The hand of God is still stretched out*; he is still ready to strike, Isaiah v. 25. ix. 12, 17.

To stretch out one's HAND, sometimes denotes mercy.—*I have stretched out mine hand [INTREATED] all the day long*, towards an ungrateful and rebellious people. Isa. lxxv. 2. "I have called," says the wise man, "and ye have refused: I have stretched out my hand, and no man regarded." Prov. i. 24.

HAND is put likewise for a monument, erected by Absalom, near Jerusalem. 2 Sam. xviii. 18. Vide **SAUL**, **TROPHY**, and **FRAGMENT**, No. CCXVIII.

HAND is likewise frequently taken for the power and impression of the Holy Spirit, felt by a prophet. It is said, that God gave his law by the hand of Moses, that he spoke by the hand of prophets, i. e. by their means, by them, by their instrumentality, &c.

HANES, חָנָס, ὁδὸς, *temptation*, or *standard of grace*; from חָנָס *nazah*, *standard*: and *temptation*; or *flight of grace*, from חָנָס *nus*, *flight*, and חָנָן *chen*, *grace*. [From the Hebrew and Syriac, *the miracle of grace*.]

HANES, a town mentioned Isaiah xxx. 4. which Jerom thinks to be on the frontiers of Ethiopia. The LXX do not read *Hanes*.

[**HANES** was a city of Egypt, Isaiah xxx. 4. called by the Greeks *Anusis*, or *Anus-is*, the city of *Anus*, or *Anysis*, king of Egypt, of whom we read in Herodotus, lib. ii. As this is most probably

probably an Egyptian word, we cannot effectually pursue our enquiry respecting it. That many cities of this country took their names from kings who governed it, is extremely probable. The Chaldee paraphrast by *Hanes* understood *Tapachnes*, or *Daphnes*, [Pelusium? near Damietta] but apparently the names are not allied: yet one might be the ancient, and the other a later name of the same town.]

HANIEL, חַנְיָאֵל, *grace, mercy, gift, or rest of God*; from חן *chen*, &c. and אֵל *el*, *God*.

HANIEL, prince of Manasseh. Num. xxxiv. 23.

2. **HANIEL**, son of Ulla. 1 Chron. vii. 39.

HANNAH, חַנָּה, *gracious, merciful*: or *he that gives*; from חן *chanan*.

HANNAH, wife of Elkanah, of Levi, who dwelt at Ramath, or Ramathaim, in Ephraim, 1 Sam. i. 2. Elkanah going to Shiloh, to worship there, took with him his two wives, *Hannah* and *Peninnah*. Peninnah had children, who accompanied her to the feast; but *Hannah* had none. Elkanah having offered his sacrifice of pure devotion, made an entertainment for his family before the Lord, and gave portions to Peninnah for herself and children: to *Hannah*, his well-beloved wife, he gave but one portion, because she had no child. *Hannah* hereupon was melancholy; and her rival Peninnah increased her affliction, by reproaching her barrenness. Elkanah comforted her; but *Hannah* went alone privately to the tabernacle; and vowed, that if God would bless her with a son, she would give him to God all the days of his life.

As she was very fervent in her devotion, the high-priest Eli believed she had been drinking to excess, and said to her, "How long wilt thou be drunken? put away thy wine from thee." But *Hannah* answered, "Pardon me, my lord, I am a woman overwhelmed with affliction; I have drunk no wine, nor any thing that could intoxicate, but have been pouring forth my heart before the Lord." Whereupon Eli said to her, "Go in peace, and the God of Israel grant thee thy petition." *Hannah* went away, took nourishment, and was no longer dejected. Soon after they returned to Ramah, *Hannah* conceived, and had a son, whom she called Samuel, because she had asked him of the Lord. Samuel was born A. M. 2849, ante A. D. 1155.

Hannah did not go to the temple till she had weaned her son: when she brought him thither, in compliance with her vow. [The tabernacle is sometimes called the *temple*, 1 Sam. xix; 2 Sam. xxii. 7; Psalm xviii. 6. Josephus terms it ναὸν μεταφερόμενον, a moveable temple.] [She took three bullocks, three measures of flour, and a bottle of wine. Having made her offering, and prayer, she presented her son to the Lord, committing him to Eli. *Hannah* also composed a hymn of thanksgiving, wherein she

exalts the power of God's mercy, who dispenses fruitfulness or barrenness as he pleases. 1 Sam. ii. Her subsequent history is not known.

HANNATHON, חַנְתָּוֶן, *grace, mercy, or gift*; from *chen*, or *chanan*: otherwise, *nathon*, *gift*; from *nathan*, *to give*: otherwise *encampment*; from חָנָה *chanah*.

[A city of Zebulon, Josh. xix. 14. Perhaps this may be more advantageously referred to the root signifying a *settlement, encampment*, or pitching place: "the station of *Ann*;" and here, after a while, was a settlement of people, probably a temple, &c. and at length a town. Many cities have had a similar origin.]

HANNEKEB, or *Nekeb*, a city of Naphtali. Josh. xix. 33. The Vulgate joins it with Adami; *Adami que est Neceb*. The rabbins say, its name was changed, and that it was afterwards called *Ziadata*.

[**HANOCH**, *dedicated*. Son of Midian, Gen. xxv. 4. 1 Chron. i. 33.

II. **HANOCH**, son of Reuben, Gen. xlii. 9. Numb. xxvi. 5.]

HANUN, חַנּוּן, 'Ανών, *gracious, merciful*, or *he that rests*; See **HANAN**.

I. **HANUN**, son of Nabash king of the Ammonites, is famous for his insult to David's ambassadors, sent to compliment him after his father's death, 2 Sam. x. and 1 Chron. xix. David, exasperated at his dishonourable proceeding, declared war against the Ammonites, and sent Joab to invade them. The Ammonites procured assistance from Syria, and from beyond the Euphrates; but Joab giving part of the army to his brother Abishai, attacked the Syrians, while Abishai fought the Ammonites. They conquered both enemies. David receiving intelligence of this success, passed the river Jordan in person, with the rest of his troops, and defeated the Syrians in a set battle.

The year following, David sent Joab to besiege Rabbath their capital. During this siege, David committed the sin of adultery with Bathsheba, and procured the death of Uriah by the sword of the Ammonites. When the city was reduced to extremities, Joab informed David, who came with the rest of Israel, took the city, enslaved the inhabitants, and carried off a great booty.

II. **HANUN**, son of Seleph; after the return from Babylon, he assisted to build the valley-gate. Nehem. iii. 13.

HAPHARIM, חַפְרִים 'Αφαρημ, *they that dig, examine, or found*; from חָפַר *chaphar*.

HAPHARAIM, a city of Issachar. Josh. xix. 19. Eusebius says, that in his time, there was a place called *Apharaim*, six miles from Legio, north.

[*The diggings*, most probably for water. We have this name in the singular, Josh. xii. 17. and

and 1 Kings, iv. 10. where "all the land" is mentioned. This land of Hopher, by its proximity to Shochob, should hardly be in Issachar, and whether the land might not be *dug* for other things besides water, as clay, or minerals, may be considered. Neither does it seem likely that Gath-hepher, should be denominated from a well *dug*; but we know that wine-presses were *dug*, no less than wells for water. *Vide* GATH-HEPHER.]

HARA, הָרָא, *mountain*, from *har* הָר: otherwise, *ready to bring forth*, from *harah* הָרָה: otherwise, *demonstration*.

HARA, a city or district of Assyria, whither the Israelites of the ten tribes were transplanted by Tiglath-Pileser. 1 Chron. v. 26.

HARADAH, חָרָדָה, *Xapadaí*, from *chared* חָרַד, *astonishment, fear*.

[HARADAH, *terror of the enemies*: a place which is a terror to its enemies. A camp station of Israel. Numb. xxxiii. 34. "The fear." Tremor; or, perhaps, from its vicinity to Egypt, the place of *bustle*, or hasty removal.]

HARAN, חָרָן, *Apav*, the same city as CHARRÆ.

HARAN, חָרָן, *mountain*, or *mountainous country*; from *har* הָר: otherwise, *which is inclosed*; from *harah* הָרָה: otherwise, *song, cry*; from *ranan* רָנָה.

[The name imports, say some, *angry*, or *passionate*: in Syria, *liberty*. They say, too, that there was a river named *Charra*, which ran by the town. Others think that the name signifies *very noble, illustrious*, from the Arabic root of that meaning: but rather in respect of this city, *very dry*, referring to the soil; and certainly, not far from this city, were districts burnt up by heat, as Plutarch and Appian relate. Abulfeda also informs us, that the neighbouring country suffers under a great want of water. Niebuhr did not visit *Haran*.]

I. HARAN, son of Caleb, and Ephah his concubine. 1 Chron. ii. 46.

II. HARAN, eldest son of Terah, and brother to Abraham and Nahor. *Haran* was father of Lot, Milcah, and Iscah. Nahor married Milcah; and Abraham, according to several interpreters, married Sarah, otherwise called *Iscach*; but this second name of Sarah is very dubious. *Haran* died before his father Terah; a circumstance which had not occurred among mankind till this time. Epiphanius, *lib. 1. de Hæresib.* says, that *Haran* was smitten by God, as a punishment to his father Terah, who had forged [invented the figures of] new gods. The Rabbins tell us, that *Haran* was accused by Terah for refusing to adore the deity fire, and was condemned to be cast into a burning furnace; where he was consumed in the presence of his father. *Vide* ABRAHAM. Others say, that Abraham having set fire to the place where Terah's idols were, *Haran*

attempted to rescue them from the flames, and was himself consumed. Gen. xi. 28.

III. HARAN, otherwise CHARRÆ in Mesopotamia, a city to which Abraham first retreated after he had left Ur; and where Terah, Abraham's father died, Gen. xi. 31, 32. Hither likewise Jacob retired to Laban, when he fled from his brother Esau, Gen. xxvii. 45. At *Haran* or *Charra* in Mesopotamia, Crassus the Roman general was defeated and killed by the Parthians. *Haran* was situated between the Euphrates and the river Chebar. *Vide* the Map of SCRIPTURE HISTORIES. Some read it *Charan*, but the Vulgate always reads *Haran*.

F. Hardouin believed that *Haran* was in Mesopotamia, which he places between the Jordan and the Euphrates, and not the city *Carra*, celebrated for the defeat of Crassus, but Palmyra, or some other city in Cœle-Syria. He endeavours to prove, that there was a Mesopotamia on this side the Euphrates, between this river and the Jordan; quoting the title of Psalm lx. which imports that David *fought in Mesopotamia, and in Syria* of Shobah; and again, Judith ii. 14. where it is said, Holofernes having passed the Euphrates, came into Mesopotamia. But these authorities do by no means prove his assertion. The title of Psalm lx. does not say, that Mesopotamia was on this side of the Euphrates; David might fight in Mesopotamia at one time, and in Syria of Shobah at another; or rather, he defeated the people of Mesopotamia, in Syria, and on this side of the Euphrates. See 2 Sam. x. 16, 19; 1 Chron. xix. 19. Holofernes might have returned to the other side of the Euphrates, and into Mesopotamia, after having first passed this river.

The people of *Charra*, in Mesopotamia, are said to have adored the moon under the name and habit of a god, and not a goddess; and in the worship which they paid to this deity, the men wore the habit of women, and the women that of men. *Vide* FRAGMENTS, No. CIII. CCXIII. CCLXVIII. CCLXX. and the PLATES of BAAL, BETH-SHEN, PARTHIA, &c.

HARARITE, חָרָרִי, *the country of hills, or rocks*; from *har* הָר. The LXX read *Arodi* חָרָדִי. 2 Sam. xxiii. 33. 1 Chron. xi. 34.

HARBONAH, חֲרֹבְנָה, *ἡ ἀκαθάρτης*, *his destruction, or his sword, or his dryness*; from *charab* or *chareb*, *destruction, sword*, and the pronoun *o*, *his, or hers*: otherwise, *the anger of him that builds, or that understands*; from *charah* חָרָה, *anger*, and *binah* בִּינָה, *understanding, or to build*. This being a Persian name, its etymology is not easily found in the Hebrew. Ahasuerus's eunuch; appointed to see Haman executed. Esth. i. 10. vii. 9.

HARD, imports difficult, sad, unfortunate, cruel, austere, &c. Pharaoh overwhelmed the Israelites

Israelites with *hard labour*, with tasks that were difficult and insupportable. Exod. i. 14. Ye are a people of a *hard head*, untractable, inflexible, indocile. Exod. xxxii. 9. These sons of Zeruiah are *too hard for me*; treat me with insolence, with overbearing, unseasonable cruelty. Nabal was a *hard and evil-conditioned man*; a man without humanity, without gentleness, without consideration. 1 Sam. xxv. 3. *I followed hard ways*, I led an austere life; my behaviour was morose. Psalm xvii. 4. *A hard heart*, a hardened, insensible mind. *A hard forehead*, insolent. *I have made thy forehead hard against their foreheads*, Ezek. iii. 8. The Israelites are hardened to insensibility: they have lost all shame: but I will make you still harder, still bolder in reproving evil, than they are in committing it. Isaiah i. 7. *I have made thy face like a rock, very hard*, for their sins are become hard, and they are become incorrigible.

HARE. This animal resembles, a rabbit, but is something larger. There is no quadruped so fruitful as the *hare*. It is not uncommon to find female hares actually suckling young ones, and at the same time big with future broods more or less formed, according to the difference of the times wherein each brood was conceived. Very credible persons have assured me, that they have seen and had experience of there being hermaphrodite *hares*. The *hares* on the Alps are white, while those mountains are covered with snow, but afterwards they become grey again. *Hares* and rabbits take, in the colours of their coat, that colour which is around the dam at the time of her conceiving. See the PLATES, UNCLEAN ANIMALS: and NAT. HIST.

The Hebrews esteem this animal unclean; perhaps, because in Palestine it is subject to the mange and leprosy like foxes. The Romans, on the contrary, valued it highly as food,

Inter quadrupedes gloria prima lepus.

MARTIAL. lib. xiii. Epg. 92.

Moses ranks it among unclean creatures, notwithstanding it chews the cud, because it divides not the hoof, Lev. xi. 6. Naturalists agree, that the *hare* does not chew the cud, and we know of no author besides Moses, who has written that it does. Aristotle, *Hist. Animal. lib. iii. cap. 22.* has observed, that the *hare* has this in common with animals which chew the cud, that we find something curdled in its stomach. Pope Zachary in his Epistle to Boniface, Archbishop of Mentz, exhorts Christians to abstain from the flesh of *hares*. Interpreters are divided concerning the signification of the Hebrew word *Arnebeth*; but they agree that it signifies a *hare* of some kind. [Query, Whether any kind of *hare*, or any creature allied to it in form, &c. (which might be the *Arnebeth* of the Hebrews,) chews the cud?—Cowper,

the Poet, in his account of the three *hares* he domesticated, asserts that they "chewed the cud all day till evening."]

HARED, or **HEROD**, חרוד, *astonishment, fear.* See ARAD.

[**HAROD**, *stupor*, or *trepidation*. A place not far from Jezreel and Mount Gilboa, so called from the *apprehensions* and fears of those who here were tried by Gideon. Judges vii. 1. 3. "Palpitation" of the heart, as a symptom of alarm and terror.]

HARETH, חרת, *Χάρεθ*, to engrave: otherwise *liberty*; from חרים, *chorim*, *freemen*; a forest in Judah, whither David fled. 1 Sam. xxii. 5.

[Sculpture is certainly a kind of *cutting off*, or *chipping*, but this circumstance could hardly give name to a wood or forest. Others, therefore, think it denotes the act of falling, after having been cut off, and hence describes the state of woods, which, when the trees of them are cut down, are said to be *fallen*, and so the "fallen wood." 1 Sam. xxii. 5.]

HARHOIAH, חרהיה, *Ἀραγία*, *heat*, or *anger of the Lord*; from חרה, *charah*, *heat*, and יה, *jah*, the *Lord*. Neh. iii. 8.

HARHUR, חרור, *Ἀσπ*, *burnt*, *fry'd*; from חרר *charar*: otherwise, *anger*, or *heat of whiteness*; from חרה *charah*, *anger*, or *heat*, and חר *chur*, *whiteness*, *hole*, or *cavern*, and חרים *chorim*, *freemen*. The name of a man, Ezra ii. 51.

HARIM, חרים, *Χαριμ*, *destroyed*, *anathematized*; from חרם *charam*, *anathema*.

HARIM, the third of the twenty-four sacerdotal families; 1 Chron. xxiv. 8. The descendants of *Harim* returned from Babylon in number 1017, Ezra ii. 39. Some of their family having married strange women, separated from them, Ezra x. 21.

II. **HARIM**, his children returned from Babylon in number 320. Ezra ii. 32.

HARIPH, חרף, *winter*, *affront*, *youth*; from חרף *charaph*, or *choreph*; according to the Syriac, *sharp*, *pointed*, *subtle*, *ingenious*: his children returned from Babylon in number 112. Neh. vii. 24.

HARNEPHER, חרנפר, *Ἀρναφ*, *anger of the bull*; from חרה *charah*, *anger*, and נפר *phar*, a *bull*: otherwise, *anger which grows and increases*; from פרה *pharah*, to grow, to increase; otherwise, *liberty of the bull*, according to the Syriac and Hebrew. Second son of Zophai. 1 Chron. vii. 36.

HAROD, or **HARODI**, חרדי, *Ἀραδι*, *astonished*, *surprized*; from חרד *charad*: otherwise, *abundance of heat and anger*; from חרה *charah*, *heat* or *anger*, and די *di*, *plenty*, or *sufficiency*.

I. **HAROD**, the well, or fountain of, Judg. vii. 1. in the great plain at the foot of mount Gilboa.

II. **HAROD**, the birth-place of Shamnah and Elikah

Elikah, two valiant men in David's army, 2 Sam. xxiii. 25. In 2 Sam. xxiii. 21. Shammah is surnamed the *Hararite*, but in 1 Chron. xi. 27. Shammath the *Harorite*; and 1 Chron. xxvii. 8. Shamnoth the *Izarite*. See SHAMMAH.

HAROSHETH, חרש, Ἀρωσθ, *agriculture, silence, deafness, or vessel of earth*; from חרש *charash*, or *cheresh*.

[HAROSHETH, *workmanship, or plough*: from the Syriac, a *wood*.

Among the earliest articles wrought by the hand of man, we may, no doubt, include the ploughshare (of wood) and its connections; these might give the name of *workmanship* to implements (afterwards) made of iron; but later ages saw at least equal labour bestowed on warlike instruments. The arms and accoutrements of cars for war are thought by Bouffere to be the import of this name: he remarks that this was a city of Galilee, and that this dominion was now famous for military chariots, which were, in some way or other, greatly composed of iron. Judges iv. 2, 3, 14. Simon remarks that *harosh* signifies a vessel burnt in the fire; and that *kir-harosheth* imports a wall of kiln-baked brick, Isaiah xvi. 7. 2 Kings, iii. 25. So *Plinthine* and *Ostracine* were cities in Egypt. After all, it is probable that this word may mean *workmanship*, without being restricted to any one kind, as our own manufactories usually make a variety of articles, though of the same materials. "Ironworkers' town:"—Smiths' Town.]

HAROSHETH, of the *Gentiles*, a city on the lake Semechon, where Sisera dwelt, who commanded the troops of Jabin, Judges iv. 2.

[HARP, *vide* the PLATES: MUSICAL INSTRUMENTS, FRAGMENTS, No. CCXXXII.]

[HARSHA, חרשא, *ploughing*; "ploughman," according to the English idiom: from the Syriac, *wooden*.] Head of a family, Ezra ii. 52.

[HART. See DEER.]

HARUM, הרום, Ἀρού, *exalted, great*; from רום *rum*: otherwise, *he that rejects or drives away*; from רמה *ramah*. Son of Cos, and father of Aharhel, 1 Chron. iv. 8.

HARUMAPH, חרום, *destruction, or anathema of the mouth*; from חרם *cherem*, *destruction, anathema*, and פה *pe*, *mouth*: according to the Syriac, *anger of the covering*. Neh. iii. 10.

HARUPHITE, חרופי, See HARIPH. *Sephtiah*, one of David's brave officers, was surnamed the *Haruphite*. 1 Chron. xii. 5.

HARUZ, חרוץ, *cut, or pure, or trod down, or careful*: from חרץ *charatz*. Father of Mesbullemeth, wife of Manasseh. 2 Kings xxi. 19.

HASADIAH, חסדיה, *mercy of the Lord*; from חסד *chased*, *mercy, goodness*, and יָה *jah*, *the Lord*. Son of Zerubbabel. 1 Chron. iii. 20.

HASENUAH, חסנאה, *Savaa, bush*; from חסנא *jenah*; *Enemy*, in the Syriac. 1 Chron. ix. 7.

HASHABIAH, חשביה, Ἀσαβια, *reckoning, or account of the Lord*; from חשב *chashab*, and יָה *jah*, *the Lord*.

I. HASHABIAH, son of Amaziah the Levite. 1 Chron. vi. 45.

II. HASHABIAH, a Levite, son of Jeduthun. His descendants had the twelfth place among the Levites in the temple. 1 Chron. xxv. 3, 19.

III. HASHABIAH, master of half a street at Keilah, contributed toward building the walls of Jerusalem. Nehem. iii. 17.

HASHABNAH, חשבנא, *account, thought, haste of the intelligent, or of him that builds*; from חשב *choshab*, and חוש *chush*, *to hasten*.

HASHABNAH, חשבנא, *account, intelligence, or silence*, (see HASHABNAH) from יָה *jah*, *the Lord*; otherwise, *haste of the son of the Lord*; from חוש *chush*, *to hasten*, בן *ben*, *a son*, and יָה *jah*, *the Lord*.

HASHBADANA, חשבדנא, Ἀσαβδαν, *who makes haste*; from חוש *chush*; otherwise, *he that thinks, or reckons judiciously*; from חשב *choshab*, and דינא *dinah*. *judgment*: otherwise, *he that conceals his judgment*; from חשב *chashab*, *to keep silence*, and דין *din*, *judgment*, and אֵה *ah*, *his*. A Levite, who was at Ezra's left hand, while he read the law. Neh. viii. 4.

HASHIEM, חשם, Ἀσι, *their silence, or their eagerness*; from חשב *chashab*, *to keep silence*, or from חוש *chush*, *to make haste*, and אֵם *am*, *theirs*. [HUSHIM. Eng. Tr. 1 Chron. vii. 12.]

HASHIEM, חשם, *name or fame*; from שם *shem*, *a name*: otherwise *placed or put*; from שום *shum*, *to place*. A considerable citizen of Jerusalem, 1 Chron. x. 14. called *Jashen*, 2 Sam. xxiii. 32.

HASHIMONAH, חשמנא, Ἀσμεονά, *diligence, or enumeration*; from חוש *chush*, *to hasten*, and מני *meni*, *reckoning*: otherwise, *embassy, or present*: from חשמן *chashman*. See ASSEMON.

[HASHMONAH, a station of the Israelites. Num. xxxiii. 29. Simon thinks this name denotes *extremely fat*; but, as soil of this kind did not abound in the desert, I should as soon think it denoted a *heavy sand*; a sand into which the foot sunk, in like manner as it might do in a rich, unctuous soil.]

HASHUB, חשב, *reckoned, esteemed, laboured with care*; from חשב *chashab*: otherwise, *artifice, or art*; from the same. He contributed towards rebuilding the walls of Jerusalem, Neh. iii. 11. he repaired the tower of furnaces, assisted by Malchijah.

HASHUBAH, חשבה, Vulgate, *Hasaban, enumeration, estimation, thought, industry*; from חשב *chashab*. Son of Zerubbabel. 1 Chron. iii. 20.

HASHUM, חשם, Ἀσם, *their silence, their haste*; from חשב *chasha*; or from חוש *chush*, *to hasten*, and the pronoun אֵם *am*, *theirs*. His descendants

descendants returned from Babylon, in number 328, Neh. vii. 22; but Ezra ii. 19. we read in number 223.

HASRAH, חסרה, 'חסר, defect, want; from חסר *chasur*, to want. 2 Chron. xxxiv. 22.

HASSENAAH, חסניא, *bush*; from סנה *senah*: according to the Syriac, *enemy*. The sons of *Hasenaah*, after the return from Babylon, made the fish-gate at Jerusalem. Neh. iii. 3.

HASSHUB, חשב, *estimated, reckoned, worked with care*; from חשב *chashab*: otherwise, *artifice, or art*; from the same. 1 Chron. ix. 14.

HASUPHA, חשופא, 'Ασφάθ, *spoiled, exhausted*; from חשף *chashaph*. Nethinim. Ezr. ii. 43.

HATACH, חתר, *he that strikes*. This name is foreign to the holy language, and therefore its etymology cannot be derived from thence. Chamberlain of Esther. Est. iv. 9.

HATE, HATRED, is not always to be taken rigorously, but frequently signifies merely a lesser degree of love. *No one can serve two masters: for he will hate the one, and love the other*, Luke xvi. 13. i. e. he will neglect the service of one, and attach himself to the other. *He who spareth the rod, hateth his child*. Fathers often spare their children out of excessive love to them; but to forbear correcting them, is improper affection. *If any man have two wives, one beloved, and another hated, i. e. less beloved*. Deut. xxi. 15. Thus Jesus Christ says, Luke xiv. 26. *he who would follow him, must hate father and mother, i. e. love them less than his salvation; must not prefer them to God. He who loveth iniquity hateth his own soul*. Psalm xi. 5. (Thus the Vulgate, which herein agrees with the Septuagint, who translate the passage in this sense; 'Ο δὲ ἀγαπῶν ἀδικίαν μισεῖ τὴν ψυχὴν. Our English version translates, *The Lord alloweth the righteous, but him that delighteth in wickedness does his soul abhor*. Perhaps the Greek and Latin translations, express more exactly the meaning of the Hebrew.) And St. Paul, *No one hateth his own flesh*; his own person, his life, his relations, &c.

HATHIATH, חתת, 'Αθῶ, *breaking, bruising, or astonishment*. Son of Othniel. 1 Chron. iv. 13.

HATIPHA, חטיפא, *pillage, rapine*; from חטף *chataph*, otherwise, *remains of sin*; from חטא *chatah, sin*. One of the Nethinim. Ezr. ii. 54.

HATITA, חטיא, *declensions of sin*; from חטא *chata, sin*, נסח, *natah, to decline*. Ezr. ii. 42.

HATTIL, חטיל, *cry of sin*; from חטא *chata, sin*, יליל, *jalil, to cry*. Ezr. ii. 57.

HATTUSH, חטוש, *he that forsakes sin*; from חטא *chata, to sin*, and טוש *tush, to fly away*. Son of Schecaniah, of David's family. 1 Chron. iii. 22; Ezra viii. 2.

HAVILAH, חוילה, 'Ενυλά, *that suffers pain*; from חולל *cholel*; otherwise, *that brings forth*;

from חול *chul*: otherwise, *that speaks, or declares to her*; from חויה *chivah*, and לה *lah, to her*.

I. HAVILAH, son of Cush, Gen. x. 7. According to Bochart, he peopled the country where the Tigris and Euphrates unite, and discharge themselves together into the Persian Gulf. This probably is the land of *Havilah*, (Gen. xxv. 18; 1 Sam. xv. 7.) which extended to Shur, over against Egypt. The sons of Ishmael dwelt from Havilah unto Shur that is before Egypt; as thou goest towards Assyria.

II. HAVILAH, son of Joktan, Gen. x. 20. In all probability he peopled Colchis, and the country encompassed by the river Pison, or Phasis, Gen. ii. 11. There are in Armenia, and in the territories of the *Cholchians*, the cities *Cholva* and *Cholvata*, and the region of *Cholobeta*, noticed by HATTON.

[Simon thinks, *terror, dismay, i. e. to enemies*.

There appear to be two people of this name.

1. HAVILAH, its territories were surrounded by the Phison, a river of Paradise. Gen. ii. 11.

2. HAVILAH, son of Joktan, Gen. x. 20.

By the first *Havilah*, the paraphrast Jonathan, on Gen. x. 20, and the Chaldee paraphrast on Chronicles, understand *India*. Jonathan's words are, "the name of the first river is Phisou, which environs the whole land of India, (*Indike*), where there is gold, and the gold of that land is excellent;" whereby, I conclude, is intended the *India* at the head of the Indus, not the present *Hindoostan*. Vide FRAGMENTS.

The Arabic for *Havila* reads *Zavila*, which we usually write *Zabilasthan*, or *Zablestan*; but that is of no consequence, as v and b are interchangeable letters in most Oriental languages. A sound much nearer to that of the Hebrew letters would be *Chabilistan*, or *Chabulstan*.

2. *Havilah*, son of Joktan, may safely be placed in Arabia, where the districts of *Chaulon* may mark his residence. Gen. xxv. 18. 1 Sam. xv. 7. may refer to this *Chavilah*, or *Havilah*, which appears to have been of considerable extent, though not, perhaps, very fertile. It certainly lay between the southern extremity of the Dead Sea and Egypt, probably in the track between the wilderness of Paran and the desert of Shur. Vide AMALEK, 2.]

HAVOTH-JAIR, חויתאי, 'Ανοθη, *villages that enlighten, or that shew forth light*; from חוה *chavoth, a village*, and אור *or, light*, and from חויה *chivah, to shew forth*.

[More probably "villages of Jair," deriving their appellation from the name of their proprietor Jair. Num. xxxii. 41. In Deut. iii. 14. this district is called *Bashon Havoth Jair*. The level of the villages of Jair. Has the Hebrew

Havoth any agreement with the Welch *Hafod*, summer residences for the purpose of pasturing flocks?]

HAVOTH-JAIR. The Hebrew *Havoth* or *Avoth* signifies properly cabins, or huts belonging to the *Arabians*, which are placed in a circle; such a collection of them forming a hamlet or village. *Havoth* still has this signification in Arabic. They were in the *Batanæa*, beyond Jordan, in the land of Gilead, and belonged to the half tribe of Manasseh.

HAVRAN, חורן, *a hole, hollow, whiteness*; from חור *chor*, or *hor*, according to different readings; otherwise, *Liberty*.

HAVRAN, Ezekiel xlvii. 16. speaks of *Havran* as a district situated north-east of the Holy Land. Some suppose it to be *Ituræa*. St. Luke, iii. 1. says, that Philip was tetrarch of *Ituræa* and the *Trachonitis*. Joseph. *Antiq. lib.* xvii. cap. 7, says, he possessed *Batanæa*, *Trachonitis*, and *Auranitis*; where *Auranitis* and *Ituræa* are put one for another. St. Jerom says, on Ezek. xlvii. 16. that *Havran* is a city in the wilderness belonging to Damascus. An Arabian geographer, quoted in *Reland*, tom. 1. lib. i. cap. 22, places the land of *Havran*, or *Auran*, south of Damascus; and *Abulfeda* says, that *Bozra* is the capital of the country of *Havran*. *Gölius* in his notes on *Abulpharagius* says, that the Syrians and Arabians call that part of the land *Havran*, where *Tiberias* on the sea of Galilee is situated. *William* of Tyre calls it the *Auranitis*. It is certain that the *Auranitis* was beyond Jordan.

[**HAURAN** no doubt gave name to the *Auranitis*; and it is so understood by the Greek interpreter. Ezek. xlvii. 16.

Hauran is reckoned by the Jewish Rabbins among those hills from whence a flaming torch may be seen at a great distance. *Rosh Hashahana*, cap. 2.

Hauran is supposed to signify *extremely white*; it is a region placed by the Arabian geographers south of Damascus. *Vide* *Gölius*, *Lex Arab.* col. 664. See *HOWRAN* in the MAP OF GEOGRAPHICAL ILLUSTRATIONS OF SCRIPTURE HISTORIES. But *Lightfoot*, *Chorogr.* prefixed to Luke, Lamy, *Apparat. Geog.* cap. 12. and *Dapper*, *Descr. Syr.* p. 65, think it is a part of *Antilibanus*, and called *white*, from the permanent snows which covered its surface. *Cellarius* considers it as denoting simply "the mountain." *Geog. Ant.* tom. ii. p. 623. The plains of the *Hauran* are described as being the granary of the country around them; and producing excellent corn. They are south-west of Damascus, on the edge of the desert. What is the colour of the sand in these districts? Is it extremely white?]

[**HAWK**, a bird of prey, of which there are

many kinds: is very quick-sighted, ravenous, and bold. It was declared unclean by the law. Lev. xi. 16. Deut. xiv. 15. *Vide* *KITE*, and *NAT. HIST.*]

HAZAEI, חזאי, *that sees God*; from חזק *chazak*, *to see*, and אל *el*, *God*.

HAZAEI. The prophet *Elijah*, 1 Kings xix. 15. 16. at mount *Horeb*, received orders from God to anoint *Hazael* to be king of Syria. The prophet returned home for this purpose, but it does not appear that he himself executed this commission. Nevertheless, *Elisha* many years afterwards foretold to *Hazael*, that he should reign over Syria. See the history, 2 Kings viii. 7. *Hazael* had been sent by *Benhadad* to enquire of *Elisha* whether he should recover? the prophet foreseeing his cruelty, wept; *Hazael* enquired the cause; which, when he knew, he could not think it possible such barbarity should lurk in his heart.—"The Lord," said *Elisha*, "hath revealed to me that thou shalt be king of Syria." *Hazael* returned to the king, his master, and told him he would recover; but the next day he stifled him with a cloth dipt in water, which he spread over his face; and immediately usurped the throne. *Vide* *FRAGMENTS*, No. VII.

Hazael without delay, executed on Israel all the evils which *Elisha* had foretold; when *Jehu* broke up the siege of *Ramoth-Gilead*, *Hazael* took advantage of his absence, fell on his territories beyond Jordan, and destroyed the land of Gilead, Gad, Reuben, and Manasseh, from *Aroer* to *Bashan*. Many years passed without *Hazael's* attacking the kingdom of Judah, because it was more remote from Damascus: but he began to distress it in the reign of *Joash*, son of *Jehoahaz*. He took Gath, and marched against Jerusalem. *Joash* perceiving himself unable to resist *Hazael*, gave him all the money in his treasury, and in the treasuries of the house of God, to purchase his absence; but the year following, *Hazael* returned against Judah and Jerusalem, slew all the princes, and sent a very rich spoil to Syria. The Syrian army was not numerous; but God delivered up to it the inhabitants of Judah; and *Joash* himself was treated by the Syrians with the utmost ignominy. *Hazael* did not spare the king of Israel any more than the king of Judah; but the particulars are not distinctly known. He died about the same time as *Jehoahaz*, king of Israel, 2 Kings xiii. and was succeeded by his son *Benhadad*: A. M. 3165, ante A. D. 839.

HAZAR-ADDAR, a village, Numb. xxxiv. 4. [called *Addar*, Josh. xv. 3.]

HAZAR-GADDA, חצר גדי, *the court of the goat*; from חצר *chatzar*, *a court*, and גדי *gedi*, *a goat*: *otherwise, the dwelling of happiness*: otherwise, according to the Syriac and Hebrew, the

the court of his incision, or of his slit; from *tzadad*, a slit. A city of Judah, lying pretty far south. Joshua xv. 27.

[Simon thinks, a city, or seclusion, of a throng, i. e. very populous. I partly incline, nevertheless, to refer it to the deity Gad, or good fortune; the residence, or court of Fortune, "Lucky court." The original is not so properly *Gadda*, as *Gad-he*. Nevertheless, this may easily be taken for the court of the kid. "Kid's Cote," or court.]

HAZAR-MAVETH, חָצָר־מוֹת, 'Asapamoth, court, or entry, or dwelling of death; from חָצָר *chatzar*, a court, and מוֹת *maveth*, death; or hay of death; from חָצִיר *chazir*, hay.

HAZAR-MAVETH, third son of Joktan. There is a city called *Asarmoth* in Armenia. Some believe the *Sarmate* were named from *Asarmoth*, or *Hazar-maveth*.

HAZAR-SHUAL, חָצָר־שׁוּעַל, town, or village, or court, or dwelling of the fox; from חָצָר *chatzar*, a court, and שׁוּעַל *shual*, a fox, [rather, a jackall: see the PLATES.] A city of Simeon, or Judah. Josh. xv. 28; Neh. xi. 27.

[Bochart has collected several instances of places named from *foxes*; Canaan, p. 682. So the Arabic name for a *fox* is given to a place. So the French have *Chateau Renard*, and we have *Fox Court*.

The *fox* of Scripture is the jackall; and, considering the great numbers of this animal which over-run Syria, it is not wonderful that places should derive their names from them.]

HAZAR-SUSIM, חָצָר־סוּסִים, court, or dwelling of horses; from חָצָר *chatzar*, a court, and סוּס *sus*, a horse. A city of Simeon, 1 Chron. iv. 31. called *Hazar-Susah*, Josh. xix. 5.

[Probably of the same nature as what we call a *stud* of horses, or, as the word appears to be feminine, of brood mares. But the same place is thought to be called *Hazer Susim*, the court of horses, in the masculine. 1 Chron. iv. 31.]

Among the Greeks there was a city, *Hippos*, "Horse-town," in Ionia, another in Lycia, another in Africa: and the present *Isbahan*, the capital of Persia, is thought to have been a station for cavalry, or a place for riding: and to have taken its name from the horses kept there anciently by the Persian kings.]

HAZALAH, חָזַל, *who sees the Lord*; from חָזַח *chazah*, to see, and ה' *jah*, the Lord. Neh. xi. 5.

HAZELEPONI, חָזַל־פָּנִי, shade, and sorrow of countenance: otherwise, submersion of the face: from חָזַל *tzalal*, to make sorrowful, and shadow, and פָּנִי *pami*, the face. 1 Chr. iv. 3.

HAZERIM, חָצִירִים, 'Asapamoth, villages, hamlets: otherwise, *Hazeroth*, courts, entries, porches; from חָצָר *chatzer*: otherwise, arrow, lifted up; from חָצֵץ *chatzatz*, an arrow or dart, and רָמַם *ramam*, lifted up.

HAZERIM, HAZEROTH, HAZOR, AZEROTHAIM. All these names signify the same thing; and are often put before the names of places: There is a town called *Hazor* in Arabia Petræa, in all probability, the same as *Hazerim*, the ancient habitation of the Hivites, before they were driven away by the Caphthorim, Deut. ii. 23, who settled in Palestine. It is likewise, according to all appearances, the *Hazeroth*, where the Hebrews encamped, Num. xi. 35. xii. 16. xxxii. 1.

[HAZEROTH appears to be the feminine of *Hazerim*; and is of the same import, viz. courts or seclusions: perhaps our word *apartments* or *separations*, may nearly express the meaning of these appellations.]

HAZEZON-TAMAR, חֲצִצְוֶן־תְּמָר, sand, or flint, or stone of change; from חָצֵץ *chatzatz*, sand, &c. and תְּמָר *tamar*, change: otherwise, division of the palm; from חָצַח *chatzah*, to divide: or from חֵץ *chetz*, an arrow or dart, and תְּמָר *tamar*, a palm. Gen. xiv. 7. The same as *En-gedi*, on the western coast of the Dead Sea. See EN-GEDEI.

[HAZEZON-TAMAR, arrows of the palm tree, i. e. dates.—That this name refers to the palm tree, *Tamar*, is plain; and nothing is more probable, than that it should import a copious yielding of the fruit of this tree, but rather in the sense of *protrusion*, putting forth, than in that of arrows, or shooting, which would imply a separation from the parent tree, not unlike a dropping of unripened fruit. Gen. xiv. 7. This town was also called *Engaddi*. Josh. xv. 62. 1 Sam. 24. 1. 2 Chron. xx. 2. Cant. i. 14. Ezek. xlviii. 10. That the country abounded in palm trees, we have the testimony of Pliny, lib. v. cap. 17. Solinus, cap. 35. Joseph. Antiq. lib. ix. cap. 1.]

HAZIEL, חָזִי'אֵל, who sees God; from חָזַח *chazah*, to see, and אֵל *el*, God. Son of Shimei, a Levite, a singer. 1 Chron. xxiii. 9.

HAZO, חָזוּ, prophet, or seer. Gen. xxii. 22.

HAZOR, חָצָר, Vulgate, *Asar*; court, or hay; from חָצָר *chatzer*, a court, or חָצִיר *chazir*, hay. Comp. FRAGMENT, No. CLXXVIII.

I. HAZOR, a city of Judah, Josh. xv. 23. Eusebius speaks of a *Hazor*, east of Askelon.

II. HAZOR, *New Hazor*, otherwise *Hezron*, in the same tribe, Josh. xv. 25.

III. HAZOR, a city of Naphtali, Josh. xix. 36. probably the famous city *Hazor*, king Jabin's capital, taken by Joshua, after the great battle, wherein he defeated Jabin, and his allies, near the waters of Merom. Josh. xi. 7, 10, 11. *Hazor* was situated on the lake Semechon.

IV. HAZOR, built by Solomon, 1 Kings ix. 15. It is no contradiction to say, it was *Hazor* of Naphtali, which Solomon rebuilt or fortified; for the Hebrews having no compound name,

often use the word *build* to signify *rebuild*, or *restore*.

[Probably "*a separated place*;" and it may be doubted whether, when it refers to foxes, to horses, to kids, &c. it may not hint at some such structure as our *kennels* for dogs, &c. It seems to denote a place *surrounded*, but whether with a bound hedge, palings, walls, or other fences, does not appear.

1. In Judah. Josh. xv. 23.

2. Another in Judah, Josh. xv. 25. which some suppose was called *Hadattah*, *New Hazor*; or, the *New Court*; from the Syriac and Arabic root.

3. Another in Judah, called also *Hezron*. *Ib*.

4. In Naphtali. Josh. xi. 1. xii. 19. xix. 36. Judges, iv. 2.

5. In Benjamin. Nehem. xi. 33.

6. In Arabia. Jer. xlix. 28.

This name, in its signification of *court*, is combined with many others, as above.]

HEAD, *Caput*. This word has several significations besides its natural one, which denotes the head of a man. To be at the head, *in capite*, to command, conduct, govern. "Thou hast caused men to ride over our *heads*," Psalm lxvi. 12. thou hast subjected us to masters. "Thou hast made me the *head* of the heathen," Psalm xviii. 43. thou hast advanced me to the regal state. His enemies were upon his *head*, Lam. i. 5. *facti sunt hostes ejus in capite*. And Moses says, the Lord shall make thee the *head* and not the tail, Deut. xxviii. 13. thou shalt be always master, and never in subjection.

HEAD, for the beginning. *In capite libri scriptum est de me*: In the beginning of the book it is written of me, Psalm xl. 8. [Vide FRAGMENTS, No. LXXIV.] The river of paradise was divided into four *heads*, Gen. ii. 10. *in quatuor capita*, four springs, four branches. The stone which the builders rejected was placed in the *head* of the corner, Psalm cxviii. 22, *in caput anguli*, was the first in the angle, whether at the top of that angle to adorn and crown it, or at the bottom to support it. Thy sons are killed, and thrown to the ground at the *head of all the streets*, in the beginning of the highways, Isaiah li. 20.

HEAD is taken sometimes for poison, because the Hebrew *rosch*, which signifies *head*, signifies likewise poison. *Caput aspidum suget*, he shall suck the venom [*head*] of asps, Job xx. 16. And Ecclesiasticus xxv. 22. *Non est caput nequius super caput colubri, et non est ira super iram mulieris*: there is no poison more dangerous than that of a serpent, and no wrath more impetuous than that of a woman.

[These instances are correctly copied from nature; for the poison of serpents is concealed in bags which lie in the roof of the mouth: this

poison, in the act of biting, passes down a slit in the fang teeth, and is ejected into the wounds made by them. See PLATES of SERPENTS; especially SERPENT'S HEAD.]

In times of grief, the mourners covered their *heads*, they cut and plucked off their hair; upon all *heads* baldness, says the prophet Amos, viii. 10. speaking of unhappy times; in prosperity they anointed their *heads* with sweet oils: "Let thy head lack no [perfumed] ointments," Eccl. ix. 8.

To *shake the HEAD* at any one, expresses contempt: "The daughter of *Sion* hath despised thee, and laughed thee to scorn: the daughter of *Jerusalem* hath shaken her head at thee," Isaiah xxxvii. 22. This sometimes was a sign of joy and admiration: Job's friends and relations, after his cure and restoration, came to eat and rejoice with him: *Et moverunt caput super eum*, Job xlii. 11.

HEAP. The ancients, before the use of writing, and even afterwards, erected *heaps* of stones to preserve the memory of events. Jacob at Bethel, Gen. xxviii. 11, 18, set up the stone which had served him for a pillow, as a monument, and anointed it with oil.

Jacob having made a covenant with Laban, his father-in-law, on mount Gilead, Gen. xxxi. 44, 45, 47, they said, let us raise here a *heap of stones*; they did so: and afterwards ate upon it in token of friendship. Laban called it the *heap of witness*; and Jacob, the *heap of testimony*. Vide FRAGMENT, No. CXLVI. and the PLATES: GILGAL.

It is probable, that the altar made of turf, or of rough stones, at the foot of mount Sinai; with the twelve stones, Exod. xx. 25. xxiv. 4, 5, set up at the same place, in order to offer sacrifices, at the ratification of the covenant which God made with Israel, were to serve as memorials to posterity; as also the altar of rough stones, on mount Ebal, Deut. xxvii. 4, 5, 6, 7.

Joshua erected two monuments of stone in memory of the miraculous passage of the Jordan; one in the middle channel of that river, the other on the shore, at Gilgal; "That," says he, "when your children ask their fathers in time to come, saying, "What mean you by these stones?" then ye shall answer them, that the waters of *Jordan* were cut off before the ark of the covenant of the Lord, when it passed over *Jordan*, whereof these stones shall be for a memorial unto the children of *Israel* for ever." Josh. iv.

After the conquest and distribution of the promised land, the tribes of Reuben and Gad, and the half-tribe of Manasseh, having repassed the Jordan, raised a vast mass of earth, with stones, on the bank thereof, as a monument to posterity, that the Hebrews on both sides of this river

river were but one people, and of the same religion. See the history, Josh. xxii. 10, 11.

HEAPS of stones over graves: we see examples of this in Achan, Josh. vii. 26: in the king of Ai, Josh. viii. 29: in Absalom, 2 Sam. xviii. 17. "They took *Absalom*, and cast him into a great pit in the wood, and laid a very great heap of stones upon him," &c.

[HEAR, HEARING.] This word is taken in several senses in Scripture. In its obvious and literal acceptation, it denotes the exercise of that bodily sense, of which the ear is the organ:—to receive information by the ear, 2 Sam. xv. 10. and, as *hearing* is a sense by which instruction is conveyed to the mind, and the mind is excited to attention, and to obedience, so the ideas of attention, and obedience, are grafted on the expression, or sense, of *hearing*.

God is said, speaking after the manner of men, to *hear* prayer, i. e. to attend to it, and to comply with requests made in it. Psal. cxvi. 1. "I love the Lord because he hath *heard*—hath attended to—hath complied with—the voice of my supplication:"—on the contrary, God is said—not to *hear*, i. e. not to comply with—the desires of sinners, John ix. 31.

Men are said to *hear*, when they attend to, or comply with, the requests of others, or when they obey the commands of God. "He who is of God, *heareth*—obeyeth—practiseth God's word," John viii. 47. "My sheep *hear* my voice,—and shew their attention to it, by following me," John x. 27. and Matth. xvii. 5. "This is my beloved son, *hear* him;" where there seems to be an allusion to Deut. xviii 15, 18, 19. "The Lord shall raise up unto you a prophet, him shall ye *hear*;" which passage is also expressly applied, Acts iii. 22.

What other senses may be attached to the word *hear* seem to rise out of the foregoing, and may be referred to the same ideas. To *hear*, signifies to judge, to settle a matter, 2 Sam. xv. 3. "Thy matters—words—pleadings are good and right, but there is no man deputed by the king to *hear* thee;"—the king by office should *hear* and do justice between man and man in his own person, but David holds every thing under his own cognizance, though able to do justice to only a small part of those who want it, and he will not delegate his power to any one who might in his stead distribute equity. The caution to *take heed how we hear, or what we hear*, as it includes application, reception, and practice, was never more necessary than in the present day among ourselves: never was the necessity greater for appealing "to the law and to the testimony."] "

HEART. This word has a strong emphasis in all languages. The Hebrews regarded the *heart* as the source of wit, understanding, love,

grief, and pleasure. Hence, are derived many ways of speaking: To *find his heart*, to *possess his heart*, to *incline his heart*, to *bind his heart* toward the Lord: A *good heart*, an *evil heart*, a *liberal heart*, a *heart* which does a kindness freely, voluntarily, generously, &c. To *harden one's heart*, to *lift up one's heart* to God; to *beseech* him to change our stony *hearts* into *hearts* of flesh. To *love* with all one's *heart*: to have but one heart and one soul with another person. "To turn the *hearts* of children to the fathers, and the *hearts* of fathers to the children," Luke i. 17. to cause them to be perfectly reconciled, kindly affectioned, and of the same mind. To want *heart*, sometimes denotes to want understanding and prudence. A *silky dove without heart*, Hosea vii. 11, a dove without wit and cunning [or, without *courage*]. O fools and slow of *heart*, Luke xxiv. 25, not exerting reflection and understanding. The *heart* of this people is stupified, destitute of understanding, Matth. xiii. 15. their heart is loaded with fat. Thou shalt speak to all that are *wise-hearted*, Exod. xxxiii. 3. whom I have filled with the spirit of wisdom. The false prophets speak from their *heart* [*q. without their heart*: knowing their own falsehood?] Ezek. xiii. 2, who give out their imaginations for true prophecies. To *lay any thing* to *heart*, or *set one's heart on any thing*; to remember it, to apply one's self to it, to have it at *heart*. The *righteous perisheth*, and no one *layeth it to heart*, Jer. xii. 11. no one concerns himself about it. To *return to one's heart*; to recollect one's self.

Tender of heart, i. e. *timorous*. The *heart* is dilated by joy, is contracted by sadness, is broken by sorrow, grows fat, and is hardened in prosperity. The *heart* sometimes resists truth. God opens it, prepares it, turns it as he pleases. To *steal one's heart*, Gen. xxxi. 20, to do a thing without one's knowledge. The *heart melts* under discouragement: the *heart forakes one*, under terror; the *heart is desolate*, in amazement; the *heart is fluctuating*, in doubt. To *possess one's heart*, to be master of its motions. To *speak to any one's heart*, to comfort him effectually, to say *pleasing* and *penetrating*, affecting things to him.

The *heart* expresses likewise the middle of any thing: *Tyre is in the heart*, in the midst of the sea, Ezek. xxxii. 4. Vide FRAGMENT, No. CCVIII. CCX. We will not fear, though the mountains be carried into the *heart* of the sea, Ps. xlv. 2. As Jonah was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the *heart* of the earth. Matt. xii. 40. Moses, speaking to the Israelites, says, "And the mountain burnt with fire, unto the *heart* of heaven;" the flame rose as high as the clouds.

We should *rend our hearts*, and not our garments,

ments, in mourning, Joel ii. 13. To obtain righteousness, we must believe with the heart, Rom. x. 10. God promises to give his people "an understanding heart, and a heart fearing God."

[HEATH, a well known shrub, that grows on barren moors; it *knows not when good cometh*, doth not flourish in the spring, but towards the end of summer. Men are likened to it, Jer. xvii. 6. It likewise represents men in a destitute and concealed condition. Jer. xlviii. 6.]

[HEATHEN, or the people of the earth, at large: all who are not of the family of Israel, to which family pertained the law, and the sacred oracles, and the covenants of promises, and the descent of the Messiah, &c. As it was customary with polished nations to call all others *barbarians*, so it was customary with the Jews to call all other nations *heathen*; and to consider them as totally void of any knowledge of God; whereas, we ought in fact, to remember, that in early ages mankind had generally much the same knowledge of God; that it was not till after some time that the promise of the Messiah was restricted to a particular family, and that a particular nation was favoured with peculiar privileges: we ought also, to remember that many persons among those called *heathen* nations, possessed the true knowledge of God; and were perhaps no less acceptable as worshippers, to him, than the Jews were, who to much information, and knowledge of their duty, made oftentimes but very ungracious and ungrateful returns.

It must be owned, nevertheless, that generally speaking, the *heathen* were sunk into gross idolatry, had adopted most impure modes of worship, were utterly averse from obedience to the holiness of God, and in short, exhibited the depravity of the human race in its most shocking forms. Nevertheless, from men thus depraved God eventually adopted a people to shew forth his praise, to be memorials of his mercy, and to glorify his grace, through the Messiah, who, though he was of the Jewish nation by descent, yet was the Messiah, the anointed, the chosen, the consecrated, on the behalf of all mankind, *heathen* as well as Jews; for God will justify the *heathen* through faith, while the Jews shall be punished for their unbelief. *Vide GENTILES.*

How long the *heathen* retained the true worship of God, to what degree, how far their attention and obedience to him were depraved, and whether they have now any expectation of a Messiah as their deliverer from sin, and their victim to mediate peace for them before God, are very important questions, but demand very extensive enquiries.]

HEAVEN. *Heaven and Earth*, Gen. i. 1. are used to denote all visible things.

(I.) HEAVEN is often taken for the air; *birds of heaven*, i. e. which fly in the air: *waters of heaven*, *cataracts of heaven*, i. e. rains from the atmosphere. God caused fire and brimstone to rain from heaven on Sodom; i. e. to fall from the air. Gen. xix. 24. *The dew of heaven*, the manna from heaven; the clouds of heaven, the winds of heaven; in all these, and similar phrases, heaven is put for the air.

(II.) THE CELESTIAL HEAVEN. The stars are placed in heaven: i. e. in the firmament. The Hebrews conceived of the heaven wherein the stars appear, as a solid and extended vault. "God placed the sun and moon in the firmament of heaven," Gen. i. 14, 15, 16, 17. The stars are the *host of heaven*. God, like a powerful monarch, calleth the stars by their names, and giveth them his orders. The God of the Hebrews is named, not only by the Jews, but also by heathen and foreigners, *the God of heaven*; because the Jews adored nothing visible, but said their God was in heaven; there was his throne, and there the seat of his sovereign dominion. Comp. ANCHIALUS.

(III.) THE HEAVEN OF HEAVENS is the highest heaven, as the *song of songs* is the most excellent song; the God of Gods, or the Lord of Lords, is the greatest of Gods, or the supreme of Lords. St. Paul mentions the *third heaven*, 2 Cor. xii. 2. which has always been considered as the place of God's residence, the dwelling of angels and blessed spirits.

For the Kingdom of Heaven, vide KINGDOM. HEAVINESS. *Heavy*. Heaviness of heart and ears; for hardness of heart, indolence. See HEART and EARS. Also FRAGMENT, No. CXC.

The heaviness of God's hand, or his hand lying heavy upon any one; denotes his wrath, his chastisements, his corrections. *A heavy yoke*, or a *heavy weight*, signifies slavery, servitude under cruel and merciless masters.

Populus gravis, a great people, a numerous assembly. *Musca gravissima*, a very troublesome multitude of flies. *Populus iste gravis est mihi*, this people is insupportable to me. *Gravis nox*, an uneasy night. *Infirmis gravis*, a dangerous disease. *Gravis somnus*, deep sleep. *Multitudo gravis*, a great multitude. *Mandata gravia*, commands hard to obey. *Allegant onera gravia*, they put heavy loads upon other people's shoulders. Matth. xxiii. 4, &c.

HEBER, עֲבֵר, *one that passes, or a passage*; otherwise, *anger, wrath*. Gen. x. 24.

HEBER, or EBER, son of Salah, was born A. M. 1723, ante A. D. 2281. Several have been of opinion, that from *Heber*, Abraham and his descendants were called *Hebrews*. But it is much more probable, that this name was given to Abraham and his family, because they came from beyond (over) the Euphrates into Canaan; *Heber*

Heber in Hebrew, signifying *beyond*, or *passage*, i. e. of the river Euphrates. [or, of some other river, further east?] Why should Abraham, who was the sixth in generation from *Heber*, take his name from this patriarch, rather than from any other of his ancestors? Why not rather from Shem, for example, who is styled by Moses, *the father of all the children of Heber*, or of the other side of the Euphrates? *Heber* is not in any circumstance extolled in Scripture. Abraham is first called a *Hebrew* about ten years after his arrival in the land of Canaan, on occasion of the war with Chedorlaomer. The LXX. and Aquila translate *Heberi*, *Perates*, or *Peraïtes*, which signifies a *passenger*, one who came from beyond the river, Gen. xiv. 13. אֲבִרָהִי דְעִבְרִי LXX. Ἀβραῖα τῷ περάτῃ Aquil. τῷ περάτῃ. Vide Walton's *Prologomena*.

Both ancients and moderns are divided on the question, whether the *Hebrew* tongue derives its name from *Heber*, and whether, on the confusion of languages at Babel, it continued only in the family of *Heber*? As the confusion of languages was looked on as a punishment for the temerity of those who undertook to build this tower, there seems reason to presume that *Heber's* posterity, which seemed to be designed by God for the stock of the holy family, and the true religion, had no share in that undertaking, nor consequently in its punishment.

Two things are said in reply to this: 1. There is no proof that *Heber's* family was not concerned in building the tower of Babel. 2. The *Hebrew* tongue was the language of other people, who had no relation to *Heber's* family; for example, the *Phœnicians* or *Canaanites*, the *Syrians* and *Philistines*, in Abraham's time, spoke *Hebrew*, or a language little different from it.

Why then was it called the *Hebrew* tongue? was it because it was spoken *beyond* the Euphrates? as we have observed, that Abraham was called a *Hebrew*, because he came from *beyond* that river?

I answer, 1. There is a great probability, that this language was spoken in *Chaldaea* and *Mesopotamia* in Abraham's time, because when this patriarch came among the *Canaanites*, he was at no loss to make himself understood, or to understand the language of the country. And when Jacob went from the land of *Canaan* into *Mesopotamia*, he spoke, he understood, and was himself understood, without an interpreter. His two wives, Rachael and Leah, give their children *Hebrew* names. The names of the persons and places in these provinces, as well as those in Palestine, are *Hebrew*. It is not therefore improbable, that the *Hebrew* language was so called, because it was spoken *beyond* the Euphrates.

But it was spoken likewise on this side of that

river, and with more purity, and for a longer time than in *Chaldaea* and *Mesopotamia*, as is proved by the monument erected on mount Gilead by Jacob and Laban, each of whom gave it a different name according to the language of each: which shews that even then the Syriac differed from the *Hebrew* or *Phœnician*: whereas, till the empire of the Greeks, the *Hebrew*, *Canaanæan*, and *Phœnician*, and the language of the Philistines and Samaritans, were in their purity in Palestine. There seems therefore to be reason for our asserting, that the *Hebrew* tongue is called so rather from the *Hebrews*, the descendants of Abraham, than from the people on the other side of the Euphrates, of whom few were descended from *Heber*. Besides, we are not to imagine, that the language which we call *Hebrew*, was known commonly by this name among the heathen. By them it was called the *Phœnician*, *Syriac*, or *Judaic* language. Among us it is celebrated as the *Hebrew*, or holy language, because it is the idiom wherein the divine oracles of the Old Testament are written. [N. B. It should seem that if Abraham were called a *Hebrew*, because he came from *beyond* the Euphrates, then the *Hebrew* language should be traced up to that country: but if the *Hebrew* language were named from a paternal stock, then the descendants from that stock might also derive their appellation from the same origin. Why not apply the same train of reasoning to both subjects?]

The letters which we now call ancient *Hebrew* letters, are rather *Chaldean*. The real *Hebrew* or *Phœnician* characters are preserved only on medals, and in the *Pentateuch* of the Samaritans. See SAMARITANS, and PLATES OF HEBREW COINS.

HEBER, חֶבֶר, *companion, associate, friend, ally, enchanter*: otherwise, *wound, scar, swelling*,; חֶבֶרָה חֶבֶרָה *chaburah*.

II. HEBER, the Kenite, of Jethro's family, husband to Jael, who killed Sisera. See the history, Judg. iv. 17, &c. *Heber's* tents and flocks were near the city of Hazor.

HEBREWS, Epistle to the, see PAUL, A. D. 63.

[Was there any distinction or prerogative generally attached to the appellation *Hebrew*, in the early days of the Gospel? St. Paul describes himself as a "*Hebrew of the Hebrews*," Phil. iii. 5. and the *Grecians* are said to murmur against the *Hebrews*, Acts vi. 1, though both parties were of the same nation. It seems likely therefore, that the residents in the Holy Land, at least, if not the whole nation, preferred the name of *Hebrew*, as more honourable than that of *Jew*; and that the term *Jew* was rather a foreign appellation imposed on them, especially

ly out of their own country. This discovers a propriety in addressing, as most respectful, this Epistle "to the *Hebrews*," not "to the *Jews*." And it may be questioned whether the converts to Christianity did not retain this disposition; and rather decline being called *Jews*, as no longer professing *Judaism*; even while they acknowledged themselves to be *Hebrews* by descent from the father of the faithful.]

II. *HEBREW Kings*. See *KINGS*.

III. *HEBREW High Priests*. See *PRIESTS*.

HEBRON, חֶבְרוֹן, Ἡρακλῶν, *society, friendship, enchantment*.

I. *HEBRON*, or *CHEBRON*, one of the most ancient of cities: built seven years before Tanis, the capital of Lower Egypt, Numb. xiii. 22. As the Egyptians gloried much in the antiquity of their cities, and their country was indeed among the first peopled after the dispersion from Babel, it may be concluded, that *Hebron* was extremely ancient. Some think, it was founded by *Arba*, an ancient giant of Palestine, and therefore was called *Kirjath-arba*, *Arba's city*, Josh. xiv. 15. which name was afterwards changed into *Hebron*. *Arba* was father of Anak, from whom the Anakim took their name: they dwelt at *Hebron* when Joshua conquered Canaan. Josh. xv. 13. Vide *ARBA*.

We cannot tell when it was first called *Hebron*: some think, not till it had been conquered by Caleb, and that he called it *Hebron* from one of his sons. But my opinion is, that the name of *Hebron* is more ancient; and that Caleb gave to his son the name of this ancient and celebrated place, [where, perhaps, he was born; or, born about the time the city came into Caleb's possession.]

Hebron was situated on an eminence, twenty miles southward of Jerusalem, and twenty miles north from Beersheba. Abraham, Sarah, and Isaac were buried near *Hebron*, in the cave of Machpelah, Gen. xxiii. 7, 8, 9. Near this place was the oak or turpentine tree, under which Abraham received three angels, Gen. xviii. 1. Eusebius, Sozomen, and other ancients, speak of the veneration not only of Christians, but of heathen, for this turpentine tree. It was reported to have been there ever since the beginning of the world; as if the matter were not sufficiently exaggerated, by saying, it had been there ever since the time of Abraham—above 2300 years. Others said, it was the staff of one of the angels, which had taken root in this place. Here was a fair, much resorted to; and this turpentine tree was thought to be incorruptible; because it seemed sometimes to be all in a flame, from a fire which was made about it, but did not consume it. [Q. the fire of *Semiramis*, FRAGMENT, No. CCLXXI ?]

Hebron was allotted to Judah. The Lord as-

signed it to Caleb for his inheritance, Josh. xiv. 13. Joshua first took *Hebron*, and killed its king, named Hoham, Josh. x. 3, 23, 37. But afterwards Caleb reconquered it, assisted by the troops of his tribe, and the valour of Othniel. It was appointed for a dwelling of the priests, and a city of refuge. David, after the death of Saul, settled his kingdom here. At *Hebron* Absalom began his rebellion. During the captivity of Babylon, the Edomites having invaded the south of Judah, took *Hebron*; wherefore in Josephus it is sometimes made a part of Edom. Here Zachariah and Elizabeth are believed to have dwelt, and John the baptist to have been born.

[The name is, I think, compounded of two ideas, *cheber*, the *company*, or *consociation*, i. e. of persons, whether travelling together, or settling together; and of *Aun*, the great progenitor:—"the *Aun* of society."

The inference seems to be, that this settlement was placed under the protection of this venerable personage, by those who here *confederated* themselves into a public society or township; and the early date of this town gives additional support to the idea, that the *Aun* commemorated was a person rather than an attribute.

Hebron is in a rocky situation, yet the Rabbins have a proverbial tradition, "Rams from Moab, lambs from *Hebron*." (Compare the expression of Absalom, 2 Sam. xv. 7.) The turf, say they, was fine, yielding excellent pasture. This town was visible from Jerusalem, and when it was enlightened by the dawn of morning, so that it could be seen from a station in the temple, the morning sacrifice was killed, &c. say the Rabbins. Is there any allusion to this custom, Luke i. 78 ?

The following testimony to the fertility of this neighbourhood agrees with that of the Rabbins, though the grass of the district be not particularly mentioned.

"From Bethlehem on the southern side, there is a small town called the *Mesjed Ibrahim*, or Temple of Abraham: and in the mosque where they pray on high feasts, are the burial-places of Abraham, Isaac, and Jacob, (may peace be on them!) and those of their wives are opposite. Here are many hills and trees; all the hills of Palestine are covered with trees; and there is much fruit, olives, and figs. *Ibn Haukal*, p. 40.

This is a clear testimony to the fertility of Palestine, as well as of *Hebron*, in the opinion of an Oriental.

The most particular account of this city which I know of, is given by D'Arvioux. I have, therefore, translated his narration of his journey from Bethlehem to *Hebron*. His character of the country agrees in determining its fertility.

"Quitting

"Quitting Bethlehem for *Hebron*, we entered on a difficult and rugged road, bordered on each side with vineyards, leaving on the right hand a village called *Boticalli*, where no Turk dare reside. The only inhabitants are Greeks, who cultivate the neighbouring lands, which are good and fertile, whereby they are wealthy and substantial.

"After a journey of some miles, we arrived at a monastery of Greeks, dedicated to St. George, whose chains and fetters perform miracles of healing. About a league from this monastery we saw the *sealed fountain*, whose waters Solomon conducted to the temple of Jerusalem, by means of a canal of stone, very solidly built, which still conveys them thither. A hundred paces eastward of the sealed fountain, is a reservoir and sources of water, whose streams encrease those which flow to Jerusalem. At length we arrived at the *garden enclosed*, but enclosed less by labour than by nature, the hills south and north of it being high and almost perpendicular. They are covered with aromatic plants.

"We left the main road about a league from *Hebron*, and turned to the left in order to see the valley of Mamre, where Abraham dwelt. The foundations, and some very thick walls of hewn stone, are all that remain of the church built here by the bishop of Jerusalem, in the days of Constantine.

"In approaching *Hebron* we saw the well of Jacob, and a vineyard called the field of Damascus, of the earth of which Adam is reported to have been made. A grotto is also shewn here, where Adam and Eve resided after their expulsion from Paradise; and where they wept over Abel, whom Cain slew at the end of this valley. The sepulchre of Caleb is shewn on a little hill.

"The city of *Hebron* is seven leagues from Jerusalem southward. It may boast of being one of the most ancient cities in the world. It formerly stood on a hill to the north, but has insensibly changed its site in the course of its various rebuildings. A castle now stands on its highest elevation; and this is its only defence. Its inhabitants are Mahometans, and lay heavy contributions on the few Jews whom they, not without difficulty, suffer to inhabit here. The Turks have so great a veneration for this city, that they admit into it neither wine nor brandy. Water only is drank in it. They call it *El Katil*, "the well beloved," which is one of the titles they give to Abraham.

"St. Helena built a magnificent church at the double cave, (or *Machpelah*) where the patriarchs were interred; and founded a bishopric, with a considerable revenue. There is at the entry a great kitchen, where a soup made of

pulse and herbs is daily distributed, by the der-vises, to all comers who need it; in memory, it is said, of what passed between Jacob and Esau. We partook of it, but we could not enter into this handsome church, now changed into a mosque: admission being, therefore, forbidden to all but mussulmans.

"The entry of the double cavern is inside the church, and of course it is inaccessible to both Christians and Jews. Neither do the Turks themselves dare to enter it, for fear of losing their sight, which, they say, has happened to some who were over curious. By means of an opening, however, the first cavern may be inspected, in some degree, by the help of torches. At this opening both Christians and Jews address their prayers. The religious and pilgrims burn lamps and tapers before it, which smoke it sufficiently.

"The situation of this city is very agreeable, and its district is very fertile and plentiful. It abounds in vineyards, whose produce is excellent. The grapes are carried to Jerusalem, and make good wine. The country people make raisins of them, which are as yellow as gold, and of exquisite flavour. Generally speaking, the fruits have all the perfection that can be desired.

"There are in *Hebron* some manufactories of glass, of all colours. They make cups, bottles, flower-vases, &c. The city and its environs appertain to the government of Jerusalem, which maintains a Soubachi and a few soldiers to enforce the payment of its duties; but the populace is so mutinous that they rarely pay without force, and commonly a reinforcement from Jerusalem is necessary. The people are brave, and when in revolt extend their incursions as far as Bethlehem, and make amends by their pillage for what is exacted from them. They are so well acquainted with the windings of the mountains, and know so well how to post themselves to advantage, that they close all the passages, and exclude every assistance from reaching the Soubachi.

"In going out of *Hebron* we passed through the village of the Holy Virgin, so called, because tradition says, that here she rested when fleeing to Egypt to escape the wrath of Herod. The Turks dare not dwell here, believing that they could not live a week if they attempted it. The Greeks have a church in this village."

This mutinous character of this people, one would think, was but a continuation of their ancient disposition; which might render them fit instruments for serving David against Saul, and Absalom against David. The advantage they possess, in their knowledge of the passes, &c. accounts also for the protracted resistance which David made to Saul, and the necessity

of that king's employing a considerable force in order to dislodge his adversary. David was so well aware of this advantage of station, that when Absalom had possessed himself of *Hebron*, he did not think of attacking him there, but fled in all haste from Jerusalem, northward.

Volney says, "*Hebron* is seven leagues south of Bethlehem: the Arabs have no other name for this village than *El-kali*, the *well beloved*, which is the epithet they usually apply to Abraham, whose sepulchral grotto they still shew. *Hebron* is seated at the foot of an eminence, on which are some wretched ruins, the mis-shapen remains of an ancient castle. The adjacent country is a sort of oblong hollow, five or six leagues in length; and not disagreeably varied by rocky hillocks, groves of fir trees, stunted oaks, and a few plantations of vines and olive trees. *Trav.* vol. ii. p. 324.]

II. **HEBRON**, son of Kohath, chief of a family. *Exod.* vi. 18.

HEBRONA, עֲבְרֹנָה, *which passes, or is in anger.* See **HEBER**.

[Possibly, "the passage over," whether of the Gulph of Eloth, of some mountain, or &c.]

HEBRONAH, or **EBRONAH**, an encampment of the Israelites, in the wilderness, between Jotbathah and Elath. *Numb.* xxxiii. 34, 35.

HEDGE-HOG. *Hericius*, *Herinacens*, *Eri-cius*, Gr. Χειρόγρυλλος. *Charogryllus*. A little quadruped, covered with sharp prickles. When alarmed whether by man, or dog, it rolls itself up, and thereby forms itself into a ball stuck round with sharp points; so that no one can touch it, without hurting himself. It lives in holes of the earth, and feeds on wild fruits. In *Lev.* xi. 5, the *hedge-hog* is declared unclean, because it does not divide the hoof. The Hebrew *Shaphan*, which the **LXX.** and *Vulgate* render *Charogryllus*, signifies according to some, a coney; others say a hare; Bochart says, a certain large rat, common in Arabia, and edible, called *Aharbuho*. [*Al Jerboa*.]

Shaphan occurs in *Psal.* civ. 18. where the **LXX.** translate it *Lagoos*, which may signify a hare, a coney, or a *hedge-hog*. Some old Latin *Psalters* read, *Petra refugium leporibus*, others *Herinacis*; as our present copies. St. *Jerom* takes it for a sort of rat living in Palestine, about the size of a *hedge-hog*, in shape almost like a bear, which lives in holes and hollows of the rocks. [The **ASHKOKO** of Mr. **BRUCE**. See the **PLATES**: **SHAPHAN**.]

HEGAI, or **HEGSE**, הָגַי, *meditation, word, taking away, separation, groaning*; from הָגָה *chagah*. This name is Persian, and therefore its true etymology is not in the Hebrew. *Esther's* eunuch. *Esth.* ii. 8.

HEIFER, *Red Heifer, Sacrifice of*. The order for this service is in *Numb.* xix.

Spencer believes this ceremony to have been instituted in opposition to Egyptian superstition. The Egyptians never sacrificed *heifers*; and the Hebrews generally sacrificed males only. The Egyptians abhorred red hair, and all red animals: the Hebrews made no distinction in the colour of victims except on this occasion. *Jerom, Epist.* 27. and others, thought the red heifer was sacrificed yearly, and the ashes of it distributed among the towns and cities of Israel. But some of the Rabbins maintain, that only one was burnt from Moses to Esdras; and from Esdras to the destruction of the temple by the Romans only six, or at most nine. *Jerom* informs us, that this ceremony was always performed on the Mount of Olives, directly over against the temple, after the ark was fixed at Jerusalem; the Jews say, that after the building of the temple, the high-priest always sacrificed this victim. [Comp. **FRAGMENTS**. No. CXXXII.—Also, the "*red-coloured ox*;" Article **APIS**. It is by no means likely that a single quantity of ashes could suffice for the many millions of persons who were polluted by the dead, during the interval from Moses to Ezra.]

Some authors suppose the sacrifice of the red heifer was one of those offered in the name of all the people. It was required to be without blemish or defect; its blood was sprinkled seven times toward the entrance of the tabernacle; the whole body was burnt intirely; the ashes were used in purifying from pollution contracted by touching any dead body, &c.

The red heifer, says *Abrabanel*, was a sacrifice for the sins of the whole people of Israel. It may be called, I think, a sacrifice for sin, but not, in my opinion, an *oblation*, because that name is proper only to what was offered solemnly to God on the altar of burnt-offerings. The same judgment should be made of that other *heifer*, whose head was cut off, for the expiation of murder by persons unknown. This sacrifice cannot be called an *oblation*, because not made on the altar of burnt offerings; nevertheless, it was a real sacrifice for sin, since by it an atonement was made for a crime.

The red heifer sacrificed without the camp was a figure of Jesus Christ, whose blood cleanses our consciences from all sins. *Heb.* ix. 13.

[When the red heifer was burned without the camp, its ashes were gathered and preserved in a clean place without the camp. Part of them were occasionally put into water, with which every one who had contracted legal defilement was to be sprinkled; on pain of being cut off from the congregation. It was a water of separation: it is no where said in Scripture, that this water was used on the grand day of expiation, if we except that of the apostle. But since

since it is called a *purification for sin*, (Numb. xix. 9.) and was always used when particular persons stood in need of cleansing, we have reason to think it was used also on that solemn day when the main body of the people were cleansed. A. H.]

HEIFERS. As the words ox and bull, in their figurative sense, signify rich and powerful persons, the great who live in affluence, who forget God, and condemn the poor; so by *heifers* are meant women who are rich, delicate, and voluptuous, who make pleasure their god. So Amos iv. 1. "Hear this, ye *kine of Bashan*, that are in the mountains of *Samaria*, which oppress the poor, and which crush the needy; which say to their masters, Bring and let us drink." And Hosea iv. 16. "For Israel slideth back, as a back-sliding *heifer*."

The prophets frequently call the golden calves of Jeroboam by the name of *heifers*. So Hosea, x. 5. *The inhabitants of Samaria shall fear because of the calves of Bethaven*. The LXX. and after them Josephus and the Greek fathers call them *golden heifers*. The Hebrew *Hegel* signifies properly a calf; but the Hebrews without question designed in this to imitate the Egyptians, who worshipped Apis. *Vide CALF GOLDEN.*

The prophets Isaiah, xv. 5. and Jeremiah, xlviii. 3, 4. give the cities of Zoar and Horonaim the epithets of "calves" or "*heifers* of three years old;" which in the opinion of some, denotes their vivacity and indocility, *q. d.* they are cities not to be governed, not to be brought under the yoke. Others infer, that the strength and vigour of Zoar and Horonaim are meant; *q. d.* these cities know their own strength, and will not be subdued. In our opinion, the Hebrew words *Agla* and *Shalisha*,—"a *heifer* of three years old," denote two cities; one called *Beth-agla*, the other *Baal-Shalisha*. The first was on the Dead Sea, Joshua xv. 6. xviii. 19, 21. the other is mentioned 1 Sam. ix. 4. and 2 Kings iv. 42. *Vide ZOAR.* [and the addition to BAAL SHALISHA.]

In the prophetic style, the Gentile nations are sometimes compared to *heifers*. Egypt is like a very fair *heifer*: but destruction cometh, it cometh out of the north. Jer. xlv. 20. He means the Chaldeans, who were to subdue Egypt. Hosea, says, x. 11. Ephraim is an *heifer* that is taught, and loveth to tread out the corn, to live in plenty: but I will tame her, and force her to submit to be yoked.

Sampson, Judges xiv. 18. accuses the young men, his bride-men, with abusing the easiness of his wife, to get his secret out of her: *If ye had not ploughed with my heifer, ye had not found out my riddle*. Moses ordains, Deut. xxi. 3. that if a murdered body be found, within

the liberties of any city, and the murderer be not known, the elders and judges shall sacrifice a *heifer* in that place. *Vide MURDER.*

[**HEIR**, a person who succeeds by right of inheritance to an estate, property, &c. But the principles of *heirship* in the East differ from what are common among us; so that children do not wait (always) till their parents are dead, before they receive their portions: hence, when Christ is called, *heir of all things*, it does not imply the death of any former possessor of all things; and when saints are called *heirs* of the promise, of righteousness, of the kingdom, of the world, of God, *joint heirs* with Christ, it implies merely *participants* in such or such advantages, but no de cease of any party in possession would be understood by those to whom these passages were addressed; though among ourselves there is no actual *heirship* till the parent, or proprietor, be departed. *Vide INHERITANCE.*]

HELAH, חֵלָה, Ἑλαά, *infirmity*; from חָלָה, *chaluh*: otherwise, *scum, rust*; from חָלָה *chala*. [ornament, or necklace. Wife of Ashur, 1 Chr. iv. 5. 7.]

HELAM, חֵילָם or חֵלָאָם *Chalaam*, *their army*, or *their trouble, their strength*; from חָיַל *hail*, or *chail*, an *army, trouble, strength*, and the pronoun ך *am, theirs*; otherwise, *expectation*; from חָלַל *cholel*: otherwise, *dream*; from חָלַם *chalam*, to *doze, to dream*.

HELAM, a place celebrated for a defeat of the Syrians by David, wherein he took their horses and chariots. 2 Sam. x. 17. but 1 Chron. xix. 17. instead of *Helam*, (of which city we have no knowledge) reads אֶלְחֵם *Alchem, i. e.* David *fell upon them*; which is probably the best reading.

[It was a place of *rendezvous* for the Syrian troops. 2 Sam. x. 16. The name, therefore, should seem to denote the place of assembling for the purpose of being trained in the use of arms: the great, or national *parade*, or *drill-grounds*. In verse 16 it is written *Chilem*; in verse 17. *Chelam*. It may be considered as differing from *mahanaim*, camps; because it accommodated *recruits*, not soldiers.]

HELBAH, חֵלְבָה, *milk*, or *fatness*; from חָלַב *chalab*: otherwise, *he has dwelt in her*; from חָלַל *chul*, to *abide*, and the preposition ב *beth*, *in*, and the pronoun ה *ah, her*.

[*Fat, corpulent*, being the import of this root when applied to persons; the probability is, that when applied to places, it denotes a *fat soil*. Comp. Gen. xlv. 18. and, indeed, that the whole soil of Asher was *fat*, appears from Gen. xlix. 20. Deut. xxxiii. 24.]

HELBAH, or **CHELBA**, a city of Asher, Judg. i. 31. might it not be *Helbon* in Syria, which could not be far from Damascus?

[**HELBON**, Ezek. xxvii. 18, a place supposed
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to be near Damascus; some say, probably, the same with *Aleppo*. It should seem to have been famous for its wines.]

HELDAL, הַלְדַּי, or הַלְדִּי, *the world, &c.*

I. HELDAL, Zechariah received orders from God, to demand of *Heldai*, and others, gold to make crowns for Joshua son of Josedeck. Zech. vi. 10, 11.

II. HELDAL, of the twelve captains appointed by David to do duty at the palace, with the 24,000 men which they commanded. *Heldai* waited in the twelfth month.

HELEB, son of Baanah, a gallant officer in David's army. 2 Sam. xxiii. 29.

HELEK, חֶלֶק, *portion, lightness, slippery*. Son of Gilead, of Manasseh, chief of a family. Numb. xxxi. 30.

HELEM, חֶלֶם, *he that dreams, or cures; otherwise, their expectation, or their trouble; from חֹלֶל cholel, or חִיל chil, and נָא am, theirs.* [fat. Zach. vi. 14. Comp. Job xxxiv. 4.]

HELEM, חֶלֶם, *bruising*. 1 Chron. vii. 35.

HELENA, sister and wife of Monobazus king of the Adiabeniens; she embraced the religion of the Jews, with Izates her son, the successor of Monobazus, *Joseph. Antiq. lib. xx. cap. 2*. Coming to Jerusalem, she directed a palace to be built there, in the lower part of the city, where she dwelt till the death of Izates, *De Bello. lib. vi. cap. 16*. In a severe famine which wasted Judæa, she employed great sums of money in relieving the poor. Paulus Orosius insists that she embraced Christianity.

This famine was in A. D. 44; the same with that foretold by Agabus, Acts xi. 28, 29, 30.

HELEPH, חֶלֶף, *Μετέφ, passage, change; or to trace, to cleave; to pierce, to cut*. A city of Naphtali. Josh. xix. 33. Called *Meheleph* in Heb. LXX. and *Eusebius*.

[Being a place at the edge of the tribe of Naphtali, Josh. xix. 33. some suppose it signifies the *passage* from one tribe to the other. It may, however, denote a *passage* of a different kind, as over a rivulet, by fording, or over a bridge, or, &c.]

HELEZ, חֶלֶץ, *armed, or spoiled and discomfited*. A valiant man of David's army, 2 Sam. xxiii. 26. called *Helez the Pallite*; but 1 Chron. xi. 27. *Helez the Pelonite*.

HELIODORUS, Ἡλιόδωρος, *gift of the sun*; compounded of ἥλιος, *the sun*, and δῶρον, *a gift*.

HELIODORUS, prime minister to Seleucus Philopator king of Syria, sent by his master to Jerusalem, to carry off the treasures from the temple, 2 Macc. iii. 7, 8, &c. When he came to Jerusalem, and declared the occasion of his journey, the high-priest represented to him, that the money belonged to Hircanus son of Joseph, and grandson of Tobias, governor of the country beyond Jordan for Seleucus, who levied

the tribute-money, which was paid there for the king's use; that the rest was money deposited in trust for private persons, which could not be touched without injustice, says *Joseph. Antiq. lib. xii. cap. 4*. *Heliodorus* insisted on obeying the king's orders, and appointed a day to inspect the temple, and take away the wealth.

When he entered the temple, the consternation was very great over the whole city, and particularly among the priests. But says the history, a terrible person appeared on horse-back; and his horse fell impetuously on *Heliodorus*, while two resplendent young men richly clad, stood on each side of *Heliodorus*, and beat him. *Heliodorus* was thrown down, and became insensible, and was carried in this condition out of the temple: afterwards, the high-priest Onias was intreated to offer sacrifice, and prayers, for the restoration of his life and health: which he effected.

Heliodorus having offered sacrifice, made great promises, and returned to king Seleucus at Antioch, to whom he related what had befallen him; the king asking him, whom he thought proper to be sent to Jerusalem? he answered, "If you have any enemy, or one whom you would get rid of, send him thither; for there is certainly some divine power in this temple. *Josephus ben Gorion*, says *Heliodorus* turned Jew."

HELIOPOLIS, Ἡλιόπολις, compounded of ἥλιος, *the sun*, and πόλις, *a city*. The Hebrew *On*, or *Aun*, signifies *riches, iniquity*.

I. HELIOPOLIS, mentioned Genesis xli. 45. and Ezekiel xxx. 17. called *On*. This city was situated on the Nile, half a day's journey from Babylon in Egypt. Strabo *lib. xvi.* speaks of ancient temples and obelisks, shewn here in his time, and great houses belonging to the priests, though the city was then deserted.

Beside this *Heliopolis*, there was in Egypt another *Heliopolis* situated between the town of Cairo, Copte, and the Red Sea, D'Herbelot *Bibl. Orient.* p. 274. assures us, that the Arabian writers call the city of *Coos, Ain-al-Schams*, i. e. fountain of the sun; or *Heliopolis*, city of the sun. He believes it to be the ancient Thebes in Upper Egypt: he says, the Arabian geographers place it in long. 61° 30'; lat. 23° 30'. Dapper places *Heliopolis* 7,000 paces east of Cairo, and near the village of Matarea, very far from the famous Thebes. The name of *Heliopolis* is said to have been given it by reason of a temple dedicated to the sun, wherein was a looking glass so disposed, that it reflected the rays of that luminary all day long, and enlightened the whole temple with great splendor.

Onias, son of Onias III. having retired from Judea into Egypt, and won the good graces of Ptolemy Philometor, and his wife Cleopatra, obtained

obtained permission to build a temple at *Helio-polis*, like that of Jerusalem, for the use of the Jews settled in Egypt. See ONION.

[HELIOPOLIS, *the city of the Sun*; in the Hebrew called *On*, or *Aun*, was not far from the present Cairo. It still retains the name of *Heliub*, though some think *Matarea*, its neighbour, may be the true *On*. It is famous for a fine obelisk, still standing, of considerable size, and nearly seventy feet in height, covered with hieroglyphics, but not equal in execution to some remaining in the south of Egypt. Several others, which formerly stood here, have been carried to Rome, or to Constantinople. This city was also famous for a temple of the sun. A fountain of excellent water contributed to its celebrity. Niebuhr places *Matarea* about two leagues from Cairo; and says it is famous among the Christians for a sycamore, whose trunk is said to have afforded shelter to the holy family when in Egypt. This sycamore should seem to have the power of renewing itself, for of the crowds of superstitious persons who visit it, each usually cuts off and carries away a piece. This village was formerly famous for the cultivation of those trees which produced Egyptian balsam. The last died in the beginning of the seventeenth century. Ibn Haukal says, "*Ainal-Shems*, or Fountain of the Sun, lies to the south of Fostat." It is mentioned by most modern travellers; Denon, Dr. E. D. Clarke, &c.]

II. HELIOPOLIS, a city in Coele-Syria, between Libanus and Antilibanus, Laodicea and Abila, otherwise *Baalbeck*, or *Malabeck*. Here was a famous temple dedicated to the sun, or God *Balanus*, magnificent remains whereof are still visible. [Vide the superb "Ruins of Balbec," by Mr. Wood] In my opinion, this is the city meant by the prophet Amos, i. 5. *I will cut off the inhabitants of the idol's camp*, Heb. of *Bikath-aven*, or the valley of iniquity: he calls *Bikath-aven* that city which the heathen call *Bikath-Baal*, and which at present is named *Baal-beck*, the valley of *Baal*. Vide FRAGMENT, No. CCCIV "VALLEY OF BACA."

HELCATH, חלקת, *portion, division, partition*, or *that which is softened, made sweet*, from חלק *chalak*, to *soften, to slip*. A city of Asher, given to the Levites of Gershom's family. Josh. xxi. 31.

[Josh. xix. 25. xxi. 31. it is written *Helkath*. Hiller thinks it is the same as *Helkath hazzurim*, 2 Sam. ii. 19, which he understands as importing the "*field of the sharp*" fighters. It is probable, that this gladiator-like combat took place in a level and convenient spot of ground, in a *close*, as we call it, referring to a field; and this seems to be the import of the word, *Helkath*. *Tzurim* I would willingly take in the sense of our word *flints*, importing per-

sons who did not give way when attacked: it implies knives of flint, Exod. iv. 25. Josh. v. 2. and the unabating, unyielding temper of a sword, Psalm lxxxix. 44. It also imports a rock; frequently. "Helkath of the unyielding warriors;" "*the place of sepulchre of the combat-enduring flints*."]

HELL, *Infernus*; Heb. שאול, *Scheol*. Greek ᾍδης. This word signifies often the grave, a depth under the earth, where the bodies of the dead rest: *Sepulchrum*. Jacob says, "he shall go down into the *grave*, or into *hell*," Gen. xxxvii. 35. Korah, Dathan, and Abiram, were swallowed up by the earth, and descended quick into *hell*; i. e. they were buried alive, Numb. xvi. 30, 33. *Thou wilt not leave my soul* [נפשי, *my person, my SELF*,] *in hell*, says the Psalmist, xvi. 10. *thou wilt not suffer my body to putrify in the grave*.

II. HELL is often put for a place; the residence of the souls of men after separation from the body. Isaiah, xiv. 9. speaking to the king of Babylon, says, "*Hell* from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chiefs of the earth." Ezekiel, xxxi. 15. speaks much the same to the king of Egypt: "In the day when the king of *Assyria* went down to *hell*, I caused a mourning, I covered the deep for him . . . They who were before in the nether parts of the earth were comforted at his arrival." In these subterraneous places, the *giants groan under the waters*, according to Job's expression, xxvi. 5. Here the rich man was, after being buried, Luke xvi. 2. The rebellious angels were *cast down into Hell, and delivered into chains of darkness*, 2 Pet. ii. 4.

The learned are divided as to the origin, and authors of those descriptions of *Hell, Tartarus*, the *Elysian Fields*, &c. which we read in the Greek and Latin fathers, concerning the state of souls separated from the body. Some pretend, that the ancient Jews acknowledged only temporal rewards and punishments for virtue and vice. The law seems to promise no other: It threatens untimely and ignominious death: cutting off or extermination, excommunication, extinction of families, barrenness in the land, captivity and slavery, a heaven of brass, and an earth of iron, &c. but not *hell* and *eternal death*. It promises long life, a numerous family, plentiful harvests, fruitful flocks, profound peace; victory, riches, plenty, honours, but not *eternal life*, glory, paradise, &c.

Some of the learned are of opinion, that after the Jews became conversant with the Greeks, they enquired into the representations of Homer and other poets of *Hell, Tartarus*, and the *Elysian Fields*; and that their doctors were divided in their sentiments; some adopting the Greek notions,

HEL

notions, others adhering to the ancient opinions of their nation. And this division produced, they say, those sects which afterwards appeared among the Jews: the *Pharisees* and *Essenians* favoured the opinions of the Greeks, the *Sadducees* maintained their ancient Jewish traditions.

Others think, the Jews received these opinions rather from the Persians and Egyptians, than from the Greeks; because they obtained among them also, and there is a general prepossession, that the religion of the Greeks was derived from Egypt. These authors agree in their judgment of the Jews borrowing from other people, their representations of hell and paradise; which the Christians received from them.

But on examination of the Hebrew writings, we shall find them coinciding with the ancient Greeks, Homer, Hesiod, and others their most ancient poets. Job, the Psalmist, Solomon, Isaiah, Jeremiah, and Ezekiel, very clearly mention *hell* as a place where the wicked are detained. Moses himself supposes "a fire which is kindled in God's anger, and shall burn unto the lowest *hell*, and shall consume the earth with her increase, and set on fire the foundation of the mountains," Deut. xxxii. 22. And Deut. xxx. 15. "I have set before thee this day life and good, and death and evil." It is evident, that good men are not always rewarded in this life, neither are the wicked adequately punished. Moses therefore intended to point out another life, and another death, other goods, and other evils. And if the Hebrews expected nothing after death, why should Balaam desire that his end might resemble theirs? "Let me die the death of the righteous, and let my last end be like his." Numb. xxiii. 10.

It is agreed, that Job lived pretty near the time of Moses: and though there may be difficulty in ascertaining the author of the poem, some attributing it to Job himself, others to Moses, others to Solomon, and others to Isaiah; yet we have reason to believe, that the writer expressed the sentiments of Job; such as they were at that time received in his country; and among the Edomites, or Arabians. Now he distinctly describes *hell*: saying, that those wicked wretches of old, who corrupted the ways of nature by their sins, and whose abominations occasioned the general deluge,—that *these giants groan under the waters, and they who dwell with them*: the place of their punishment, *Hell, is naked before God, and destruction hath no covering*, Job xxvi. 5. "Drought and heat consume the snow-waters; so doth the grave, or *hell*, those which have sinned," Job xxiv. 19, 20. This is previous to the heathen poets, who relate that to punish their re-

HEL

bellion against Jupiter, the giants were plunged under the waters, and imprisoned under mountains,

Hic genus antiquum terræ Titania pubes
Fulmine dejecti fundo volvuntur in imo.

VIRG. ÆNEID, vi.

Compare Homer, *Iliad* viii. and Hesiod.

Ἐνθα θεοὶ τιτῆνες ὑπὸ χόρῳ ἡρόεντι
δῶματα κατετάσσιν ὅπ' ἀκαένοιο θεμέλοις.
HESIOD. THEOGON.

Also *Æneid*. iii. *de Encelado*, and *Æneid*. ix. *de Typhæo*, &c.

Solomon, who is more ancient than the Greek authors, speaks of *hell* almost in the same manner as Job: Libertine women, he says, allure fools to pleasures, but they perceive not that this is the way to *hell*, where the giants have their abode, Prov. ix. 18. [in our English translation, "he knoweth not that the *dead* are there," which diversity of interpretation proceeds from the different signification of the same word דָּוָם, which may be rendered either *giants*, or the *dead*. The corresponding word in the Septuagint is Τῆγγνεις: in Theodotion's version Τῖγαντες] and that they who eat at the table of a debauched woman, go into the depths of *hell*. He says, Prov. ii. 18. "That the house of a harlot inclineth unto death, and that her paths lead to *hell*, or to the giants . . . and that none who go unto her return again," Prov. v. 5.—"that her feet go down to death, and her steps take hold on *hell*," Prov. vii. 27. "Her house is the way to *hell*, going down to the chambers of death," Prov. xv. 11. And again, "*Hell* and destruction are before the Lord, how much more then the hearts of the children of men?" Here *hell*, and the abode of the giants, are represented as a place where profligates, and adulterers are punished. This certainly was no imitation from Homer, or Hesiod, much less from Virgil, no more than that other passage, Prov. xxi. 16. "The man that wandereth out of the way of understanding, shall remain in the congregation of the giants:" *in cœtu gigantum*. Comp. FRAGMENT No CCXI.

If we could ascertain that all the psalms were David's, we might find excellent proofs in those divine hymns, against those who pretend, that the ancient Jews had no distinct idea of *hell*; but supposing the author of the lxxxviii psalm to have lived no earlier than the captivity of Babylon, it would still be very certain, that he did not borrow his notions of *hell* from any Greek writings. He addresses himself to God, "Wilt thou shew wonders to the dead? shall the dead arise and praise thee?" (Heb.) "Shall the Rephaim rise to publish thy praises? shall the old *giants* come forth out of *hell* to praise thee?" He adds, "shall thy wonders be known in

HEL

in the dark? and thy righteousness in the land of forgetfulness?" Here *hell*, destruction, and forgetfulness are synonymous. The very bea-then placed the river Lethe, or of forgetfulness, in *hell*; and maintained, that the dead drank of it, in order to lose their remembrance of life

Lethæi ad fluminis undam
Securos latices, & longa oblivia potant.
VIRGIL, ÆNEID. 6.

The prophet Isaiah was nearly contemporary with Hesiod and Homer; Ezekiel lived some time after them: but it may be affirmed on very good grounds, that these prophets had no knowledge either of their persons or writings: that they speak of *hell*, and the state of the dead, at least as clearly as those poets do, and in expressions almost similar. Isaiah, lxvi. 24. mentions the fire of the damned which never is extinguished; the worm which gnaws them and dies not; and the insupportable stench which every way surrounds them; literally, *they shall be an abhorring unto all flesh*. The same prophet says, chap. xxvi. 14, 19. "The dead shall not live, they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Here therefore they are represented to be in *hell*, and in a state of oblivion. "But thy dead men (the Israelites) shall live, together with my dead body shall they arise: awake, and sing ye that dwell in dust; for thy dew is as the dew of herbs, and thou shalt destroy the land of the giants;" rather, according to the Hebrew, "thou shalt cast down the land of the giants." "Thou shalt overwhelm thine enemies the giants with the earth which shall fall upon them, and close the mouth of the great deep upon them." Compare Ezek. xxxi. 10. Lament. iii. 5. Psalm lxxiii. 16. with what the poets say of the gates of *hell*, and the difficulty of going out of it.

The same Isaiah, xiv. 9, &c. speaking of the king of Babylon's fall, says to him, *Hell from beneath is moved for thee*: here we have a *prosopopœia*, very like those which occur in the poets and prophane authors, who describe *hell* and the Elysian fields.

Ezekiel is still more express, (xxx. 15, 16.) In the day when the Assyrian went down to the grave, I caused a mourning: I *shut* the entrance of the deep upon him, (that he might not get out.) They also went down into *hell* with him, unto them that be slain with the sword, and they that were his arm, that dwell under his shadow in the midst of the heathen . . . Thou shalt be brought down with the trees of *Eden* unto the nether parts of the earth,

HEL

thou shalt lie with them that be slain by the sword."

He afterwards addresses his discourse to the king of Egypt, and tells him, he "must descend into *hell* with others: with *Ashur* and all her company, all of them slain, fallen by the sword; *Elam*, *Meshech*, and *Tubal*, and all her multitude, which are gone down to *hell* with their weapons of war; and they have laid their swords under their heads, &c. Ezek. xxxii. 18.

Here as well as in the poets, the dead retain in *hell* the marks of their profession, and the instruments of their inclinations. The heroes of the prophet wear their swords in *hell*, and place them under their bolsters: in Virgil they have their horses, chariots, arms, and exercises in the Elysian fields,

Quæ gratia currûm
Armorumque fuit vlvïs; quæ cura nitentes
Pascere equos, eadem sequitur tellure repostos.

The Essenians, of whom Josephus (*de Bello*, lib. ii. cap. 12. & *Antiq. lib. xviii. cap. 2.*) gives us so advantageous an idea, entertained almost the same opinions as the heathen, in relation to departed souls. They held the soul to be immortal, that as soon as it was released from the body, it soared with great joy towards heaven; freed, as it were, from a long bondage, and loosed from the ties of earth: that the souls of good men went beyond the ocean to a place of delight and rest; but those of the wicked, to places exposed to all possible injuries, where they suffer eternal torments. Josephus adds, that from these ideas, the Greek poets seem to him to have forged the delicious abodes of their heroes and demi-gods, and the punishments and tortures of the wicked, in *hell* under the dominion of Pluto: i. e. their *Elysium* and *Tartarus*.

The Jews place *hell* in the center of the earth: they call it the deep, and destruction; they believe it to be situated under waters and mountains: they likewise term it often *Gehennon*, or *Gehenna*, which signifies the valley of *Hinnon*, or the valley of the sons of *Hinnon*, which was, as it were, the common sewer of Jerusalem, where children were sacrificed to Moloch. See GEHENNA. The heathen, in like manner, believed the place of torture to be in the deepest part of the earth:

Tum Tartarus ipse
Bis patet in præceptis tantùm, tenditque sub umbras,
Quantus ad æthereum cœli suspectus olympum.
VIRGIL, ÆNEID. vi. ver. 576.

The gates of *Hell*, mentioned by our Saviour, Matt. xvi. 18. signify the power of *hell*; for the eastern people call the palaces of their princes—gates. There are three, say the Jews, belong-
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ing to *hell*: the first is in the wilderness, and by that Korah, Dathan, and Abiram descended into *hell*: The second is in the sea; for it is said that Jonah, who was thrown into the sea, cried to God out of the belly of *hell*, Jonah ii. 3. The third is in Jerusalem; for Isaiah tells us, that the fire of the Lord is in Sion, and his furnace in Jerusalem, Isa. xxxi. 9. [1. Earth; 2. water; 3. fire. These are evidently three modes of death, or destruction.] These remarks are but trifling: it is certain, however, that Pythagoras and the poets speak of the gates of *hell*. [Comp. PLATES: HADES.]

Porta adversa ingens, solidoque adamant columnæ,
Vis ut nulla virum, non ipsi excindere ferro
Cœlicolæ valeant.

VIRGIL. ÆNEID. vi.

The Hebrews acknowledged seven degrees of pains in *hell*, because they find this *hell* called by seven different names in Scripture; and are persuaded, that there is a great diversity in the pains suffered by the damned. Christians have likewise owned degrees of suffering: but no one ever thought of determining their number. It is very credible that it is as infinite, as the degrees of men's demerits.

Beside the torment of fire, which is that of sense, and acknowledged by Mussulmen as well as by Christians, divines acknowledge likewise the *pœna damni*, which is the most terrible, and without which the other would be inconsiderable: this is—a hopeless separation from God, a privation of his sight, and of the beatific vision: herein consists the utmost extremity of punishment.

The eternity of hell-torments is acknowledged throughout Scripture: the fire of the damned will never be extinguished, nor their worm die. But the Jews believe, that some among them, will not continue for ever in *hell*. They maintain that every Jew, not infected with some heresy, and who has not acted contrary to certain points mentioned by the Rabbins, is not above a year in purgatory; and that infidels only, or people eminently wicked, remain perpetually in *hell*. Every one knows Origin's opinion, that the torments of the damned were not eternal. Manasseh Ben Israel, *de Resurrect lib. ii. cap. 1.* names three sorts of persons who would be damned eternally; 1. Atheists, who deny the existence of God; 2. They who deny the divine authority of the law: 3. They who reject the resurrection of the dead. These people, though otherwise of moral lives, will be punished with endless tortures. Other Rabbins, such as Maimonides, Abrabanel, &c. assert, that after a certain time, the souls of wicked men will be annihilated.

As the happiness of paradise is expressed in Scripture under the idea of a feast or wedding,

surrounded by abundant light, joy, and pleasure, so *hell* is represented in the New Testament as a place of dismal darkness, where is nothing but grief, sadness, vexation, rage, despair, and gnashing of teeth; like that of a person excluded, or during the obscurity of night, and the severity of nocturnal cold, driven from the place of entertainment, where he had pleased himself with the thoughts of being admitted.

The Rabbins acknowledge three different sorts of torments in *hell*, cold, heat, and despair. Cold and fire are noticed, Job xxiv. 19. *Ad nimium calorem transeat ab aquis nivium.* Let him return from the cold of snow-water to excessive heat. The 4th of Esdras, places the souls of the damned between fire and water (fire on the right, and water on the left hand), equally tormented by both. The Rabbins believe, that God took from *hell* the fire wherewith he burnt Sodom, and the water wherewith he overflowed the earth at the deluge. The heathen also imagined a river of fire in *hell*, and another as cold as ice, which they called *Phlegeton* and *Acheron*; they said too, that some of the Titans were tormented with fire, and others with water,

Aliis sub gurgite vasto
Infestum eluitur scelus, aut exuritur igni.

VIRGIL. ÆNEID. vi.

The regret, remorse, and despair of the damned, are expressed by the Rabbins under the name of disorder in the soul: this is what Isaiah, lxvi. 24. and after him the gospel, Mark ix. 43, 45. means by that worm which gnaws and does not die. Vide FIRE of HELL.

The Mussulmen, says D'Herbelot, (*Bibl. Orient. Article Gehennem*) have borrowed the name *Gehennem* or *Gehim*, from the Jews and Christians, to signify *hell*; *Gehennem* in Arabic signifies a very deep ditch; and *Gehim* an ugly and deformed man; they say *Ben-Gehennem*, a son of *hell*, a reprobate. The angel who presides in *hell*, they call Thabeck.

As the Jews acknowledge seven degrees of torments in *hell*, so do the Mussulmen *seven gates*; (*Alcoran, chap. of the Stone*), which is the opinion of several commentators, who suppose Mussulmen to be in the first degree of torment, called *Gehennem*. The second named *Ladha*, is for Christians. The third, *Hothama*, for Jews. The fourth, *Sair*, for the Sabians. The fifth, *Sacar*, for the Magians, or Guebres, worshippers of fire. The sixth, *Gehim*, for pagans and idolaters. The seventh, the deepest part of the Abyss, is named *Haoviath*, and is reserved for hypocrites, who disguise their religion, and conceal another in their heart, different from that which they profess.

Others explain these seven gates of *hell*, as denoting

denoting the seven deadly sins: others as the seven principal members of the body, which are the seven principal instruments of impiety. So a Persian poet speaks, you have the seven gates of hell in your body; but the soul may make seven locks for these gates, whose key is your free-will, which may be used so effectually by you, as firmly to close these gates, that they may never more open for your destruction.

HELLENISTS, Ἑλληνισταί, from ἔλλην, a Greek.

HELLENISTS, "the Grecians," Acts vi. 1, &c. *et al.* Those were called *Hellenistical Jews*, who lived in cities and provinces where the Greek tongue was native; and not being much accustomed to Hebrew or Syriac, they generally used the *Greek Version* of the LXX. both in public, and private; which was disapproved of by *Hebraizing Jews*, who could not endure that the Holy Scriptures should be read in any language beside their original Hebrew.

[This was not the only difference between the *Hellenistical* and *Hebraizing Jews*, the latter reproached their brethren with reading scripture after the Egyptian manner, i. e. from the left to the right; whereas the Rabbins say, that as the sun moves from east to west, so they should read from the right hand to the left. This difference, however, produced no schism or separation. Salmasius indeed endeavours to prove, that they never read the bible in *Greek*; and he gives this reason for his assertion, viz. because they never read it in Arabic, a language which the Jews were much more generally acquainted with than Greek. See Salmasius, *Fusus Linguae Hellenisticæ*: and for the contrary opinion, Morin, *Exercitatio Biblicæ*, and Vossius, *de LXX. Interpret.*]

The *Hellenists* were not known till the establishment of the Greek empire in the east. Sometimes they are called simply, *Hellenes*, *Greeks*; and sometimes *Hellenistæ*, in the New Testament (for I do not find this last word in the Maccabees, or in the Old Testament,) Acts vi. 1, ix. 29, xi. 20. Basnage, *Histoire des Juifs*, tom. v. cap. 19. [Vide *HEBREWS*.]

[HELMET, a defensive armour for the head; for the form of it, &c. vide *ARMOUR*, PLATE I. FRAGMENTS, No. CCXVIII.]

HELON, הלון, ὅλα, window: otherwise, *profanation*; from חלל *chalah*: otherwise, *sickness* or *infirmity*; from חלה *chalah*. Father of Eliab, of Zebulun. Numb. i. 9.

HEMAN, המן, much, or in great number: otherwise, *tumult*; from המה *hamah* trouble: or, according to the Syriac, *faithful*: otherwise, *faith*, *trust*, *confidence*; from המין *amen*.

HEMAN, the *Ezrahite*. In 1 Kings iv. 31. we find Ethan, *Eman*, Chalcol, and Darda, sons of Mahol, eminent musicians belonging to

the temple in Solomon's time. In 1 Chron. ii. 6, we find Zimri, Ethan, *Eman*, Calcol, and Darda, sons of Zerah, and grandsons of Judah. I have some suspicions, that transcribers have confounded the descendants of *Mahol*, with those of *Zerah*, and by mistake have given *Eman* or *Heman*, son of *Mahol*, the surname of *Ezrahite*, as if he were son of *Zerah*.

HEMDAN, המדן, Ἀβαδᾶ, called אמרן *Amram*, 1 Chron. i. 41. — רֶשֶׁת *resh*, instead of דֹּלֶת *daleth*. *Desire*, or *heat of judgment*; from חם *cham* or *chum*, *heat*, and נָחַם *chemed*, *desired*, *lust*, and דִּין *din*, *judgment*. Son of Dishon, descendant of Sehir the Horite. Gen. xxxvi. 26.

HEMONA, המונה, Καραφα, or Καφαρραμωνα, Vulgate, *Emona*. *Popular*, or *of our people*; from חם *ham*, *a people*, and נֹחַ *noach*, *ours*.

HEMONA, or VILLA HEMONA, or HAAMONAI, a city of Benjamin. Josh xviii. 24.

[HEMONA, or HAAMMONAI, *Chephar-haamonai*, of Eng. Tr. *Chephar* is probably the same as *Caphar*, in *Capher-naum*, &c. signifying a *village*. *Hemona*, say some, is *of the people*, or *of our people*; others say, *of a great people*: but the Ketibh reads "of the Ammonites," and there is no improbability that a village should be settled by this people, and derive its name from them: or that, *originally*, it should have been a colony of Ammonites.]

HEN, הן, Vulgate, *Hem*, *grace*; from חן *chen*: and *pity*; from חנן *chanan*: otherwise, *quiet*, or *rest*; from חנה *chanah*.

HEN, son of Zephaniah, in whose name Zechariah said that a crown should be consecrated to the Lord. Zech. vi. 14.

HIENA, הינה, *motion*, *trouble*. 2 Kings xviii. 34. Thought to be the *Anais* of the Persians: or the deity *Nanea*, Venus, the star of Venus, or Lucifer. Its root is not properly Hebrew.

HENADAD, הנדד, Ἀννὰδᾶ, *grace*, *mercy of the well-beloved*; from חן *chen*, or חנן *chanan*, and from דוד *dod*, *beloved*. Neh. iii. 18.

HEPHA, כֶּפְחָא, ΕΦΑ, or CAIPHA, otherwise SYCAMINON, a maritime town at the foot of mount CARMEL, north: Vide CAIPHA.

HEPHER, הֶפֶר, *he that seeks*, or *treads under*: otherwise, *disgrace*, and *confusion*; from חֶפֶר *chaphar*. Son of Asher, 1 Chr. iv. 6.

I. HEPHER, father of Zelophehad, head of a family. Numb. xxvi. 33. xxvii. 1.

II. HEPHER. Joshua killed a Canaanitish prince, who was king of *Hepher*. Josh. xii. 17. This town is perhaps the *Ephraim*, of 2 Chron. xiii. 19. in Benjamin; or the *Opkrah*, in the same tribe, the place of Gideon's birth, five miles east from Bethel, according to St. Jerom.

[The more probable derivation of this name is from *pits* or *wells*, which had been dug; and so *Hapharaim*, Josh. xix. 19. "The pits," in the tribe of Issachar; [vide *Gath-Hepher*] "the well;"

well:" so we have *Bir*, and *El Bir*, the well: but one might be a natural spring, the other water obtained by sinking a well, Josh. xviii. 17. 1 Kings, iv. 10. It appears to have been in or near the north of Judah.]

HEPHZIBAH, חֶפְצִיבָּה, "Εἰψα, *my will in her*; from חֶפֶץ *chaphatz*, to will, and the preposition ב *beth*, in, and the pronoun, ה *ah*, her. Isaiah lxii. 4.—Also, the Mother of Manasseh, king of Judah. 2 Kings xxi. 1.

HEPTATEUCH. This word signifies literally, *the seven works*; meaning the seven first books of the Old Testament, i. e. *Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, and Judges*.

HERCULES, Ἡρακλῆς, *the glory of Juno*, or *of her that governs*; from Ἥρα *Juno*, and κλέος, *glory*.

HERCULES. There were several among the ancients, the most famous is the son of Jupiter and Alcmena; he was born about the time when Gideon was judge of Israel; about A. M. 2757, ante A. D. 1247. Mention is made of *Hercules* (2 Macc. iv. 19, 20.) on occasion of three hundred drachms of silver, which Jason the pretended high-priest of Jerusalem, sent to Tyre, to contribute to the games and solemn sacrifices, which were celebrated there every five years. [In the English version it is three hundred drachms; and so it is also in the common printed books of the Greek original. But in the *Arundel* manuscript, it is τριακοντίας, i. e. 3300, which is the truer reading; for 300 drachms, at the highest valuation, making no more than 75 Jewish shekels, that is, of our money, £11 5s. it was too little to be sent on such an occasion. See PRIDEAUX's *Connection*, &c. Part ii. book 3.] *Hercules* was the tutelary deity of Tyre. The Tyrians called him *Melicartha*, "king of the city." [See the PLATES: MEDALS of TYRE; Nos. 7, 8; and for games in honour of this god, Nos. 17, 18, 19.]

[*Hercules* was so called by the Tyrians from the Phœnician words *Melec* and *Kartha*, which signify the king, or lord, of the city. The Greeks from some similitude, which they observed in the worship of this God at Tyre, with that wherewith they worshipped *Hercules* in Greece, thought them to have been the same; and therefore called this Tyrian God, *Hercules*: and hence came the name of *Hercules Tyrius* among them. This seems to be the *Baal*, whose worship was introduced among the Israelites by Jezebel. See PRIDEAUX *Connect*. Part ii. b. 3.]

Sir Isaac Newton is of opinion, that *Hercules* was called *Melcartus*, from being the founder and governor, or prince of the city *Carteia* in Spain. See his *Chronology*, p. 112.]

Several circumstances in the lives of Joshua, Sampson, and Moses, have been confounded

with stories told of *Hercules*: the heathen related much the same thing of *Hercules*, as is related of Jonah: *Hercules*, they said, was three days in the belly of a sea-dog, [the shark of modern naturalists] as Jonah was three days in that of a great fish, Jonah, ii. 1, &c. Vide FRAGMENT No. CLXV.

HERES, חֶרֶס, Ἄρεσ, the sun: otherwise an earthen vessel; from חֶרֶשׁ *cheresh*.

HERES, a mountain in Dan. Judg. i. 35.

[This name imports, probably, the orb of the sun: whereas, *Shemesh*, which is another term translated *sun*, imports, the light of the sun; so that, though Mount *Shemesh*, &c. would be nearly to the same effect, yet it would not be altogether the same as Mount *Heres*, "Sun Mount."]

HERESY, from the Greek, Ἄρεσις, *Hairesis*, signifies in general, a sect, or choice. It is usually taken in a bad sense, for some fundamental error in religion, adhered to with obstinacy. Thus we say, the *heresy* of the Arians, Pelagians, Novatians, &c. St. Paul says that there should be *heresies* in the church, that they who are tried may be made manifest,—1 Cor. xi. 19. He requires Titus to shun, and even to avoid the company of, a *heretic*, after the first and second admonition, Tit. iii. 10. St. Luke, in the Acts, speaks of the *heresy* of the Sadducees, and of that of the Pharisees, Acts v. 17. xv. 5.

Now it is evident that among the Jews these sects or *heresies*, especially that of the Pharisees, were not odious; since St. Paul, even after his conversion, declares himself to be of the sect of the Pharisees. Acts. xxiii. 6. The same Apostle says, that Christianity was called a sect or *heresy*, Acts. xxvi. 5. Philip. iii. 6. and it is true, that in the beginning, the Christian religion was scarcely looked on by strangers as any thing more than a sect of Judaism; and the primitive Fathers made no difficulty of calling it sometimes a *divine sect*. Tertull. *de Pallio*. "divinam sectam." Tertullus, the advocate of the Jews accuses St. Paul before Felix, with being the head "of the sect of the Nazarenes." Acts xxiv. 5. St. Paul declares, that he had lived without reproach "in the sect of the Pharisees," Acts xxvi. 5. which was the most in repute among the Jews. The Jews of Rome when visiting Paul, told him, they were desirous to know his thoughts concerning Christianity: that for their parts, they knew nothing of this sect, except that it was every where opposed, Acts xxviii. 22.

I say nothing here of the several sects or *heresies* among the heathen philosophers, which might occasion any sects among the Jews: for as the heathen distinguished their philosophers into *Stoicks, Platonists, Peripateticks, Epicureans*,

reans, &c. so the Hebrews, after the establishment of the Grecian empire in the East, were divided into *Sadducees, Pharisees, Essenians, Assideans, Herodians, &c.* We can in a great measure shew sects or *heresies* almost like those of the Jews, not only in the schools of philosophy, but in those likewise of divinity, wherein we find opinions divided on matters problematical and undecided, which are no way prejudicial to the fundamentals of religion, nor to that unity wherein all members of the church should unite, in subordination to the same governors, in communion of the same sacraments, and in confession of the same essential articles of belief.

From the very beginning of the Christian church, there were dangerous *heresies*; which attacked the most essential doctrines of our religion, such as the divinity of Jesus Christ, his office of Messiah, the reality and truth of his incarnation, the resurrection of the dead, the liberty of Christians from legal ceremonies, and many other points. The most ancient of these heretics, is Simon Magus, who desired to buy the gift of God with money, Acts viii. 9, 10, and who afterwards set himself up for the Messiah, God Almighty, the Creator. Cerinthus, also, and those false apostles, against whom St. Paul inveighs in his Epistles, who determined that the faithful should receive circumcision, and subject themselves to all the legal observances. Gal. iv. 12, 13, 17. v. 11. vi. 12. Philip. iii. 18.

The Nicolaitans, it is said, allowed a community of women, committed the most ignominious actions, and followed the superstitions of heathenism: they went over to the sect of the Cainites. St. John, Rev. ii. 6, 15, charges this *heresy* with producing great disorders in the churches of Asia. At the same time there were false Christs and false prophets. St. Paul speaks of Hymenæus and Alexander. 1 Tim. i. 20. Likewise of Hymenæus and Philetus, 2 Tim. ii. 17, who departed from the truth. He foretold, that in the last times, some should forsake the truth, and give themselves up to a spirit of error, and to doctrines of Devils. 1 Tim. iv. 1. St. Peter and St. Jude foretel the same things, and herein only repeat what Jesus Christ himself had said in the gospel, that false Christs and false prophets should come, who should seduce the simple. See NICHOLAS, SIMON, CERINTHUS, ANTICHRIST, &c. Also FRAGMENT No. CCXCII.

HERMAS, Ἑρμῆς, *Mercury*, [the god of gain] otherwise, *gain*, or *refuge*.

HERMAS, mentioned Rom. xvi. 14, was, according to several of the ancients, and many learned modern interpreters, the same as *Hermas*, whose works [visions, allegories] are extant, and have been placed by some among canonical Scriptures. The books of *Hermas*, intitled

The Shepherd, were written at Rome, or in the neighbourhood, about A. D. 92, before Domitian's prosecution.

Ado, Usuard, and the Roman Martyrology, place the festival of *Hermas*, May 9; the *Greeks* observe it March 8, and again, October 5. They rank him among the apostles and seventy-two disciples: and add, that he was bishop of *Philippi*, in Macedonia; or *Philippopolis* in Thrace.

HERMES, mentioned Rom. xvi. 14. was, as the *Greeks* say, one of the seventy disciples, and bishop of Dalmatia. His festival is April 8.

HERMOGENES, Ἑρμογένης, *born of Mercury*, or *generation of Iucere*, or *refuge of generation*; from ἑρμῆς *Mercury*, and γένεσις *generation*.

HERMOGENES, whom St. Paul speaks of 2 Tim. i. 15. was, according to some authors not much to be depended on, a magician, converted by St. James the Great, together with Phygellus. But, after having followed the apostle some time, they forsook him, when they saw him in prison for the faith. Tertullian, *contra Hermogen*, says, *Hermogenes* renounced the faith, and was a different person from that *Hermogenes*, against whom he wrote. Some say he adopted the errors of Simon and Nicholas, denying the resurrection of the dead, maintaining that it was already passed. [i. e. in the new life professed at baptism.] This is the most certain account we have of *Hermogenes*. They who please may see the fabulous circumstances of his conversion in Abdias.

HERMON, הרמון, *anathema, destruction*.

[Otherwise, *a net*, or *network*: otherwise, *dedicated*, or *consecrated*, i. e. to God.

Simon thinks this name imports, "a strong weapon." Le Clerc thinks "the high mountain."—Perhaps, "the bright *Aun*." Comp. BAAL-HERMON.]

HERMON, Chermon, Aërmon, or Baalhermon, Deut. iii. 9, 10. The Sidonians called it *Sirion*; and the Amorites *Shenir*. Jerom says, this mountain lies higher than Paneas, and that in summer-time snow was carried from thence to Tyre, that people might drink *al fresco*. The Chaldee and Samaritan interpreters on Deut. iv. 48. where *Sion* is spoken of, as if it were a part of mount *Hermon*, call it the *mountain of snow*, because it is always covered with snow, by reason of its height.—[The Jerusalem Targum on Numb. xxxv. places the "mountain of snow" at Cæsarea Philippi. From this it should appear, that mount *Hermon* was one of the southern branches of Lebanon; and this may account for its receiving name from the Sidonians.] Scripture places mount *Hermon* as the northern boundary of the land beyond Jordan, and the brook Arnon as the

the southern, Deut. iii. 8. iv. 48. Baal-gad was situated in the plain of Libanus, at the foot of mount *Hermon*; and the Hivites dwelt under the same mountain in the land of Mispeh, from Baal-Hermon unto the entering in of Hamath, Judg. iii. 3. Mount *Hermon* belonged to king Og, and lay at the northern extremity of his dominions, before the Israelites conquered them.

The Psalmist says, cxxxiii. 3. that the union of brethren is as agreeable as *the dew of Hermon which fell upon the hill of Zion*. *Hermon* is the general name of a mountain with several little hills belonging to it, one whereof was called *Sion*, another *Shenir*, or *Sirion*. Thus the dew of mount *Hermon* falls upon the hill of *Sion*, which is joined to it, as perfumed oil from Aaron's beard fell upon the neck of his tunick. It is true, the *Sion* or *Zion* of Psalm cxxxiii. יצ, is written differently from that of Deut. iv. 48. ירז, but as these are letters of the same sound and organ, we need not make any difficulty of confounding them.

The same writer says, Psalm lxxxix. 12. "Thou hast made the north and the south, *Tabor* and *Hermon* shall rejoice before thee." The situation of *Tabor* is known. This mountain lies between the Mediterranean to the west, and the sea of Tiberias east. Mount *Hermon* is north of both. In the Hebrew, *Thou hast created the north and the right hand*; i. e. the south. *Tabor* to the south, and mount *Hermon* to the north, shall rejoice before thee. The two parts of this verse are parallel, and explain one another. [See FRAGMENTS: CALENDAR OF PALESTINE, April and November.]

HERMONIIM, [HERMONITES, Eng. Tr.] הַרְמוֹנִים, the mountains of *Hermon*,

HERMON, or *Hermoniim*, a mountain on this side the Jordan in the tribe of Issachar, south of mount *Tabor*. Several are of opinion, that it is spoken of Psalm xlii. 6. *I will remember thee from the land of Jordan, and the little hill of Hermon*; as if this mount *Hermon*, on this side Jordan were called "little" to distinguish it from the great *Hermon*, beyond that river. Others find no mention of little *Hermon* in Scripture, but think the mount *Hermon* of Jerom's time, in the tribe of Issachar, was so called in later times only. Others explain what is said of the foregoing *Hermon* of this mount *Hermon*, *As the dew of Hermon which falls on mount Sion*. Maundrell says, that the dew in this place, is as plentiful as a large shower. But this does not persuade us that the Psalmist speaks here of mount *Hermon* on this side Jordan, since mount *Sion* has no relation to it; whereas we find one of the little hills of the great *Hermon* was called *Sion*.

HERN, or HERON; *Herodius*, *Herodio*. A water-fowl distinguished by its beak and long

neck. It flies high, lives in lakes, marshes, and rivers, and feeds on fish. There are several sorts of *Herons*. They build their nests in woods of lofty trees. The trees on which their dung falls, lose their verdure, and die. They keep themselves for a long time, as it were, immovable beside the water, waiting to surprise the fish when least aware of it. The LXX. and St. Jerom seem to take it for the Stork; for they translate the Hebrew *Chasid*, by *Herodio*. *Chasid* signifies merciful, compassionate. Storks are thought to be gentle, kindly-natured birds, and to feed their parents in their declining age; in which particular, the ancients have observed, that they are often more just than man. Moses declares the Stork to be unclean, perhaps because it feeds on serpents. But *Chasidah*, which is the word in the original, signifies, according to the generality of interpreters, a *Stork*: it comes from the Hebrew *Chasid*, mercy; whereof the stork is a symbol. Some old Latin Psalters, instead of *Herodii domus*, read *fulicæ domus*, a house for the coot or moor-hen. But the LXX. and many of the interpreters, declare for the *heron*. Lev. xi. 19. Deut. xiv. 18. Job. xxxix. 12. Ps. civ. 17. *Vide* STORK and FRAGMENT, No. CCLXXXV. also the NATURAL HISTORY.

HEROD, Ἡρώδης, *glory of the skin*; from ἥρος, *favour, glory*, and δερμας, *the skin*; or rather, *son of the hero*; according to the Syriac, *a dragon in the fire*.

I. HEROD, son of Antipater and Cypros. His brothers were Phasael, Joseph, and Pheroras; his sister was Salome. He married 1. *Doris*, by whom he had Antipater. 2. *Marianne*, daughter of Alexander, son to Aristobulus, of the Asmonæan family; by whom he had Alexander, Aristobulus, Herod, Salampso, and Cypros. 3. *Mariamne*, daughter of Simon the high-priest, by whom he had Herod, the husband of Herodias. 4. *Malthace*, by whom he had Archelaus, Philip, and Olympias. 5. *Cleopatra*, by whom he had Herod Antipas and Philip. 6. *Pallas*, by whom he had Phasael. 7. *Phædra*, by whom he had Roxana. 8. *Elpis*, by whom he had Salome, who married one of the sons of Pheroras. He had also two other wives, whose names are not known. See the PLATES: GENEALOGY OF HEROD THE GREAT.

Herod was born A. M. 3932, ante A. D. 72. His father Antipater, according to some, was by nation an *Idumæan*: others say, by extraction a Jew, deriving from some of the Jews who returned from Babylon: others maintain, that Antipater was a heathen, and guardian of one of Apollo's temples at Askalon; and that having been taken prisoner by some *Idumæan* scouts, he was carried into *Idumæa*, and brought up according to the manners of the Jews; for

since

since the time of John Hircanus, the Idumæans had observed the law of Moses.

Hardouin formed a system, entirely new, concerning Herod's family, and contradictory to Josephus, &c. as if *Herod* were of Grecian extraction.

Nicholas, of *Damascus*, to make his court to *Herod*, to whom he was much obliged, derived his descent from the principal of those Jews, who returned into Judæa after the captivity of Babylon. Josephus, being a Jewish priest, who lived almost in the time of this prince, his sons and grandsons, should be better informed of this matter: he charges that historian with infidelity in his account. Why should we not refer ourselves to Josephus?

Herod was never able to win the hearts of the Jews. Neither his building the temple, a work of very great charge; nor his infinite expences, in procuring provision for the people during an extreme famine, could over-power their antipathy; which was founded on three reasons: 1. His not being a *Jew*, but a stranger, and by descent an *Idumæan*. 2. His cruelty, whereof he had given proofs on very many occasions. 3. His little zeal for the observance of the law of Moses, and his frequent violations of it in matters of a public nature, and of great consequence: e. gr. he caused a theatre and amphitheatre to be built at Jerusalem, and appointed games to be celebrated there in honour of Augustus: He placed trophies round about this theatre in honour of the same prince, and of his victories: He would have had a golden eagle set up over one of the temple doors: He built a temple to Augustus, and other foreign deities, and affected to favour heathens and strangers, without concerning himself about the religion of the Jews, which he outwardly professed; but he excused himself, by alleging the necessity of the times, and of obedience to the Romans. Joseph. *Antiq. lib. xvii. cap. 8.*

Herod never had much religion. He manifested continually that grandeur and ambition were his only deities. If he did any thing for God's glory, he took sufficient care to discover at the same time, that his own reputation was the chief aim of his endeavours. However, after all, he was a Jew, and was desirous to pass for such.

Herod was but twenty-five years old [Joseph. *Antiq. xiv. 17.* says, he was only *fifteen*; but we allow him to be *twenty-five*; A. M. 3957, before the true birth of Jesus Christ 43, before A. D. 47. See Usher, *ad Ann. Mundi* 3957.] when his father Antipater gave him the government of Galilee, with the approbation of Hircanus. Joseph. *de Bello, lib. i. cap. 8. Antiq. lib. xiv. cap. 16, 17.* He behaved with so much prudence and valour, that he restored the peace

of his province, which had been disturbed by monstrous hordes of thieves, who committed great ravages. Among others, he took one Hezekiah, captain of these banditti; whereby he procured the friendship and esteem of Sextus Cæsar, governor of Syria. But the chief people of the Jews, growing jealous of the authority assumed by Antipater, and of the power which he gave to his sons, complained of it to Hircanus, who cited *Herod* to justify his conduct at Jerusalem. Thither *Herod* came, but well armed, and attended with good troops. His countenance terrified the judges. Sameas was the only one who had courage, to lay the fault of *Herod's* misconduct on the judges themselves, and on Hircanus, who had permitted him to assume too much authority. But Hircanus observing that the judges were more disposed to condemn than to absolve him, deferred judgment till the next day, and gave advice privately to *Herod*, that he should escape in the night. A. M. 3958, *ante A. D. 46.*

He retired therefore to Sextus Cæsar at Damascus, and by him was entrusted with the government of Cœle-Syria. Being desirous to revenge the insult offered him by citing him to Jerusalem, he marched toward that city with an army; but Antipater his father, and Phasaël his brother, persuaded him to return. After the death of Julius Cæsar, *Herod* was appointed governor of all Cœle-Syria by Cassius and Marcus Brutus. They gave him troops, and promised him the kingdom of Judæa, when the war between Mark Antony and young Cæsar should be ended. About the same time Antipater, *Herod's* father was poisoned at Jerusalem, by one Malichus; but *Herod* put Malichus to death at Tyre. *ante A. D. 43.*

Mark Antony coming into Syria, and being at Daphne, near Antioch, a hundred Jews of the best rank came to him, with accusations against *Herod* and his brother Phasaël. Hircanus who had promised his grand-daughter Mariamne to *Herod*, was there. Mark Antony having heard what was alleged against *Herod*, asked Hircanus whether *Herod* and Phasaël, or their accusers were fittest to govern the state? Hircanus answered, the two brothers. Whereupon Antony made them tetrarchs, and trusted the government of all Judæa to them. He ordered letters to be dispatched forthwith to this purpose, and fifteen of the most malicious of their enemies to be imprisoned; and had put them to death, if *Herod* had not interceded for them. *De Bello, lib. i. cap. 10. Antiq. lib. xiv. cap. 23. A. M. 3964, ante A. D. 40.*

Antigonus, son of Aristobulus, having undertaken to dispossess Hircanus, the prince and high-priest of the Jews, engaged the Parthians by great promises, to march against Jerusalem.

Phasaël

Phasaël defended the city walls, and *Herod* defended the palace. Pacorus, the king of Parthia's son, having persuaded Hircanus and Phasaël to meet Barzaphernes, who was in Galilee, in order to agree on some accommodation, he himself accompanied them thither. Hircanus and Phasaël soon discovered that they were betrayed. When they came to Ecdippa, a maritime town of Phœnicia, they were seized by the Parthians, and put in chains. *Herod*, informed of what had passed, departed from Jerusalem, with his mother Cypros, his sister Salome, Mariamne his bride, and Alexandra, her mother. These he lodged in the castle of Massada, and took the way of Petra, hoping for assistance from Malchus, king of the Arabians. But before he reached Petra, he received a message from Malchus, desiring his return, because he feared to offend the Parthians, by receiving him. *Antiq. lib. xiv. 25.*

Herod therefore went to Rhinocorura, where he was informed, that his brother Phasaël had killed himself, to avoid the ill treatment of the Parthians. From Rhinocorura he went to Damiatta, where after some contradiction he embarked, the season being already far advanced. At sea, he was assailed by a violent storm, which obliged him to throw part of his effects overboard, and with much difficulty he arrived at Rhodes. Here he was assisted by two of his friends; and his necessities could not prevent him from doing good to this city, which had suffered extremely in Cassius's war. From Rhodes he went to Rome, where he opened his affairs to Mark Antony. Antony remembered the good offices, which Antipater, *Herod's* father, had done him formerly in Syria: he was besides exasperated against Antigonus, whom he considered as a turbulent man, and an enemy to the Romans; and was moreover swayed by *Herod's* promises of a large sum of money, if he would procure him to be declared king. Octavius Cæsar, afterwards Augustus, was equally desirous of obliging *Herod*. Antony and Cæsar used their interest so effectually, that the senate gave him the kingdom of Judæa, and declared Antigonus an enemy to the commonwealth. *Antiq. lib. xiv. 26. ante A. D. 40.*

Seven days afterwards he departed from Rome, and landing at Ptolemais, began to gather troops, to march against Antigonus, who kept the castle of Massada besieged. He fortunately relieved that fortress, and from thence marched against Jerusalem, with Silo, a captain of some Roman troops. But Antigonus shut the gates against him, and winter coming on, *Herod* and Silo put their troops into quarters. Notwithstanding, he did not remain idle; but seized several posts, and took several towns from Antigonus, as well in Judæa as in Galilee.

The next year there were skirmishes between Antigonus's party and *Herod's*, generally to the advantage of the latter. In the beginning of his third year's reign, *Herod* came and besieged Jerusalem in earnest: he attacked it on the same side as Pompey had done several years before. While preparing for the siege, he went to Samaria, where he married Mariamne daughter of Alexandra. After his marriage he returned to the siege, with reinforcements; shortly after Sosius, captain of the Roman troops, brought powerful succours to him from Syria: so that after five months siege, the first enclosure of the city was taken by assault: and some time after, the second enclosure. Antigonus retired to the temple: but did not long resist. The city and temple were taken; and Antigonus came, and threw himself at Sosius's feet, who insulted him, calling him *Antigona* instead of *Antigonus*. Thus *Herod* acquired the kingdom of Judæa. *Antiq. lib. xiv. cap. ult.*

Hitherto the high-priesthood had been possessed by kings of the ASMONÆAN race. *Herod*, being neither of a family of the priests, nor qualified to exercise this ministry, and Hircanus being at that time in captivity among the Parthians; the king sent for one Ananel from Babylon to be high-priest. Ananel was of Aaron's family; but all his merit was his acquaintance with *Herod*, who had long had a regard for him. Mariamne, *Herod's* wife, had a brother, named Aristobulus, to whom the high-priesthood by right of birth belonged. The queen never ceased soliciting *Herod* till he had divested Ananel, and restored this dignity to Aristobulus: who was then only seventeen years of age, and who enjoyed the high-priesthood but one year, being drowned by *Herod's* order. *Vide ARISTOBULUS.*

Alexandra, mother of Aristobulus, made great complaints of his death to Cleopatra; who incensed Antony against *Herod*. Antony sent for *Herod*, to justify himself: but he effectually persuaded Antony by presents and discourses.

War being declared between Augustus and Mark Antony, *Herod* espoused the party of his benefactor Antony. But Antony being overcome, *Herod* was obliged to solicit the clemency of Augustus; whom he met at Rhodes, and appeared before him with all the royal ornaments, except the diadem. He spoke to Augustus with admirable constancy and magnanimity: confessed, he had favoured Antony's party, that he should have done more for him, had he not been hindered by the war in Arabia: that he was disposed to do as much for Augustus, and to serve him with the same fidelity as he had done Antony, if he would restore him his kingdom, and admit him to his favour.

Augustus,

Augustus, charmed with his behaviour, granted what he desired; and Herod made great presents to that prince and his friends. When Augustus afterwards passed through Palestine in his way to Egypt, Herod accompanied him, and furnished his army plentifully.

Herod seemed now to be in full possession of all he could wish. But his peace was soon disturbed by domestic divisions, and misfortunes of different kinds; which in the midst of the greatest prosperity, rendered him one of the most unhappy princes of his age. He had so great a passion for Mariamne, his wife, that he could not moderate it; but the affection of Mariamne was alienated from him, and she despised him. Herod's mother and sister, envying his wife Mariamne, forgot nothing that might irritate Herod against her, and after several little quarrels had risen to animosity, in a transport of fury, he commanded Mariamne to be put to death. A. M. 3976, ante A. D. 28. But when his fury had subsided, he was so afflicted at what he had done, that he fell dangerously ill, and was very near death. Some little time afterward, he ordered the execution of Alexandra, who had too easily credited the news of his death. See ALEXANDRA.

He spent the following years in raising several public and private edifices in the province, and elsewhere, in representing shews and games, and in building temples in honour of Augustus. He sent his two sons by Mariamne to Rome, to receive an education suitable to their birth. But his most important work, undertaken at this time, was the rebuilding of the temple at Jerusalem. A. M. 3985, ante A. D. 19. The people, surprised, could scarcely be brought to consent to it, at first; fearing, that after he had demolished the old temple, he might leave the new edifice imperfect. But Herod assured them that he would not touch the old building, till he had provided every necessary for raising the new. He finished it in nine years, and dedicated it A. M. 3996, ante A. D. 8. [This, which by some is called the third temple, was properly Zerubbabel's temple, renewed and enlarged; for such parts of it as Herod intended to make more lofty and magnificent, were pulled down by parts; and the sacrifices and religious offices were never interrupted. So that the prophet Haggai's prediction concerning the glory of the second house was verified; which would apparently be false, if this of Herod's were supposed to be a third temple. See *Lud. Capelli Templi Hierosol. delineat. ex Villalpando*, p. 3800.]

Some time after beginning this work he went to Rome, designing to make his court to Augustus, and to see his two sons. Augustus received him favourably, and Herod every where, both

on his journey, and at Rome, manifested his munificence. He brought his two sons with him into Judæa, where he married Aristobulus, to Berenice daughter of Salome; and Alexander, to Glaphyra daughter of Archelaus, king of Cappadocia. About this time Agrippa coming into Asia, Herod invited him into his kingdom, and shewed him the cities of Samaria, otherwise *Sebaste*, and *Cæsarea*, which he had built in honour of Augustus; and he received him with so much magnificence at Jerusalem, that Agrippa could not sufficiently express his satisfaction. A. M. 3993, ante A. D. 11.

Divisions again rising in Herod's family, he imbibed a jealousy of his two sons, Aristobulus and Alexander. To check their pride, Herod sent for Doris, and his son by her, Antipater, to court, and shewed them much esteem and consideration. This preference exasperated the two princes, who expressed their discontent too openly. Herod carried them to Rome, designing to accuse them before Augustus; but Augustus reconciled them to their father, and Herod on his return to Jerusalem, declared before a great assembly of the people, that his intention was, that his three sons should reign after him; first, Antipater; secondly, Alexander; and then Aristobulus. *Antiq. lib. xvi. cap. 7, 8.*

Herod was again disturbed by the malice of Antipater, and the artifices of Pheroras and Salome, Herod's brother and sister. Archelaus, king of Cappadocia, coming into Judæa, A. M. 3996, ante A. D. 8, once more reconciled the two brothers to Herod. But at last the calumnies of Antipater and Salome prevailed, and Herod, believing they had some designs on his life, ordered Alexander and Aristobulus to be strangled. A. M. 3999, ante J. C. 1. Joseph. *Antiq. lib. xvi. 11, 12. Vide ALEXANDER VII.*

Antipater having thus got rid of his brothers, who gave him most umbrage, began to consider how he might dispose of Herod himself, whose resentment and inconstancy he continually feared. To conceal his intrigues, he procured the king's leave to visit Rome. But during his absence Herod discovered his conspiracy, and several months were employed in examining depositions against him. Joseph. *Antiq. lib. xvii. cap. 6.* A. M. 3999, the very year of Jesus Christ's birth; four years before A. D.

In the mean while the Saviour of the World being born at Bethlehem, wise men from the East came to pay their homage to him. When arrived at Jerusalem, they asked, where was the new-born king of the Jews? The whole city was disturbed at their arrival: Herod, who was then at Jericho, seeking remedies for a languishing illness, whereof he died shortly after, was likewise much concerned, and convened the priests and doctors of the law to know of them where

where the Messiah should be born. They told him in Bethlehem of Judah, according to the prediction of the prophet Micah chap. v. 2.

Herod, sending privately for the wise men, enquired very carefully the time when the star had appeared to them; he sent them to Bethlehem, directing them to return to him when they had found the child. But an angel of the Lord in a dream, discovering to them the wicked designs of *Herod*; they returned into their own country by the other way. An angel also warned Joseph, to flee into Egypt, with the child and his mother. *Herod* finding himself deluded by the *Magi*, became exasperated, and ordered all the male children in Bethlehem, of two years old and under [rather, which had entered on their second year] to be killed, according to the time concerning which he had enquired exactly of the wise men. *Vide MAGI*.

In the beginning of this year, which is the first of *Jesus Christ*, Antipater returned from Rome, not knowing what had passed against him. He was admitted into his father's presence, but only to hear from his mouth, those reproaches which he deserved. He was loaded with chains, and imprisoned. Moreover, *Herod* made a new will, wherein he declared Herod Antipas, his youngest son, to be his heir. Joseph. *Antiq. lib. xvii. cap. 6*.

A report being spread that *Herod* was dead, some young people at noon-day beat down a golden eagle, which he had placed over the great portal of the temple, contrary to the law and customs of the Jews. The authors of this exploit, with forty of their followers, were seized by *Herod's* order, and burnt alive. *Herod's* diseases increased daily: his fever was not violent; but a slow internal heat wasted him. His hunger was so raging, as to be insatiable. His bowels were ulcerated; he had continual pains in his belly; his legs swelled like those of dropsical persons; certain parts, were so rotten, that worms were seen to come out of them; and he had an insupportable itch over all his body.

A little before his death, he sent for all the considerable persons in Judæa, to Jericho, threatening them with death, if they failed. When they were come, he ordered them to be confined in the Circus, and with tears constrained his sister Salome and Alexas his brother-in-law, to promise him, that directly as he was dead, they should massacre all these persons, that so the Jews throughout the land might, at least in appearance, shed tears at his death. But this diabolical desire was not executed.

After this, he received letters from Rome, informing him, that Augustus permitted him either to banish Antipater, or to kill him. This news a little revived him: but his pains returning with great violence, he wished to deliver

himself from them by death. He called for a knife to pare an apple, as he had been accustomed to do, but instead of so using it, he attempted to plunge it into his body: his cousin Achiab held his hand; at the same time making a loud exclamation, which disordered the whole palace; every body supposing the king was dead. Antipater hearing this report, thought *Herod* was expired, and endeavoured to persuade his guards to liberate him; but the officer who had the charge of him, went and gave notice of it to *Herod*, who commanded him to be killed immediately. He survived his son but five days, during which interval he changed his will, and gave the kingdom to Archelaus; the Gaulonitis, Trachonitis, and Batanæa to Philip, own brother to Archelaus; and Galilee and Peræa to Herod Antipas. Thus died *Herod the Great*, at near seventy years of age, after a reign of six or seven and thirty years, from the time of his being declared king by the senate, and thirty-four years from his being master of Judæa by the death of Antigonus. A. M. 4001, ante A. D. 4.

II. *HEROD*, called *Philip*, Mark vi. 17, Luke iii. 1. son of Herod the Great and Mariamne, daughter of Simon the high-priest, was at first named in Herod's will as heir to his kingdom, after the deaths of Alexander and Aristobulus, and the discovery of Antipater's conspiracy: but the king having discovered, that Mariamne, this *Herod's* mother, was concerned in that conspiracy, he erased *Herod* from his will, and substituted Archelaus. *Herod Philip* married Herodias, grand-daughter to Herod the Great, by whom he had Salome, distinguished in the Gospel as a graceful dancer. Herod Antipas, the tetrarch, brother to *Philip*, having resided some time with him, while on a journey to Rome, conceived a criminal passion for Herodias, and proposed marriage to her. Herodias consented on condition that Antipas would divorce the daughter of king Aretas whom he had married long before. Joseph. *Antiq. lib. xvii. cap. 6*. A. D. 30.

Antipas, when returned from Rome, performed his promise, and married Herodias, his brother *Herod Philip's* wife. Against this incestuous marriage, John Baptist inveighed vehemently; which Herodias never forgave; but, eventually, contrived his death. Matth. xiv. Mark vi. 17. A. D. 31. *Vide FRAGMENT, No. CCXXVII*.

III. *HEROD ANTIPAS*, son of Herod the Great, and Malthace, in his father's last will was styled Tetrarch of Galilee and Peræa. His first wife was a daughter of Aretas, king of Arabia, but he dismissed her, and took Herodias, his brother Herod Philip's wife, while Philip was living. His divorce from the daughter of Aretas brought

on a war with that prince, wherein he was worsted, A. D. 36; which the very Jews acknowledged, was a just punishment for John the Baptist's death. Joseph. *Antiq. lib. xvii. cap. 7.* As John had censured his incestuous marriage with Herodias, he ordered him to be seized, and sent him loaded with fetters, to the castle of Machærus. *Antiq. lib. xviii. cap. 2.* Herodias most vehemently exasperated, thought only of his destruction; fearing that Herod, not insensible to his reproaches, might eventually dismiss her. Herod Antipas entertaining the grantees of his court on his birth-day, Salome, Herodias's daughter by Philip, her first husband, danced before the king so much to his satisfaction, that he swore to grant whatsoever she should ask. Salome consulted her mother: who directed her to ask the head of John Baptist. The king was vexed, but commanded execution as she desired. Matth. xiv. 3. Mark vi. 17, &c.

Some time after, Herodias, uneasy that her brother Agrippa had the title of king, while Herod Antipas, her husband, was only tetrarch, pressed Antipas to visit Rome, and solicit an equal dignity from Caius, the emperor. But Caius having been prejudiced against Antipas, by letters from Agrippa, deprived him of his tetrarchy, and banished him to Lyons, and from thence into Spain, where he died. Joseph. *de Bello, lib. ii. cap. 16.* See ANTIPAS, and HERODIAS.

IV. HEROD AGRIPPA, son of Aristobulus, brother to Herodias, and grandson to Herod the Great. See AGRIPPA.

V. HEROD, king of Chalcis, brother to Agrippa Herodias, the son of Aristobulus, and grandson to Herod the Great. His first wife was Mariamne, daughter of Olympias; afterwards he married Berenice, his niece, daughter of Agrippa the Great. The emperor Claudius gave him the kingdom of Chalcis, A. D. 41. About A. D. 43, he obtained authority to inspect the temple, and the sacred money, with a power of appointing or deposing the high-priests. He deposed Simon Cantharus, and placed Joseph, son of Cani, in his room. Herod died A. D. 48. By his first wife he had a son, named Aristobulus; by his second, two sons, Berenicianus and Hircanus. This prince is not mentioned in the sacred writings.

HERODIANS, a sect of the Jews in our Saviour's time. This sect was not ancient, and could have been no earlier than the reigns of the Herods. Neither Josephus nor Philo mention it under the name of *Herodians*; but the Gospel does, Matth. xxii. 16. Mark iii. 6. viii. 15.

There may be eight or nine different opinions concerning the origin of this sect. Some be-

PART XIII. Edit. IV.

lieve that the *Herodians* took Herod for the Messiah; but as several Herods reigned over the Jews, they are divided in opinion which of them was so taken. The generality are for Herod the Great, son of Antipater, who died some months after the birth of Jesus Christ. He appeared at a time when all the world were in expectation of the Messiah. He was powerful, brave, and warlike. He is said to have caused the genealogical memoirs of the house of David to be burnt, in order to prevent its being proved from them that he was not of that family, from which it was well known the Messiah was to spring. Lastly, Persius, *Sat. 6, ver. 180*, is cited, who speaks of king Herod's festival, as celebrated at Rome among the Jews, with great illuminations.

Others thought Herod II. i. e. Antipas, tetrarch of Galilee, was the head of the *Herodians*. He was ambitious and politic: our Saviour, Luke xiii. 32, calls him Fox: [or JACKALL. Vide FRAGMENT, No. CCIX.]

Father Hardouin imagined that the *Herodians* were Platonists, whom king Herod had brought into credit in Judæa, in imitation of the Platonists of Athens, of which sect he was.

Many of the Fathers, and several commentators, assert, that the *Herodians* were courtiers of Herod's retinue, who to satisfy their curiosity, or to make court to their master, joined the Pharisees in tempting Jesus Christ respecting paying tribute; but it rather appears by the evangelists, that the *Herodians* were a Jewish sect, independent of king Herod.

Some consider the *Herodians* as political partizans, who favoured the dominion of Herod and the Romans over the Jews, who were zealous for their liberty, by maintaining that to pay tribute to kings established by the Romans was their duty; and these were called *Herodians*, or *royalists*, in opposition to those Jews who refused such tribute, and might properly enough be termed *republicans*.

Justin Martyr says, the *Herodians* acknowledged Herod as high-priest of their nation; which other Jews refused. Strabo, *lib. xvi.* tells us, that this prince assumed the high-priesthood, which his predecessors had not enjoyed. But Josephus says nothing like it; he only confesses that Herod, after the death of his brother-in-law Aristobulus, disposed at his pleasure of the high-priesthood; which, without doubt, offended all honest Israelites. But we have no proof that they, who justified Herod in this particular, composed a distinct sect.

Scaliger, and others, were of opinion, that this was a kind of fraternity instituted in honour of Herod, as there were societies of the same nature at Rome in honour of Augustus

G div. 2.

Adrian,

Adrian, and Antonine, called *Sodales Augustales*, *Augustians*, *Adrianians*, &c. But this fraternity or society of *Augustians* was not established at Rome till after the death of Augustus, consequently after that of Herod, who died before Augustus.

Dr. PRIDEAUX proves very clearly, that the *Herodians* were a sect of the Jews; that they had a *leaven* or particular doctrines, distinct from those of the Pharisees and Sadducees, against which our Saviour cautions his followers. No question but they took their sentiments from *Herod the Great*, since they bore his name. They were probably his creatures, or domestics, as the Syriac version calls them. This author thinks their doctrines were reducible to two heads: 1. Their belief that the dominion of the Romans over the Jews was just; and that it was their duty to submit to it. 2. That in the present circumstances they might with a good conscience follow many heathen modes and usages. It is certain these were Herod's principles, since he excused himself by pleading the necessity of the times, for doing many things contrary to the maxims of the Jewish religion. Joseph. *Antiq. lib. xv. cap. 12.* [and this seems to be the most probable opinion: notwithstanding the following arguments.]

We see from the Gospel, 1. That this sect was actually subsisting among the Jews in our Saviour's time. 2. That it differed from the Pharisees, Sadducees, and Essenians. 3. They were seen always in conjunction with the Pharisees. 4. They were inquisitive, whether to pay tribute to the Romans, was lawful, or not? 5. They held some dangerous principles, since our Saviour admonishes his hearers to avoid *their leaven*. Now I see none but the disciples of Judas the Gaulonite, in whom all these characters concur. They composed a sect, noticed in Josephus; they agreed in all things with the Pharisees; they were distinguished by their excessive love of liberty, being fully persuaded, that political obedience was due to God only. This sect was in its vigour in our Saviour's time: after the destruction of Jerusalem, when the nation was dispersed, it sunk. Judas Gaulonites appeared when all the people were taxed by order of Augustus, in the year of Jesus Christ 10, A. D. 14, Acts v. 37. (ten years after the register made at the birth of Jesus Christ.) *Antiq. lib. xviii. cap. 1.* Judas pretended, that true Israelites, being the people of God, should be subject to no human governors. He had many disciples, whom some called *Galileans*, because Gaulon is in Upper Galilee; others called them *Herodians*, because that city belonged to *Herod Antipas*. Josephus gives them no particular name; he says only, that they were followers of

Judas the *Gaulonite*, great lovers of liberty, and held the same opinions as the Pharisees. *Antiq. lib. xviii. cap. 1. de Bello, lib. ii. cap. 12.* What the Gospel relates of the *Herodians*, agrees perfectly with the idea which Josephus gives us of the disciples of *Judas Gaulonites*. Jerom, *Ep. ad Tit. cap. 3.* makes no question but that St. Paul, in his Epistles, has these heretics in view, when he recommends submission to the secular powers established by God.

HERODIAS, daughter of Aristobulus and Berenice, sister to king Agrippa, and granddaughter to Herod the Great. Her first husband was her uncle Herod Philip, by whom she had Salome. *Antiq. lib. xviii. cap. 7.* *Herodias* having accepted the proposals of Herod Antipas, her uncle, tetrarch of Galilee, of marrying her when he returned from Rome, she removed from Philip's house into that of Antipas, together with her daughter Salome. As John the Baptist censured this incestuous marriage, Matt. xiv. 3. Mark vi. 17. Antipas ordered him to be imprisoned. Some time after, *Herodias* suggested to her dancing daughter, Salome, to ask John the Baptist's head. That holy man was beheaded; and Jerom relates, that this woman holding his head in her hands, pierced his tongue with her bodkin, in like manner as Antony's wife served Cicero's tongue. *Hieron. in Rufin. lib. iii. cap. 11.*

Herodias, mortified to see her husband tetrarch only, while her brother Agrippa, whom she had known in a state of indigence, was honoured with the title of king; persuaded her husband Antipas to visit Rome, and desire of the emperor Caius the royal title. But Agrippa, still more meanly jealous, sent his servant with letters to the emperor, importing that Herod had arms in his arsenals for seventy thousand men. Antipas, unable to deny this fact, was banished to Lyons. Caius understanding that *Herodias*, who accompanied her husband, was sister to Agrippa, inclined to pardon her; but she chose rather to follow her husband in the calamity which she had brought upon him, than to owe any thing to her brother's fortune. A. D. 39. See HEROD ANTIPAS, AGRIPPA, and HEROD PHILIP.

HERODION, Ἡρωδίων, *song of Juno*; from ἥρα *Juno*, and ᾠδὴν, *an heroic song*; or rather, *the conqueror of heroes*.

HERODION, St. Paul's cousin, Rom. xvi. 11. The modern Greeks tell many stories of St. *Herodion*. They reckon him among the seventy-two disciples and apostles; and say, that notwithstanding, out of humility he was content to be a servant to all the apostles. He was ordained priest; and afterwards bishop of Patræ, probably in Achaia. He is the same, perhaps,

baps, as St. Rhodion, decapitated, they say, at Rome, the same day as St. Peter and St. Paul.

HERODION, a castle built by Herod on the spot where he had defeated his enemies in his flight. This castle was sixty furlongs from Jerusalem, and here this prince desired to be buried, says Josephus, *Antiq. lib. xiv. cap. 25. lib. xvi. cap. 1. De Bello, lib. i. cap. 21. lib. v. cap. 7.* It was not far from Tekoah. M. Reiland believes that Herod built another of the same name toward the mountains of Arabia, (*De Bello, lib. i. cap. 16.*) and, as he conjectures, beyond Jordan. For it must be confessed, that a castle built sixty furlongs, or three leagues from Jerusalem, cannot naturally be supposed to mean a fortress built toward the mountains of Arabia.

HESER, חֶזֶר, 'Aṣṣāq, *village*: otherwise, *court*, or *hay*. A city of Judah, built or fortified by Solomon, 1 Kings ix. 15: probably Asor, or Hazor. [as in Eng. Tr.]

HESHBON, חֶשְׁבֹן, *invention, industry, or thought*; from חָשַׁב *chashab*: otherwise, *he that hastens to understand, or to build*; from חָשַׁב *chush*, and from בָּנָה *banah*, *to build*.

[Simon thinks this name signifies *the great bond, or the strong chain*. I rather suppose it may be derived from the regular import of the root *chesheb*, to *devise, imagine, or contrive* machines, or implements for service. So that this title is equivalent to the "*Aun Machinator*," which is a well known appellation of a divinity among the ancients: the deity of ingenuity.]

HESHBON, a celebrated city beyond Jordan, otherwise *Esbu*, *Chesbon*, *Chasphon*, *Chascor*. It was, says Eusebius, twenty miles east from Jordan. Josh. xiii. 17. It was given to Reuben; but was transferred to Gad, and by Gad to the Levites. It had been conquered from the Moabites by Sihon, and was taken by the Israelites a little before the death of Moses. After the ten tribes were transplanted into the country beyond Jordan, the Moabites recovered it. Pliny, *lib. v. cap. 11.* assigns it to Arabia. Solomon speaks of the pool of Heshbon (Cant. vii. 4. Maccabees says, that the lake of *Caspis* or *Heshbon* was two furlongs, or 300 paces broad. 2 Macc. xii. 16.

[Jerom says it was in his time a very considerable city, situated beyond Jordan twenty miles, in the mountains of Arabia. Ptolemy places it also in Arabia. It subsists still under its ancient name.]

HESHMON, חֶשְׁמוֹן, *number, or account ready, or abridged*; from חָשַׁב *chush*, *haste*, and מִנִּי *meni*, *enumeration*: or *silence of number*, or of *the portion*; from חָשַׁב *chashab*, *silence*, and מַנָּה *manah*, *portion*.

[As the above explanations want still further explanation, to become intelligible, to me, at least, I must prefer Simon's derivation from the Arabic, in which language the root imports *fatness*, and the name, he supposes, denotes the *fatness* of the soil. Josh. xv. 27. the same, he says, does *Hushmonah*, a station of the Israelites. Numb. xxxiii. 29.

It is, however, rather unlikely that a station in the desert should be named from the *fatness* of its soil. As the root implies *silence, cessation from action, quiescence*, I would refer this title to the "*Aun, or M'aux in repose*:" as we say *still, quiet*. Perhaps, the "*Vishnu reposing*," of India.]

HESRAI, חֶזְרַי, 'Aṣṣāq, called *Hezro*, 1 Chr. xi. 37. *the court, the habitation, or the hay*; from חֶזֶר *chazzar*, *court, or entry*, and from חָצִיר *chatzir*, *hay*. [the Lord's protection.]

HESRAI, of Carmel, one of David's brave officers. 2 Sam. xxiii. 35.

1. HESRON, third son of Reuben, Gen. xli. 9. Head of a family, Numb. xxvi. 6. [*Hezron*.]

II. HESRON, son of Pharez, and grandson of Judah. Gen. xli. 12. 1 Chr. ii. 5. [*Hezron*.]

HETH, חֵת, *Kith, trembling, or fear*; from חָתַת *chath*, or חֲתָת *chatath*: Syriac, *descent*.

HETH, father of the *Hittites*, was eldest son of Canaan, and dwelt south of the promised land, at or near Hebron. Ephron, of Hebron, was of the race of *Heth*; and that city, in Abraham's time, was peopled by the children of *Heth*. Some maintain, that there was a city called *Heth*; but we find no traces of it in Scripture.

HETHLON, חֶתְלֹן, 'Αἰθαλῶν, *fearful dwelling*; from חָתַת *chath*, to *bruise, or fear*, and לֹן *malon*, *lodging, habitation*; or from לָן *lun*, to *lodge, to pass the night*: otherwise, *his covering*; from חָתַל *chathal*, to *cover, to wrap up*, and the pronoun *an*, *his*.

HETHLON, a city mentioned Ezek. xlvii. 15. xlviii. 1. as limiting the land of promise, north.

[The defence of the mansion, or his involution. "The mansion of security," the retreat, or shelter; inclosing those who entered it: in the Arabic implying *safe concealment*. It was rather in Syria Damascena than in Judea.]

HEXAPLA, is the name of a large work composed by Origen, wherein he collected all the Greek versions of Scripture, extant at that time: the LXX. *Aquila, Symmachus, Theodotion*, and a fifth found at Jericho, A. D. 217; with a sixth found at Nicopolis, A. D. 228. These six versions were disposed in six columns opposite to one another, that it might appear at one view, where they agreed or disagreed; and to confront them more easily with the Hebrew, Origen placed the text in Hebrew letters at the

head of them, and the same text in Greek letters in two columns collateral with the six columns before mentioned. So that there were in all *eight* columns; two for the Hebrew text, and six for the Greek versions. There was a seventh version of the Psalms only. From these two columns of the Hebrew the work was sometimes called *Octavia*, by reason of the *eight* columns which formed it.

The loss to sacred literature of such an immense performance is very great. The ancient Fathers have preserved fragments of it. Eusebius, St. Chrysostom, Theodoret, and other Greek fathers, and among the Latins, Jerom, often cited the *Hexapla*, and confronted passages of Scripture according to the several versions contained in it. Drusus has given us a large volume of Fragments in 8vo. But Montfaucon has given us two volumes *folio*, published in 1713. To these he has added *Prolegomena*, wherein he explains the form and history of the *Hexapla*.

Origen, before his *Hexapla*, had composed a *Tetrapla*; i. e. a collection of the *four* principal versions of Scripture: the LXX. *Aquila*, *Symmachus*, and *Theodotion*. *Tetrapla* signifies four rows, or four folds, or four columns, &c.

Origen is thought to have begun his *Hexapla* about A. D. 231, but we cannot tell when he finished it.

HEZEKIAH, חֲזַקִּיָּה, *strength of the Lord*: from חֲזַק *chazak*, *strength*, and יְיָ *joh*, *the Lord*: otherwise, *taken and supported by the Lord*.

I. HEZEKIAH, king of Judah, son of Ahaz and Abi, born A. M. 3251, Ahaz, his father, at his birth being barely eleven years of age; which occasions much difficulty: for Scripture asserting, that Ahaz was but twenty years old when he began to reign, and that he reigned but sixteen years, it follows, that he lived but thirty-six years. Yet Scripture says, that *Hezekiah* was twenty-five years old when he began to reign: we must conclude, therefore, that Ahaz begat him when he was only ten years old: which is very extraordinary, but not impossible. *Vide* FRAGMENTS, No. II.

Hezekiah succeeded his father Ahaz, A. M. 3277, or 3278, before A. D. 726. He did what was agreeable to God. He destroyed the high places, cut down the groves, and broke the statues which the people had adored: he broke also the brazen serpent which Moses had made, because the children of Israel burnt incense to it: he ordered the great doors of the Lord's house to be opened and repaired; he exhorted the priests and Levites to purify the temple, and to sacrifice in it as formerly: which sacrifices were furnished by the king.

As the institution of the passover had been

neglected, *Hezekiah* invited not only all his own subjects to keep it, but likewise all Israel. Some ridiculed his proposal; but many observed it: and this was a most solemn pass-over. *Hezekiah* took care to maintain the good regulations, which he had established in the temple, and to provide for the priests and ministers.

Some years after, *Hezekiah* shook off the Assyrian yoke, and refused to pay tribute: he defeated the Philistines, and destroyed their country, A. M. 3390, or 3391. 2 Kings xviii. 7. 2 Chron. xxxii. He repaired and fortified the walls of Jerusalem; laid in stores, appointed able commanders over his troops, stopped up the springs without the city, and put himself into a condition of making a vigorous resistance.

Sennacherib king of Assyria, invaded the territories of Judah, and subdued almost every town: *Hezekiah* observing that the kings of Egypt and Cush, with whom he had made an alliance, did not come to his assistance, sent ambassadors to Sennacherib, desiring peace.

Sennacherib demanded 300 talents of silver, and thirty talents of gold. To raise this sum, *Hezekiah* exhausted his treasures, and pulled off the gold plates, with which he had formerly overlaid the temple-doors. But Sennacherib having received this money, instead of quitting *Hezekiah*; sent three of his principal officers from Lachish, which he was besieging, to Jerusalem, summoning *Hezekiah* to surrender. *Hezekiah* sent to hear their proposals, Eliakim, Shebna, and Joah, to whom Rabshakeh, Sennacherib's officer, spoke with extreme insolence.

Hezekiah having heard of his blasphemies, rent his clothes, put on sackcloth, went to the house of the Lord, and sent to the prophet Isaiah; who comforted him. Sennacherib sitting down before Libnah, was informed that Tirhakah king of Cush, was marching against him. He went therefore, to meet Tirhakah; and sent letters to *Hezekiah*, telling him, not to place his confidence in his God.

Hezekiah having received these letters, went up to the temple, and spread them before the Lord; whom he intreated to deliver him from this insolent enemy. The Lord heard his prayer, and sent the prophet Isaiah to tell him, that Sennacherib should not besiege Jerusalem. The very night after this prediction, an angel of the Lord destroyed in the camp of the Assyrians, 185,000 men of Sennacherib's army; which obliged him to retire to Niniveh. *Vide* FRAGMENTS, No. IV.

Soon after, and in the very year of Sennacherib's invasion, the fourteenth of *Hezekiah*, this prince fell dangerously sick: the prophet Isaiah came to him, and said, "thou shalt die." *Hezekiah*

HEZ

zekiah turning his face to the wall, prayed to God. Isaiah was commanded to return to Hezekiah, saying, "I have healed thee, and will add fifteen years to thy life."

But Hezekiah said, by what sign shall I know, that the Lord will heal me? Isaiah answered him, would you have the shadow advance ten degrees, or retire ten degrees, on the dial of Ahaz? Hezekiah desired, that the shadow might go back ten degrees, this seeming to him most difficult; and the prophet calling on the Lord, the shadow returned ten degrees. It is very probable, that this retrogradation, which was very sensible and real in the dial of Ahaz, was caused by some reflection, or refraction of the sun's rays, without any real retrogradation of the luminary. Hezekiah after his recovery, composed a song of thanksgiving, which Isaiah has preserved, chap. xxxviii. 10, 11.

After this, Merodach or Berodach-Baladan king of Babylon, sent letters and presents to Hezekiah, because he understood that he had been sick, and knew that at the time of his cure, some great prodigy had happened at Jerusalem, 2 Chron. xxxii. 31. Hezekiah, mightily delighted with the respect implied in this embassy, shewed the envoys all his treasures, spices, rich vessels, &c. and concealed nothing from them. Isaiah afterwards told the king, that a time would come, when all he had shewn, would be removed to Babylon: and when his sons would be made eunuchs in the palace of that king. Hezekiah answered, 'the will of God be done: let peace and truth reign during my life.' This prince passed the latter years of his life in tranquillity, laid up great riches, conveyed water into Jerusalem, and died A. M. 3306, ante A. D. 698. The sacred writings praise his piety and merit; and Ecclesiasticus, has an encomium on him, chap. xlviii.

II. HEZEKIAH, second son of Neariah, descendant of Zerubbabel. 1 Chron. iii. 23.

III. HEZEKIAH, son of Shallum, opposed the Israelites, who carried a great number of their brethren of Judah into captivity; and obliged them to set them at liberty. 2 Chron. xxviii. 12.

IV. HEZEKIAH returned from Babylon with ninety eight of his family. Neh. vii. 21.

HEZION, חֶזְיוֹן, 'Azōn, vision, or prophecy; from חָזַן *chazah*, to see, to prophecy. [of] pleasing aspect. Grandfather of Benhadad. 1 Kings xv. 18.]

HEZIR, חֶזִיר, *Xezir*, hog: according to the Syriac, converted, or returned; Head of the seventeenth sacerdotal family. 1 Chron. xxiv. 15.

HEZRO, חֶזְרִי, the same as HEZRAI.

HEZRON, חֶזְרוֹן, the dart of joy; from חָץ *chets*, a dart, and from רָנָן *ranan*, a cry of joy; otherwise, division of the song; from חָצַח *chat-zah*, to divide, and *ranan*: otherwise, court; from חָצַר *chatzar*: or hay; from חָצִיר *chatzir*.

HIL

[strength, or defence, i.e. of the family, or place.]

HIDDAL, חִדָּל, or HURAI, חֲרִי 1 Chr. xi. 32, praise, or cry; from חָדַד *hod*, praise, and חָדַד *hedad*, cry; otherwise, to sharpen; from חָדַד *chadad*. A brave officer in David's army, 2 Sam. xxiii. 30.

[HIDDEKEL, river. See TIGRIS.]

HIEL, חִיֵּל, *Khl*, God lives, or the life of God; from חָיָה *chajah*, to live, and אֵל *el*, God.

HIEL, of Bethel, rebuilt Jericho, notwithstanding the predictive curse of Joshua against the person who should attempt it, of which Hiel experienced the effects; by losing his eldest son Abiram, while laying the foundations, and his youngest son Segub, when hanging up the gates. Vide FRAGMENTS, No. V.

HIERAPOLIS, Ἱερὰπολις, *holy city*; from ἱερόν, *holy*, and πόλις, *a city*, in Phrygia, not far from Colosse and Laodiceæ. Colos. iv. 13.

HIERONYMUS, Ἱερώνυμος, *holy name*; from ἱερόν, *holy*, and ὄνομα, *a name*.

HIERONYMUS, Demophon, Timotheus, and others, whom Lysias had left in Judæa, after the agreement made between the Jews and the young king Antiochus Eupator, endeavoured to oblige the Jews by their ill treatment, to break the treaty. 2 Macc. vii. 2.

HIGH PLACES, *Excelsa*, בָּמֹת, *Bamoth*. The prophets reproach the Israelites for nothing with more zeal, than for worshipping on the *high places*. The destroying of these *high places* is a commendation given but to few princes in Scripture; and many, though zealous for the law, had not courage to prevent their people from sacrificing on these eminences. Before the temple was built, the *high places* were not absolutely contrary to the law, provided God only was adored there, and not idols. Under the Judges they seem to have been tolerated; and Samuel offered sacrifices in several places, where the ark was not present. Even in David's time they sacrificed to the Lord at Shilo, Jerusalem, and Gibeon. But after the temple was built at Jerusalem, and the ark had a fixed settlement, it was no longer allowed to sacrifice out of Jerusalem.

The *high places* were much frequented in the kingdom of Israel. The people resorted sometimes to those mountains which had been sanctified by the presence of patriarchs and prophets, and by appearances of God, to worship the true God there. This worship was lawful, except as to its being exercised where the Lord had not chosen. But on these hills they often adored idols, and committed a thousand abominations in groves, and caves, and tents; whence arose the zeal of pious kings and prophets, to suppress the *high places*.

HILEN, a city of Judah, given to the Levites. Probably Cholon or Olon. Joshua xv. 51.

HILKIAH,

HILKIAH, חִלְקִיָּה, or חִלְקִיָּהוּ, Χελκίας, *God is my portion*; from חֶלֶק *chelkath*, and חַיִּי *jah*, *the Lord*.

I. **HILKIAH**, father of Eliakim. 2 Kings xviii. 18.

II. **HILKIAH**, son of Amaziah, a Levite of Merari's family. 1 Chron. vi. 45.

III. **HILKIAH**, father of Jeremiah, Jer. i. 1. Some think this *Hilkiah* was the high-priest, in the reign of Josiah, 2 Kings xxiii. 4, 8, 10. but this opinion wants proofs.

IV. **HILKIAH**, the high-priest, grandson of Shallum, and father of Azariah, who succeeded him. Under the pontificate of *Hilkiah* the book of the law was found in the treasury of the temple, 2 Kings xxii. xxiii. 2 Chron. xxiv. A. M. 3380, ante A. D. 624. We are of opinion, that he is the *Eliakim* or *Joachim*, in the reign of Manasseh: and when Holofernes besieged Bethulia, A. M. 3347, ante A. D. 657.

V. **HILKIAH**, father of the preceding Hilkiah: Baruch i. 7. 2 Kings xviii. 18, 26, 37. He lived in the reign of Hezekiah.

HILLEL, הִלֵּל, *he that praises*; from הָלַל *hillul*: otherwise, *folly*; from הָלַל *halal*: otherwise, *lucifer*; from הִלֵּל *hellel*.

I. **HILLEL**, a famous Rabbin, who lived, says St. Jerom, on *Isaiah* viii. lib. 3. a little before Jesus Christ. He was a disciple of Sameas or Schamai, and became the head of one of the most celebrated schools of the Jews. I am surprized that Josephus, who, in several places, speaks of Sameas, has said nothing of *Hillel* his disciple, unless he means *Hillel* under the name of *Pollio*, a famous Pharisee, friend of Herod, and master of Sameas—(*Antiq. lib. xxv. cap. 1, 13.*) or of *Ananel*, whom Herod sent for from Babylon to be high-priest. *Hillel* perhaps may be one or other of these; most probably *Pollio*. Sameas lived in the time of Hircanus, and saw the beginnings of Herod. *Hillel* therefore must have flourished under the reign of this prince. *Antiq. lib. xiv. cap. 17.*

This Rabbi was born at Babylon, and dwelt there till he was forty years of age; then he settled in Jerusalem, where he applied to the study of the law, and so much distinguished himself, that after forty years he was made head of the Sanhedrim, consequently at the age of fourscore. He lived there forty years longer, say the Jews; and according to this calculation he must have lived 120 years. He entered on his office a hundred years, as they tell us, after the taking of Jerusalem. This chronology is not exact; but the Rabbins are not very curious in this point.

They pretend that by the mother's side he descended from David, for she was of the race of Sephata the son of David and Abital; by the father's side he was of the tribe of Benja-

min. All Jewish writers look on him as the most eminent among the ancient doctors of their nation: his son and grandsons discharged the office of president of the Sanhedrim with great honour, for the space of ten generations. All this depends on the credit of the Rabbins.

He was succeeded by his son Simeon, who has been confounded with old Simeon, who received our Saviour, when presented at the temple. But this conjecture is absolutely destroyed, by observing, that *Hillel*, having been forty years patriarch, lived about ten years after the birth of Jesus Christ; so that Simeon, if his son, could be then neither high-priest nor patriarch of the Jews, nor so far advanced in age as St. Luke intimates. The name of *Hillel* is not in the Scripture; and we place it here, only because it is celebrated among the Jews, and because he has been said to be the father of Simeon.

There was another *Hillel* very famous among the Jews, who lived, according to the Rabbins, about A. D. 240.

II. **HILLEL**, son of Judah the Holy, was a celebrated Rabbi among the Jews, and of great reputation even among Christians. He is thought to be the person who fixed their epoch of the creation of the world, and computed the years from thence which the Jews retain at this day. Before this period, they had used different epochs; the departure out of Egypt was the æra of some; the delivery of the law on mount Sinai, was the æra of others. Some computed from the dedication of the temple; others from the return from the Babylonish captivity; and some from the entrance of Alexander the Great into Jerusalem. But *Hillel* introduced the custom of reckoning their years from the beginning of the world, which has been regularly followed since the completion of the Gemara. According to the calculation made by this manner, Jesus Christ was born A. M. 3760; whereas according to our computation, he was born A. M. 4000.

The Jews are accused with having designedly abridged the chronology of the Old Testament, and the number of years before Jesus Christ, that they might the better elude the prophecies of the Messiah's coming, with which the Jews were perplexed, and particularly with the prediction of one Elias, who affirmed, that the Messiah would be born, and the law abolished, at the end of the fourth millenary of the world: for he reckoned two thousand years under the law of nature, two thousand under the law of Moses, and two thousand under the Messiah; after which the world was to end. As this tradition came from the Jews, and many of them were staggered by it, and became converts to Christianity; the second *Hillel* thought
he

he should do essential service to his nation, in lessening the number of years from the creation of the world to the birth of Jesus Christ.

The Jews farther assert, that *Hillel* composed a cycle of nineteen years, whereby he reconciled the course of the sun with that of the moon, by the help of seven intercalations. He inserted a month in the third year, in the sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth years. The Jews received this cycle with so much the more readiness as he was prince of the captivity in the west: and he was always followed, till Sid reformed the calendar in Spain, by order of king Alphonso. Bartolucci, *Bibl. Rabbin. tom. 2.* page 416, 548. Basnage, *Hist. des Juifs, tom. 2. lib. iv. cap. 5.* art. 15.

Hillel reformed likewise the *Tekupha*, i. e. the revolution of the year, fixing the solstices and equinoxes more exactly than had been done; e. gr. the autumnal equinox had been misplaced to the 7th of October, he resettled it at the 24th of December.

He is believed to have written a famous bible with his own hand, which was preserved till the sixteenth century. Kimchi says the Pentateuch belonging to it was kept at Toledo.

Origen was acquainted with *Hillel* II, and frequently consulted him. Epiphanius assures us, that before his death he was converted to Christianity; that perceiving his end approaching, he sent for the bishop of Tiberias, under pretence of consulting him about his disease, as a physician; but ordering his servants out of the room, he was at his own request privately baptized. This is thought to have happened about A. D. 310 or 312.

He left a son under age in the tuition of two friends, who brought him up in the Jewish religion: he was patriarch or prince, as his father had been before him. Joseph, one of his guardians, becoming a convert to Christianity, related these particulars to Epiphanius and Eusebius of Vercell.

III. *HILLEL*, father of Abdon, judge of Israel. Judg. xii. 13.

HIN, הין, a Hebrew measure of capacity; containing half a *seah*, or the sixth part of a *bath*: one gallon and two pints.

The *Hin* was a liquid measure; as of oil, for instance, Exod. xxx. Ezek. xlv. 46, or of wine, Exod. xxix. Levit. xxiii. According to Josephus, *Antiq. lib. iii. cap. 9, 10.* it contained two Attic Congii. Therefore it was the sixth part of an *ephah*. Josephus writes, *lib. iii.* that they offered with an ox, half a *hin* of oil; in English measure, six pints 25,698 solid inches, according to the measure given by Josephus; but according to the tables, five pints 1,267 solid

inches. With a ram they offered the third part of a *hin*, or three pints 10,469 solid inches. And with a lamb, the fourth part of a *hin*, or two pints 15,071 solid inches.—The prophet Ezekiel was commanded to drink an allowance of water to the quantity of the sixth part of a *hin*, i. e. one pint 19,672 solid inches.

HINNOM, הנום, there they are; from the adverb הן *hen*, there; and the pronoun אנם *am*, they; otherwise, their riches; from חון *chun*, riches, and the pronoun אנם *am*, theirs.

HINNOM. *Gehennom*, or the valley of the sons of *Hinnom*, so called from *Hinnom*. Josh. xv. 8. xxiii. 16. 2 Kings xxiii. 10. Neh. xi. 30. Jer. vii. 31. It lies east of Jerusalem, and is called also the valley of *Tophet*. It is believed, that the idol Moloch was worshipped here; and that a perpetual fire was maintained here in his honour. [It branched off from the valley of the brook Kidron, at Jerusalem.]

It was, say some, the common burying place of the city. Jer. vii. 32. Here was a continual burning of things offensive; and to this some of the Rabbins apply Isaiah, lxi. 24. *Vide Kimchi in loc. Bath. Erubhin*, fol. 19. 1.] See *GEHENNA*; also, the MAP of JERUSALEM.

HIPPOPOTAMUS. We do not meet with this word in the Hebrew text: but Bochart, and others assert, that the animal called in Hebrew *Behemoth*, Job xl. 10. בהמות תה נה, particularly denotes the *Hippopotamus*. We shall here give the description of this creature. The word *Hippopotamus*, according to its import in the Greek, signifies a river-horse. It is found principally in the Nile, the Indus, and other great rivers. [At present also, in South Africa.]

Thevenot, *Voyage, part ii. cap. 72.* describes the *Hippopotamus* after the following manner: It is of a dun colour, and resembles a buffalo very much behind; but its legs are shorter and larger. It is about the size of a camel; its muzzle like that of an ox. The body twice as large as an ox's, its head like that of a horse, its eyes and ears small, its nostrils very wide, its feet very big, and almost round, on each foot four claws, like those of a crocodile, the tail small like that of an elephant, the skin bare, and almost without hair. In its lower jaw, it has four great teeth half a foot long, two whereof are hooked, one on each side its mouth, about the size of an ox's horns: the two teeth which are strait, project out of its mouth. It was killed with musket-shot by some Janizaries, who found it upon land, where it was come to feed. They shot at it several times without piercing through its skin; but at last, being wounded in the jaw, it fell. *Vide BEHEMOTH*. Some are of opinion, that the species of *Hippopotami*, is extinct in the Nile. [They are

are numerous in Abyssinia; in the upper part of the Nile.] *Vide* FRAGMENTS, No. LXV.

HIRAH, חִירָה, 'Εῡράς, *liberty, or anger*; from חִירָה *chorar*, to deliver, or חִירָה *charah*, to be angry. A Canaanite of Adullam, Judah son of Jacob, married his daughter Shuah Genesis xxxviii. 1, 2.

HIRAM, חִירָם, Χειράμ, HURAM, according to the Hebrew, *elevation, or exaltation of life*; from חַיָּה *chajah*, *life*, and רוּם *rum*, *elevation*; otherwise HURAM, חִירָם, *their whiteness*; from חִיר *chur*, *whiteness*, and אִם *am*, *theirs*; otherwise, *their hole, or their liberty*; from the same; otherwise, *he that destroys, or anathematizes*; from חִרֵם *cherem*. [*most noble; most distinguished.*]

I. **HIRAM**, king of Tyre, son of Abibal, mentioned by profane authors, as distinguished for his magnificence, and for adorning the city of Tyre. When David was acknowledged king by all Israel, *Hiram* sent ambassadors with artificers, and cedar, to build his palace. *Hiram* also sent ambassadors to Solomon, to congratulate him on his accession to the crown: Solomon desired of him timber and stones for building the temple, with labourers; which *Hiram* promised, provided Solomon would furnish him with corn and oil.

These two princes lived in mutual good understanding. *Dius* (*apud Joseph. contra Apion, lib. 1.*) who wrote the annals of Tyre, relates that they corresponded, and in Josephus's time, *Hiram's* letters, with Solomon's answers, were still extant. Menander of Ephesus, and the same *Dius*, speak of certain riddles, which these two princes proposed one to the other. *Dius* says, that Solomon first sent some to *Hiram*, which the latter was not able to solve, and therefore paid a great sum of money to Solomon; but that afterwards he explained them with the assistance of one *Abdemon*; and then proposing others to Solomon which he could not solve, *Hiram* received a much larger sum of money than he had paid. *Joseph. Antiq. lib. viii. cap. 2.*

After Solomon had finished all his works, he presented to *Hiram* twenty towns in Galilee. *Hiram* on viewing these places, was not pleased with them, and he called them *the land of Chabul*, saying, "Are these, my brother, the towns which you have given me?" See CHABUL. Scripture remarks, that *Hiram* lent Solomon an hundred and twenty talents of gold, (£657,000) while he was building. 1 Kings ix. 14.

II. **HIRAM**, son of a Tyrian father, and of a Jewish mother, of the tribe of Naphtali, according to 1 Kings vii. 13, 14. or of a Tyrian father, and a mother of the tribe of Dan, according to 2 Chron. ii. 14. *Hiram* was an excellent artificer in brass or copper: He made the columns called *Jachin* and *Booz*; the brazen sea, the smaller brazen basins for the priests, &c.

HIRCANUS, Ἰρκανός, *the taker of the city*; from קָנָה *kanah*, *possessor*, and עִיר *hir*, *a city*. But this is rather a surname borrowed from the Greeks. His proper Hebrew name was *John*: he was called *Hircanian* on occasion of some event, which to us is unknown. *Vide* JOHN III.

HIR-SHEMESH, חִיר-שֶׁמֶשׁ, *the city of the sun*; from עִיר *hir*, *a city*, and שֶׁמֶשׁ *shemesh*, *the sun*. A city of Dan. Josh. xix. 41.

HIRELING, in Moses, is taken sometimes for a labourer, or foreign servant, not a native Jew: for example, Exod. xii. 45. he forbids the *stranger* to eat the passover. In another place, Levit. xxii. 10. by this word is meant a hired Jew, who is not a priest: he is forbid to eat of meat that is sanctified and sacrificed to the Lord. In the gospel, the *hireling* is set in opposition to the true shepherd; the first neglects the sheep, the second loves and guides them carefully, John x. 12, 13.

The *hirelings* whom the father of the family (God) sends into his vineyard, are the prophets and apostles, Jews and Christians; the second succeed the first, and all receive their reward when their work is done. Matth. xx. 8.

The labourer, or hireling, is worthy of his hire, or wages; this is used as a proverb, Matth. x. 10. 1 Tim. v. 18.

TO **HISS**, expresses insult and contempt: *All they, who shall see the destruction of this temple, shall be astonished and shall hiss, and say*, How comes it that the Lord hath thus treated this city? 1 Kings ix. 8. Job, xxvii. 23. speaking of the wicked, says, "they shall clap their hands at him, and shall hiss him out of his place." I will make this city the subject of ridicule and scorn; "I will make it desolate and a hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof." Jer. xix. 8. xlix. 17. li. 13. Lam. ii. 15, 16. Ezek. xxviii. 36. Zeph. ii. 15.

To **HISS**, to call any one with *hissing*, is a mark of power and authority. The Lord says, that in his anger he shall hiss, and call the enemy against Jerusalem. "He will hiss unto them from the end of the earth," Isaiah v. 26. He will bring them with a hiss from the remotest countries. And Isaiah vii. 18. "The Lord shall hiss for the fly," and shall bring it, "that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria." The two flies which God will bring thus with a hiss, are the kings of Egypt and Assyria, who shall pillage Israel. [*Vide* FRAGMENTS, No. LV. LVI. CCLXXXVI.] Theodoret and St. Cyril of Alexandria writing on Isaiah, remark, that in Syria and Palestine, those who looked after bees, drew them out of their hives, carried them into the fields, and brought them back again with the sound of a flute, and the

HIV

the noise of *hissing*. Zachary, x. 8. speaking of the return from the Babylonish captivity, says, that the Lord will gather the house of Judah, as it were, with a *hiss*, and bring them back into their own country; which shews the ease and authority with which he would perform that great work.

HITTITES, חִתִּים, Χεττιμ, *who is broken*, or *fears*: or, from the Syriac, *who descends*.

HITTITES, Judg. i. 26. *A man of Bethel went into the land of the Hittites, and built a city, and called the name thereof Luz.* It is our opinion, that this man retired into the land of the *Hittites*, south of the tribe of Judah, and built *Lusa*, *Elysa*, or *Lussa*, which the geographers speak of. Josephus says, that the Jews took the city of *Lussa* from the Arabians. It was in memory of his native place, that this man of Bethel called his new city by the name of *Lussa*. The *Hittites* were the descendants of *Heth*. Ptolem. lib. v. cap. 16, 17. Joseph. Antiq. lib. xiv. cap. 2.

HIVI, חַוִּי, Ἐβαιος, *my life*; from חָוָה *chevah*, *life*, and the pronoun 'י, מִי. Gen. x. 17.

HIVITES, or **HEVIM**, עִיבִים, Ἐβαιοί, *wicked, bad, or wickedness*; from חָוָה *hava*, *iniquity*. [Written also, in Eng. Tr. *Avites*, and *Avim*. Comp. Josh. xiii. 3. xviii. 23. Deut. ii. 23. 2 Kings xvii. 31.]

[**HIVITES**, *those who live*, or *speak*, or *give notice*: from the Syriac, *adders*.

This name, in the Chaldee, imports *serpents*; and we find people so called in many places; so many, indeed, that there is no need to enumerate them. (*Ophites*). Whether, as some suppose, the *Hivites* were Troglodytes, and dwelt in caves, and from that circumstance derived their name by comparison with *serpents*; or, whether they were countrymen, *highlanders*, mountaineers, especially in Mount Lebanon, as is indicated, Josh. xiii. 3. writers are not agreed. They might be of the widely spread serpent family and nation, yet might dwell in Mount Lebanon as their abode. Gen. x. 17. xxxiv. 2. xxxvi. 2. In Gen. xv. 15. the Samaritan and LXX. insert *Hivite* after *Canaanite*, apparently with propriety.]

HIVITES, a people descended from *Hevæus*, son of Canaan. They dwelt first in the country afterwards possessed by the Caphtorim, or Philistines. The Caphtorim *drove out the Hivites, who dwelt from Hesperim unto Gaza*, Deut. ii. 23. There were *Hivites* likewise at Shechem, and Gibeon, Josh. xiii. 4. in the centre of the promised land; for the inhabitants of Shechem, and the Gibeonites were *Hivites*, Josh. xi. 19. Lastly, there were some beyond Jordan, at the foot of mount Hermon, Gen. xxxiv. 2. Bochart is of opinion, that Cadmus, who carried a colony of Phœnicians into Greece, was a *Hivite*; and

PART XIV. Edit. IV.

HOD

that his name, *Cadmus*, comes from the Hebrew, *Kedem*, *the east*, because he was of the eastern part of the land of Canaan. The name of his wife, *Hermione*, comes from mount *Hermon*, at the foot whereof the *Hivites* had their dwelling. The metamorphosis of Cadmus's companions into serpents, is grounded on the signification of the name *Hivites*, which in Phœnician signifies *serpents*. See **AVIM**.

HIZKI, חֲזָקִי, *strong*, or *that takes*; from חָזַק *chazak*, *to seize*, *to take*. HEZEKI. 1 Chr. viii. 17.

HOBAB, חֲבֹב, *favoured and beloved*; from חָבַב *chabab*, *to love*. [one who binds closely.]

HOBAB, son of Jethro, and brother-in-law to Moses, when departing from mount Sinai for the promised land, Numb. x. 29. said to *Hobab*, "we are journeying unto the place, of which the Lord said, I will give it to you; come thou with us, and we will do thee good." *Hobab* answered, "That he could not go, but would return into his own country." But Moses persisted, and entreated him so earnestly, that he at last complied. Some think the *Kenites*, who dwelt south of Judah, were the descendants of *Hobab*. Judg. i. 16. 1 Sam. xv. 6.

HOBAB, חֲבֹב, חֲבֹבָה, *love, friendship*; from חָבַב *chabab*: otherwise, *secrecy*; from חָבַה *chabuh*: otherwise, *debtor*; from חָבַה *chub*.

HOBAB, HOBAL, SHOBA, or SHOBAL, Gen. xiv. 15. Abraham pursued Chedorlaomer, to *Hobab* on the left, or north of Damascus. We are of opinion, that this is *Abila*, in the valley between Libanus and Antilibanus.

[In the Greek of Judith, iv. 4. it is called *Choba*, a *den*, or *covert*, say some: unless it might take name from some slaughter or defeat here sustained; as the Syriac root appears to denote a *defeat* or *dispersion*; with which the Arabic agrees.

As to the situation of this town, I take it for the present *Habaya*, which, instead of being east of Damascus, is west of that city; and a much more likely place to terminate the pursuit of the kings by Abraham, than any district beyond Damascus. It is, probably, some hollow, between mountains, which effectually *secludes* those who occupy it. See *Hobab* in the Map of CANAAN, adapted to the Book of GENESIS.]

HOD, הוֹד, *praise, glory*. 1 Chron. vii. 37.

HODAIAH, הוֹדִיָּה, *the Lord is my praise*, or *praise*, or *confession of the Lord*; from הוֹדָה *hod*, *to praise*, and יָהּ *jah*, *the Lord*. 1 Chron. iv. 9.

HODAVIAH, הוֹדִיָּה, Ὀδοῖα, *Odeviah*, or *Odoia*, *the Lord is my praise*; or *praise*, or *confession of the Lord*; from הוֹדָה *hod*, *to praise*.

HODAVIAH, 1 Chron. v. 24. of the tribe of Manasseh, distinguished for valour.

HODAVIAH, a Levite, father of Daniel, returned from Babylon. Ezra ii. 40.

H div. 2.

HODESH

HODESH, חֹדֶשׁ, *Xódes*, month; from חָדַשׁ *chodesh*, month; or *novelty*, from שָׁדַשׁ *chadash*. [1 Chron. viii. 9. Wife of Shabaraïm: and from the construction of the passage is the *Baara* of the former verse. *Hadesh* signifies the *new moon*; "fair as the moon;" very beautiful.]

HODSHI, שְׁדִישִׁי, *renewing*, or *first day of the month*: or, according to the Syriac, a *present*, or a *new present*. [In combination, *Tahtim-Hodshi*, 2 Sam. xxiv. 5. The descendants of *Hodesh* in the foregoing article, who had seven *sons* for sons to take name from their mother in S. S. yet we have several instances of it; as *Hagarenes* from *Hagar*: and so *Abishai* and *Joab* are called "sons of *Zeruah*," their mother: and, perhaps, a few others. Comp. Gen. xxxvi. 39. 2 Kings xii. 22.]

HOGLAH, חֻגְלָה, *his festival, or dance*; from חָגַג *chagag*, and הָאָה, *his*. Daughter of Zelophehad, of Manasseh, Numb. xxvi. 33.

HOHAM, חֹהָם, *Élâu*, *woe to them*; from הָיָה *hoi*, and the pronoun אֲנִי *am*, *them*: otherwise, *he that troubles and disquiets*; from חָמַם *hum*. King of Hebron, one of the five who besieged Gibeon, with Adonizedeck: hanged by Joshua's orders. Josh. x. A. M. 2553, ante A. D. 1451.

HOLÓCAUST, from the Greek ὁλόκαυστον, *ab* ὅλος *totus*, et καίω *accendo*, which signifies 'entirely burnt,' because all the flesh of burnt-offerings was consumed by fire upon the altar; herein these offerings differed from sacrifices for sin and other sacrifices, parts whereof were not consumed on the altar, but were reserved. The Hebrew word חָלַל *halah*, translated *burnt-offering*, signifies to *go up*: because the whole sacrifice, thus offered, ascends and *goes up* in smoke. The oldest sacrifices known to us, are burnt-offerings; and it is probable, that before the law, no others were offered; and that even the sacrifices for sin, and for thanksgiving, were *Holocausts*. See SACRIFICE. After the settlement of the tabernacle, or at least after the building of the temple, two lambs were offered daily as burnt-offerings on the brazen altar, one in the morning, the other in the evening: the first before all other sacrifices; the second, after all.

HÓLOFERNES, חִלְפֶּרְנֶס, *strong and courageous captain*; from חָיָה *chai*, *strong*, and *phernes*, *captain*, according to the Syriac. This is a Persian name, and it is difficult to find its root in the Hebrew. One might also explain it 'by *he that breaks anger, or the officer of the serpent of the devil*.'

HÓLOFERNES, lieutenant-general of the armies of Nebuchadonozar, king of Assyria. See NEBUCHADNEZZAR and ARPHAXAD. Nebuchadonozar sent *Holofernes* against Syria, at the head of a powerful army. This general passed

the Euphrates, entered Cilicia and Syria, and subdued almost all these provinces, (north of Judea) every where exercising a thousand cruelties, and endeavouring to have his master worshipped as a God.

Having resolved to conquer Egypt, he advanced (southwards) toward Judæa, Judith v. when he was informed, that the Jews were preparing to oppose him; and Achior, commander of the Ammonites, of whom a body as auxiliary troops was in his army, represented to him that they were a people protected in a particular manner by Almighty God, so long as they were obedient to him; and therefore he should not flatter himself with the expectation of overcoming them, unless they had committed some offence against their God. *Holofernes*, provoked at this discourse, said to him, since you have acted so well the prophet, you shall perish together with the Hebrews, whose God and whose power you have so gloriously described to us. At the same time he commanded his servants to convey Achior before the walls of Bethulia; they tied him to a tree, and left him there, whether the Jews soon came and loosed him.

In the mean time *Holofernes* formed the siege of Bethulia; and having cut off the water, and set guards at the only fountain of the besieged near the walls, the city was reduced to extremity, and resolved to surrender, if God did not send them succour in five days. Judith being informed of their resolution, conceived the design of killing *Holofernes* in his camp. Dressed with the utmost magnificence, she quitted Bethulia, with her maid-servant; and being brought to the general, pretended she could no longer endure the sins and excesses of the Jews, and that God had inspired her with the design of surrendering herself.

Holofernes was enchanted with her beauty; and on a following day invited her to a great feast. But he drank so much wine, that sleep and drunkenness hindered him from satisfying his passion. Judith, who that night was left alone in his tent, cut off his head with his own sword; and returned with her servant to Bethulia, carrying away her trophy. When day-light came, the besieged made a sally on their enemies, who going for orders into their general's tent, found his headless carcase wallowing in its blood. They then discerned that Judith had deceived them, and they fled with precipitation, leaving their camp full of rich spoils: the Jews pursued them, killed many, and returned loaded with booty.

There is great diversity of opinions concerning the time of this war. Some date it before the captivity of Babylon, in the reign of Manasseh, and the pontificate of Eliakim, the high priest.

priest. Others place it after the general Babylonish captivity. *Vide* JUDITH. We suppose it to have happened before the captivity, A. M. 3348, *ante* A. D. 656.

HOLON, חֹלֹן, חֹלֶסֶן, Vulgate, *Olon*. A window: otherwise, *profanation*; from חָלָה *chol*: otherwise, *trouble*; from חָלָה *chalah*. *Cholon*, *Olon*, or *Helon*, a city of refuge belonging to the priests, in the mountains of Judah, Josh. xv. 51. xxi. 15.

[II. HOLON, a city of Moab. "The mansion of residence," *i. e.* the long, the preferable, residence, as Simon thinks: but, from its antiquity, appearing to be one of the cities of Canaan previous to the conquest under Joshua. I should presume it might denote "the *Aun* of opening," whether as a window, or rather of the orifice through which renovated mankind issued to a second existence. Aperture, or *fissure*, is the import of the root. Jer. xlviii. 21.]

HOLY, HOLINESS; means sometimes outward purity, [cleanliness] sometimes internal holiness: God is HOLY in a transcendent and infinitely perfect manner. He is the fountain of holiness, purity, and innocency. He sanctifies his saints, his people, his priests. He requires perfect holiness in those who approach him; and to be sanctified and honoured by his servants. He rejects all worship which is not pure and holy, whether internal or external.

The prophets called the Lord, *The holy One of Israel*, as if *holy* were synonymous with deity. The Messiah is called the *holy one*; "Thou shalt not suffer thine *holy one* to see corruption," Psalm xvi. 10. Isaiah, xli. 14. "Thy redeemer is the *holy one* of Israel." And in the Gospel, "I know thee who thou art; the *holy one* of God," Luke iv. 34. And again, "The *holy* thing which shall be born of thee, shall be called the son of God," Luke i. 35. Jesus Christ is called simply the *holy one*, "Ye denied the *holy one* and the just, and desired a murderer to be granted to you," Acts iii. 14. *Holy* is the common epithet given to the third person of the Trinity, the *Holy Spirit*.

The Israelites are generally called *holy* in Scripture, because they are the Lord's; they profess the true religion, are called to holiness, &c.—"Ye shall be a holy nation. Ye shall be holy men unto me," Exod. xix. 6. "All the congregation are holy, every one of them," Lev. xi. 44, 45. Numb. xvi. 3. We are, said Tobit to his son, *filiis sanctorum*, sons of a *holy* people. Tobit ii. 18.

From the infinite holiness of God, every thing belonging to him should be styled *holy*; his temple, his ministers, his solemnities, &c. &c.

Christians are declared *holy*, as being called to, and designed for, a more excellent holiness,

and having received earnest of the *Holy Spirit* in a more plentiful and perfect manner. St. Luke in the Acts, and St. Paul in his Epistles, generally describe Christians under the name of saints, *i. e.* *holy persons*.

The holy is used sometimes for the temple; also for heaven, as the place of the Almighty's abode. "Behold, the blood of it was not brought in within the holy place; ye should indeed have eaten it in the holy place;" *i. e.* the temple, or the court of the priests, called *holy*, compared with the court of the people; as in Ezek. xlii. 14. "The priests shall not go out of the holy place into the outer court." And 1 Macc. iv. 36.

By *holy* are likewise understood in general all *holy* things, consecrated to God; by *holy of holies*, such things as are particularly consecrated to him: as the altar of burnt-offerings, Exod. xxix. 37. the perfumed oil with which Aaron anointed the altar and sacred vessels, Exod. xxx. 10. the utensils of the *holy*, and the sanctuary, are mentioned in the same style; as are the offerings and sacrifices reserved to Aaron and his sons, Exod. xxx. 36. Levit. ii. 3, 10. vi. 17, 25, *et al*.

Holy is used sometimes for heaven; the Lord send thee help from the *holy*, the sanctuary, from heaven. Psalm xx. 2. As for thee, O Lord, thy dwelling is in the *holy*. Psalm xxi. 4. He hath looked down from the height of his *holy*; from heaven did he behold the earth, &c. *Vide* HALLOW.

ADDITION.

[This article deserves further illustration; and is indeed of great consequence to a proper understanding of various passages, especially in the New Testament. In the original, as well Greek as Hebrew, two words are used, which appear under one word, *holy*, in the Eng. Tr. yet are not synonymous; for, one seems to import what may be called, for distinction sake, "*holiness imparted*," *i. e.* external; the other, "*holiness inherent*," *i. e.* internal:—one seems to be passive, the other active: one appertains to rites and ceremonies, the other to character: one imports a strict separation from common things of the same kind and order; whereas, the other imports a condescension extended to others, whether common or inferior.

HOLINESS BY SEPARATION.

I. *Cleanliness of places*. The Hebrew word *Kadesh*, קֹדֶשׁ, *Holy*, to which the Greek, ἅγιος, *Holy*, answers, imports the opposite to foul, filthy, defiled; *i. e.* CLEAN: so we have Deut. xxiii. a precept for preserving the camp from excrementitious ordure, "for the Lord walketh in thy camp, therefore shall thy camp be *holy*, that he see no unclean thing in thee." So Hezekiah,

H 2 div. 2.

2 Chron,

2 Chron. xxix. 5. commands the Levites to "sanctify the house of the Lord," that is to say, "to carry forth the filthiness," &c. as immediately follows, throughout the passage. *et al.*

II. *Cleanliness of persons*: and this is, 1. by avoiding pollution; as, not eating unclean food: so Lev. xi. 41. "creeping things—ye shall not eat—ye shall sanctify yourselves, and ye shall be holy;" also, by removing from a dead body, Lev. xxi. 6. in the case of the priests: 2. by purifying the person and the clothes, Exod. xi. 10. 14. 22. comp. Josh. iii. 5. In Numb. v. 17, what the Hebrew reads "holy water," the LXX. read "clean water:" and this sense of free from pollution, occurs in the Targums, as expressing the import of the Hebrew *Kadesh*, *holy*; as Isaiah lxxv. 5. "I am *holier*,—cleaner—than thou." It is also strongly implied in the history 1 Sam. xxi. 5. "the vessels of the young men are *holy*;" whether we take the term *vessels*, literally, or figuratively.

III. *Separation, or preparation, for a special purpose*. So Josh. xx. 7. Eng. Tr. "and they appointed, Heb. *sanctified* Kadesh in Galilee," &c. The mother of Micah, Judges xvii. 3, had "wholly dedicated, Heb. *in sanctifying* had *sanctified* her silver," to make an idol. Hence the prophets Jeremiah, vi. 4, Joel, iii. 9, and Micah, iii. 5. speak of *sanctifying* war: Hence *Kadeshah* is a woman *sanctified* to an idol; a class well known throughout India: also, *Kedeshim*, of the male sex. Comp. 2 Kings x. 20. Isaiah, lxvi. 17.

IV. *HOLINESS* was sometimes TEMPORARY: it ceased after a special purpose had been accomplished. Moses was directed to take off his shoes, "for the place whereon thou standest is *holy* ground," Acts vii. 33. Exod. iii. 5. *i. e.* *holy* for the time being. Peter, 2 Epist. i. 18. speaks of the "*holy* mount" of transfiguration: *i. e.* *holy* for the time being. In Lev. xxvii. 14. Moses supposes that a man had "*sanctified* his house," and afterwards wished to redeem it: after it was redeemed, it could be no longer *holy*. And when persons were *sanctified* to qualify them for attending a sacrifice, as Jesse and his sons, 1 Sam. xvi. 5, the sanctification eventually ceased; for only David was distinguished "from that day forward." Comp. Zeph. i. 7.

V. *Holiness by descent, or parentage*. The first born son, inheriting from the earliest ages, the right to the priesthood of the family, was by pre-eminence and destination *holy* to the Lord, Exod. xiii. 2. Luke ii. 23. afterwards, among the Israelites, Numb. iii. 12, 13. the tribe of Levi was substituted, and was *holy*; inheriting the birthright-holiness of the first-born; the priests were *more holy*, by descent, as well as by office; and the High priest was *most holy*.

VI. In the foregoing particulars the Greek word ἅγιος uniformly answers to the Hebrew word *Kadesh*: it retains the same meaning, but with considerable enlargement, in the New Testament, when denoting an assembly of persons, of whatever nation, or rank, separated by profession from the heathen world; so Acts xx. 32. "to give you an inheritance among all them who are *sanctified*," the whole Christian community, in all parts, and all ages, of the world. Comp. xxvi. 18. Eph. v. 3. Col. 1. 27. Also, the members of a certain Christian church, or society, taken collectively, Rom. i. 7. xvi. 15. and 1 Cor. i. 2. vi. 1. 2. though individuals among them might be doubtful; or irregular, or corrupt, chap. xvii. or even criminal, as the incestuous person, chap. v. And this became a title given freely and unreservedly, by the faithful at large to each other, during many ages: nor is it wholly lost among the Greeks. The teachers of Christianity were distinguished as a *holy* priesthood to offer up spiritual sacrifices, 1 Pet. ii. 5; and the mystery of Christ is said to be "now revealed to the *holy* apostles and (new-testament) *prophets* by the Spirit," Eph. iii. 5; Compare titles accepted by the Greek priests, FRAGMENT, No. XXVI.

Now, if *holiness* be conferred for a temporary, or a special, purpose, to which it is of course, restricted, the conjugal relation, already contracted, might be *sanctified* specially, to, (or by) a wife, or a husband, *i. e.* to its purposes, duties and affections, without conferring *holiness*, generally: which elucidates the true import of a passage, 1 Cor. vii. 14. that has been but too often wrested from its proper sense. And, if *holiness* attached by descent, previous to the law, and under the law, to the very last, it might most justly attach by descent from a christian parent, as the Apostle determines:—"for the unbelieving husband is *sanctified*, to all the purposes of marriage, to the believing wife; and the unbelieving wife is *sanctified* to all the purposes of marriage to the believing husband; else were *your* children [*i. e.* of the Corinthians, though church members] *unclean*; whereas, *now* they are *HOLY*." It should be observed, also, that in the Jewish books the children of proselytes are called *holy*, בקדושה, BEKADUSHAH, as is shewn by Braunius, referred to by Schleusner, *sub voce* ἅγιος.

HOLINESS BY CHARACTER.

But, there is another word rendered *holy* by our translators, to which attention is also due, ὁσιος; the import of which may be best understood from its application in the O. T. by the LXX. Prov. x. 29. "The way of the Lord is strength to the *upright*; but destruction to the workers of iniquity;" it is evident from the contrast

trast of ideas in the passage, that "*workers of good*," should stand opposed to workers of iniquity. xx. 11. "Even a child is known by his doings, whether his work be pure, and whether it be *upright*;" whether the intention, the bias of his mind, be *benevolent*. xxix. 10. "The blood-thirsty hate the *upright*"—the very opposite to blood-thirsty, the *beneficent*. We may now see the intention of the Apostle, 1 Tim. ii. 8. "I will that men pray every where, lifting up *holy* hands," more than *αγιος*, i. e. *beneficent*, *pacific*, the very contrary to "wrath and squabbling." If Christians at large should be thus kindly affectioned, much more a Christian Bishop, Tit. i. 8. who must be—*φιλόξενον*, the stranger's friend,—*φιλάγαθον*, the good man's lover, steady in his deportment, just towards all,—*Όσιον*, *holy*; much rather *beneficent*, extending his bounty beyond the stranger whose friend he is, or the good man of whom he is the lover, to the miserable and the distressed. The great Christian pattern is repeatedly denoted by this term: Psalm xvi. 10. Acts ii. 27. Heb. vii. 26. "Such an high priest became us who is *holy*"—rather, extending universally the sympathies of his compassion, his tenderness, his pity; and as such the distinguished object of prophecy;—"thou wilt not leave his soul in hell, nor suffer thine *holy one*—thy commissioned agent, who went about doing good—to see corruption." This term is applied a second time to the Messiah, in full conviction that it could apply to no other, as every hearer must acknowledge, Acts xiii. 35.—as Clem. Alex. exclaims, *what benefits*, "*Όσια, do we not owe to Christ!*" And though my opinion differ from that of commentators, (Comp. Dr. Campbell's Dissert. vi.) I cannot but think, that this term retains the same meaning in Rev. xv. 4, xvi. 5. Who shall not fear thee, O Lord, and glorify thy name, for thou only art *Όσιος*, *holy* (but other copies read *Άγιος*) *benevolent* towards thy people, in making thy judgments manifest against their enemies.—"Thou art righteous, *δίκαιος*, thou who art, thou who wast, thou who shalt be, THE HOLY, *ο Όσιος*, THE MOST BENEFICENT, because, on behalf of thy people, thou hast inflicted punishments on those who shed their blood. Comp. Prov. x. 29. above. And it is remarkable that this term, though implying mercy, stands connected with judgments, Deut. xxxii. 4. and with justice, Psalm cxlv. 17.]

[HOMER, a dry measure of capacity among the Hebrews, containing the tenth part of an *ephah*, nearly six pints. Vide Exod. xvi. 36.]

HOMAM, *המאם*, *Εμαμ*, their tumult, or their noise, from *המאם* *amah*, a tumult or noise, and the pronoun *am*, theirs. 1 Chron. i. 39.

HONEY. Bees are some of the smallest crea-

tures that fly, says Ecclesiasticus, xi. 3. but the produce of them is the sweetest thing in the world. Scripture, describing a troop of enemies pursuing with obstinacy and warmth, uses the similitude of bees: "And chased them as bees do," Deut. i. 44. "Like bees they chased me in on every side," Psalm cxviii. 12.

God did not permit *honey* to be offered on his altars: "Ye shall burn no leaven, nor any *honey*, in any offering of the Lord made by fire," Levit. ii. 11. Many reasons are given for this law; as, that *honey* does not agree well with other things, as with roast meat, which was offered in sacrifice; and that it makes bread sour; or because bees are unclean insects; or because *honey* is the symbol of carnal pleasures; or lastly, to avoid the customs of the heathen, who offered *honey* in their sacrifices. Herodot. lib. ii. Vide Bochart, de Animal. Sacr. part 1, lib. iv. cap. 11. Vide Ezek. xvi. 18, 19.

But, though God forbids *honey* to be offered in sacrifice, he commands the first-fruits of it to be presented to him: these first fruits and offerings being designed for the support of the priests, and not to be offered on the altar. By the word *honey*, *דבש* *debash*, the Rabbins and authors of Hebrew dictionaries, understand not only the *honey* of bees, but likewise the *honey* of dates, or the fruits of the palm-tree, or the dates themselves, from which *honey* is extracted; and when God enjoins the first-fruits of *honey* to be offered to him, the first-fruits of dates seem to be meant: for we know that generally the produce only of fruits was offered.

HONEY was formerly very common in Palestine. The frequent expressions of Scripture, which import that that country was a land flowing with milk and *honey*, are proofs of this. Moses says, that the Lord brought his people into a land whose rocks drop oil, and whose stones produce *honey*. Deut. xxxii. 13. Psalm lxxxi. 16. *Honey* ran upon the ground in the forest, where Jonathan dipped the end of his staff in a *honeycomb*, and sucked it, 2 Sam. xiv. 25. Travellers observe, that it is at this day in great plenty there; and that the inhabitants mix it in all their sauces. John the Baptist fed on *wild honey*, found in rocks or in hollow trees, Matth. iii. 4. Children were fed with milk, cream, and *honey*: "Butter and honey shall be eat, that he may know to refuse the evil and choose the good." Isaiah vii. 15. This was the sweetest and most delicious substance known before sugar. God complains of Jerusalem for offering that bread, oil, and *honey*, to idols, which he had given to the inhabitants for nourishment. Too great a quantity of *honey* is hurtful to the stomach, and creates a loathing. "Hast thou found honey," says the wise man, "eat

"eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it," Prov. xxv. 16. *Vide* FRAGMENT, No. CLXXXIII.

HONOUR. *To honour*, is taken not only for inward or outward respect paid to superiors, those to whom we owe particular deference and distinction, but for real services: "Honour thy father and mother," Exod. xx. 12. not only shew respect and deference, but assist them, and perform such services to them as they need. Balaam, king of Moab, said to Balaam, "I thought to promote thee to great honour, but lo the Lord hath kept thee back from honour," Numb. xxiv. 11. *i. e.* from reward. "*Honour* the Lord with thy substance, and with the first-fruits of thine increase," Prov. iii. 9. *i. e.* testify your respect and obedience to him.

Honour also denotes that adoration which is due to God only. "I was afraid to transfer the honour of my God to man," says Mordecai, Esth. xiii. 14. And the Psalmist, xxix. 2. "Give unto the Lord the honour due unto his name." And Malachi, i. 6. "If I be the Lord, where is my honour?" And St. Paul, "Unto the only wise God be honour and glory," 1 Tim. i. 17.

HOPE. *The hope of Israel*, was—the end of the Babylonish captivity,—the coming of the Messiah, and—the happiness of heaven. The Lord is the *hope* of the righteous; their *hope* shall not be confounded; the *hope* of the ungodly shall perish; it shall be without effect; or they shall live and die without *hope*. Abraham against *hope* believed in *hope*, *contra spem in spem*, when being advanced in years God promised him a son. The prisoners of *hope*, Zech. ix. 12. *Vincti spei*, the Israelites who were in captivity, but in *hopes* of deliverance.

Hope in the New Testament is generally taken for *hope* in Jesus Christ, *hope* of eternal blessings, *hope* of a future resurrection: "Experience produceth *hope*, and *hope* maketh not ashamed," Rom. v. 4, 5. Our *hope* is founded on the patience and consolation which we derive from the Scriptures. Faith, *Hope*, and Charity; are the treasures of Christians, 1 Cor. xiii. 13. Jesus Christ is all our *hope*, 1 Tim. i. 1. All our *hope* in this life and the next arises from his merits, his blood, his grace, his promises, and his spirit.

[*Hope* is distinguished from *Faith* by its desire of good, only; and by its reference to futurity, only: whereas *Faith* contemplates evil as well as good; and refers to things past, as well as to things future. (See FAITH) We are therefore, said to be "saved by *hope*," by the *hope*, or conviction, or desire, of unseen things; and we read of the "full assurance of *hope*," which may be taken as synonymous with cheerful and earnest expectation.

Hope, like all other graces, admits of degrees: it is sometimes feeble, but, when it is the result of experience, it is confident, and proof against shame, or hesitation; it is sometimes limited—to things near, or to things likely, but it also extends beyond this world, to possessions laid up in heaven; to glory, immortality, and eternal life. It is repeatedly connected with patience, with waiting, with expectation, with rejoicing, and with reason; for, the *hope* of a Christian, however it may refer to Divine things, or be founded on Divine promises, or be derived from, and promoted by, the Sacred Spirit, is yet a reasonable *hope*, and combines purity of heart, and life, *i. e.* obedience, with devout and fervent reliance on the promises and perfections of God.]

HOPHNI, חֲפֹנִי, *he that covers*, from חָפַף *chapaph*: or *my fist*; from חָפַן *chaphen*.

HOPHNI, and Phineas, sons of Eli, the high-priest, were, says the Scripture, sons of Belial, wicked and dissolute, 1 Sam. ii. 12, *i. e.* &c. They knew not the Lord, nor performed the functions of their ministry in the tabernacle, as they ought to have done; for when an Israelite had sacrificed a peace-offering, the son or servant of the priest came while they were dressing the flesh of it, and holding a fork with three teeth, in his hand, he put it into the pot, and what he could take up with it was the priest's portion. In like manner also, before the fat was burnt, the priest's servant came, and said to him who sacrificed, 'Give me flesh to roast, for I will have the flesh raw.' 'Let us first burn the fat, according to custom,' said he who sacrificed; but the servant replied, 'No; you shall give it me instantly, or I will take it by force.'

Rightly to understand this transgression, observe, that the text regards not burnt-offerings or sacrifices for sin, but peace-offerings, or those presented from free-will devotion; the blood whereof, the fat, the kidneys, and the caul, which covers the intestines, were offered to the Lord; all the rest of the sacrifice belonged to him who offered it: the priest's fee was the right shoulder and the breast. Moses does not say, Lev. vii. 31, 32, whether this should be given dressed or raw; but it appears from this place, 1. That it was not given to the priest till it was dressed; and, 2. that the priest had no right to demand it, till the fat had been offered on the fire of the altar.

The high-priest, Eli, was no stranger to these and other very great irregularities of his sons. verse 22. He reproved them, but so faintly, that they did not change their behaviour.

Some years afterwards, A. M. 1861, ante A. D. 1143, 1 Sam. iii. 11, 12, the Lord caused Eli and

and his sons to be threatened by the young prophet Samuel. Accordingly, the Philistines having declared war against Israel, Israel lost about 4000 men: the elders of the people said, 'Bring hither the ark of the Lord, that it may save us from our enemies;' and the two sons of Eli, *Hophni* and *Phinehas*, brought the ark into the camp. But God permitted the Philistines to obtain another victory over Israel. They killed 30,000 men, including *Hophni* and *Phinehas*, and carried the ark into captivity.

HOPHRAH, הֹפְרָא, Ὁφαρῶν, an Egyptian name, whose etymology it would be in vain to seek in the Hebrew.

HOPHRAH, king of Egypt, in the time of Zedekiah, king of Judah, and Nebuchadnezzar the great, king of Chaldaea, Jer. xlv. 30. Herodotus calls him *Apries*, lib. ii. cap. 161, 162, 169. Zedekiah, king of Judah, weary of the Babylonish yoke, in the seventh year of his reign, made an alliance with *Hophrah*, king of Egypt. Ezekiel reproaches him for it in very strong terms, Ezek. xvii. 15.

In the ninth year of Zedekiah, Nebuchadnezzar came against Jerusalem, and took all the cities of Judah, except Lachish, Azekah, and Jerusalem, 2 Kings xxv. 1. 1 Chron. xxxvi. 17. Jer. xxxix. 1. iii. 4. *Pharaoh Hophrah* advanced to his assistance; and Nebuchadnezzar marched against him. Jeremiah foretold (chap. xxxvii. 5, 6,) that the Egyptians would return without venturing a battle against the Chaldeans, which happened accordingly. Jeremiah also prophesied, (chap. xlv. 30.) that the king of Egypt should be delivered into the hands of his enemies, as Zedekiah had been into the hands of Nebuchadnezzar. Vide also Ezekiel, (xxx. xxxi.) who describes the fall of Egypt in a very pathetic manner.

These predictions were executed, first against *Apries*, or *Hophrah*, by Amasis; afterwards against Egypt and the Egyptians by Nebuchadnezzar. Herodotus says, *Hophrah* was the son of Amasis, &c.

After the death of *Hophrah*, Nebuchadnezzar destroyed Jerusalem, then he attacked Tyre, and took it after a siege of thirteen years. During this long siege, he was reduced to great straits, and to make him amends in some sort for his losses, God said to Ezekiel, that he had given him the land of Egypt, A. M. 3432, ante A. D. 571. Ezek. xxix. 18, 20. xxx. 1, 19.

Accordingly, Nebuchadnezzar marched against Egypt, and subdued it, from Migdol, or Magdol, at the entrance of it, to Sienna, [now *Assouan*] at the southern extremity. He committed such ravages, that it could not recover itself in forty years. Nebuchadnezzar left Amasis in Egypt, with the title of king, but tributary and subject

to him; after which he returned to Babylon, loaded with spoils.

HOR, הָר, *who conceives, or shews*.

[The import of this appellation is probably *high*, or *steep*: the Chaldee has a cognate root expressing exaltation, or a person's lifting himself up; and such a term would aptly express the highest or steepest mountain in its neighbourhood.]

HOR, a mountain in Arabia Petræa, on the confines of Idumæa. Here Aaron died and was buried, in the fortieth year after the departure from Egypt, A. M. 2552, ante A. D. 1452. Deut. xxxiii. 50. Numb. xx. 26. xxvii. 13.

HORAM, הֹרָם, Ἑλὰμ, *their mountains, or who conceives them or shews them*; from הָר *chor*, and the pronoun הָם *am, theirs, them*. The Septuagint read a ה *lamed* instead of a ר *resh*. King of Gezer; assisting the king of Lachish, he was defeated, and his country was ravaged, Josh. x. 33. A. M. 2554, ante A. D. 1450.

HOREB, הָרֵב, ἡ ἄρηθ, *desert, solitude, destruction; dryness, the sword*.

HOREB, a mountain in Arabia Petræa, so near mount Sinai, that *Horeb* and Sinai seem to be two hills of the same mountain. Sinai lies east, *Horeb* west; so that when the sun rises, the latter is covered with the shadow of Sinai. There are springs and fruit-trees on *Horeb*, but only rain water on Sinai. At *Horeb* God appeared to Moses in the burning bush, Exod. iii. 1, 2, 3. At the foot of this mountain Moses struck the rock, and drew water from it, Exod. xvii. 6. Elijah retired here to avoid the persecution of Jezebel, 1 Kings xix. 8. [*q. was there at that time a kind of convent here?*] It is said frequently, that God gave the law at *Horeb*, though other places expressly name Sinai; because *Horeb* and Sinai made in some sort but one mountain.

The rock of HOREB, whence Moses drew water. See Exod. xvii. 6, 7, and REPHIDIM; also the PLATES: VIEWS of SINAI, MAPS, &c.

HOREM, הֹרֵם, Ὁρᾶν, *destruction, anathema, nets, snares, a thing devoted or consecrated to God*. A city of Naphtali. Josh. xix. 38.

[It is usually said, that Hormah (vide HORMAH) derived its name from being devoted to destruction. Was *Horem* so devoted, or was any other kind of consecration to God adopted with respect to this city, and expressed by the same term? It is certain, that things irrevocably consecrated to God, were not therefore destroyed, but that the use of those things was continued in the divine service. In like manner, what forbids our supposing that the property of a town was vested in the national institutions for worship? that its revenues, &c. were wholly appropriated, in perpetuity, to the tabernacle,

nacle, or the temple, so that they were irrevocable on the part of the nation; without including the idea of utter destruction of the thing, or place, &c. vowed to the Lord.]

[HOR-HAGIDGAD, *the hill of Gadgad*, or of *troop*, or of *good fortune*, &c. vide GAD. An encampment of Israel, when coming out of Egypt, Numb. xxxiii. 32, 33.

The term *Hor* in this text is written with ה, not with ח, which varies the import from *hill*, which, I conceive, it should be, to *cavern*, or hollow entrance, out of which some suppose a stream of water flowed. The Samaritan, and some Hebrew MSS. read with the LXX. "the *hill of Gadgad*." In Deut. x. 7. where our version reads *Gudgodah*, the Samaritan has *Gad-gadah*; the LXX. and Vulgate, *Gadgad*.

The term *Gadgad* is variously taken: some suppose it denotes a species of locust, which, going in *troops*, *troop upon troop*, might frequent this hill; and such critics incline to unite *Gudgodah* with *Jotbathah*, in the description of "a land of rivers of water," Deut. x. 7. Eusebius and Jerom understood the passage in this sense; our translators have taken it otherwise; but if it were a place of streams, it would also be a place of vegetation, and if of vegetation, it would of course attract *troops* of locusts when crossing this desert. Hiller renders it "locusts' cavern."

As this place appears to have been a hill, and the name *Gadgad* imports *troops*, might it derive its name from any kind of *review* here made of the Israelitish army, or any regulation of their battalions? "The hill of troops;" or of the *battalia*. However, possibly, it was a station for troops of robbers.]

HORI, חורי, *Xorri*, prince, free-man, or who is in a passion: from חרה *charah*. Son of Lotan, of the race of Seir, the Horite, Gen. xxxvi. 22.

HORITES, חוריים, [*Libertines*, or *holes*].

Very probably this name refers to a people of great antiquity, who dwelt in *caves* or *holes* in the sides of their mountain: they were Troglydites. Such was the custom of many early settlers, before they ventured to build cities, (and even afterwards.) Comp. Hivites. Gen. xiv. 6. xxxvi. 20, 21, 29. Deut. ii. 12, 22.]

HORITES, an ancient people, who dwelt in the mountains of Seir, beyond Jordan, Gen. xiv. 6. They had princes, and were powerful before Esau conquered their country. The *Horites* and the *Edomites* seem afterwards to have composed but one people. They dwelt in Arabia Petrea and Arabia Deserta, south-east of Judæa. Deut. ii. 1. xliii. 2. and Judg. v. 4.

The Hebrew חורי, *Chori* or *Chorim*, translated *Horites* in Genesis, is used in an appellative sense in other passages of Scripture, sig-

nifying *heroes*, great and powerful men. Probably the Greeks derived from hence their *heroes*, as they derived *Anax*, a king, from *Anak*, the giant, and his sons. 1 Kings xxi. 8, 11. Neh. ii. 16. iv. 14. v. 7. vi. 17. vii. 5. xiii. 17. Isaiah xxxiv. 12.

HORMAH, חרמה, *Ḥarama*, which is *lifted up*: from רם *ramam*, or רום *rum*: otherwise, to *reject*: from רמה *ramah*.

HORMAH, חרמה, *Ḥormah*, *Bethalarma*, or as *Arma*; for the Vulgate takes them for two different cities: *destruction*, *anathema*.

[*Harma*, a place in Boeotia, was so named from an *evacuation* to which it had been subjected. Comp. Bochart, *Canaan*, p. 473.]

HORMAH, HERMA, HARMA, or ARAMA; it should be written *Chorma*, or *Cherma*, חרמה *anathema*. Judg. i. 17. Numb. xxv. 3. called *Zephath* before the Hebrews named it *Hormah*. What occasioned that denomination, was this: the king of Arad, a Canaanite, who dwelt south of the Land of Promise, having attacked the Hebrews, put them to flight, and took a very rich booty: hereupon the Israelites engaged by vow to devote every thing belonging to the king of Arad, and entirely destroy it. Vide CHEREM, or ANATHEMA. It is very probable this vow was not executed till after Joshua entered the Land of Promise. Among the kings overcome by him, we find a king of *Herma*, or *Horma*, and king of Arad or Arad. Josh. xv. 30. xix. 4. *Hormah* belonged afterwards to the tribe of Simeon.

[HORNET, a kind of large wasp, which has a powerful sting. We learn from Deut. vii. 20. and Josh. xxiv. 12. that the Lord drove out the Canaanites before Israel by means of this insect. A friend has suggested, that possibly this *hornet* was the *zimb* of Ethiopia, before which neither man nor beast can subsist:—without affirming this, I think it likely that the account of the *zimb* in FRAGMENTS, Numbers LVI. CCLXXXVI, may illustrate the manner in which the Canaanites were expelled their country; and if this insect were one of the plagues of Egypt, as I have supposed, no reason appears why it should not be in the hand of Providence, a very effectual plague on the Canaanites. N.B. The Israelites, in the sandy wilderness, would escape the violence of this creature.]

HORNS. The Hebrews, by *horns*, sometimes understood an eminence, or angle, a corner, or a rising. My beloved has a vineyard, situated on a *horn* of the son of oil, i. e. on an eminence, or corner of a rich and fertile mountain. Isaiah, v. 1. By *horns* of the altar of burnt-offerings, many understand the angles of that altar; but there were also *horns* or eminences at these angles. Exod. xxvii. 2. xxx. 2. Vide the PLATES, ALTARS; and FRAGMENT, No. CXXVIII.

Horn

Horn signifies likewise glory, brightness, rays; for example, the face of Moses was encompassed with *horns*, i. e. it was radiant, or, as it were, *horns of light* issued from it. *Vide* FRAGMENT, No. CXXII.

As the ancients frequently used *horns* to hold liquors, vessels containing oil, and perfumes, are often called *horns*, whether made of *horn* or not. Fill thine *horn* with oil, says the Lord to Samuel, and anoint David, 1 Sam. xvi. 1. Zadok took a *horn* of oil out of the tabernacle, and anointed Solomon, 1 Kings i. 39. Job called one of his daughters *Keren-ha-phuc*, *Horn of Antimony*, *Cornu stibii*, or *horn* to hold antimony [or *Stibium*], with which the women of the East adorn their eyes. Job xlii. 14.

The principal defence and strength of many beasts is in their *horns*; whence, in Scripture, the *horn* is a symbol of strength. The Lord exalted the *horn* of David; the *horn* of his people; he breaketh the *horn* of the ungodly; he cutteth off the *horn* of Moab; he cutteth off, in his fierce anger, all the *horn* of Israel; he promises to make the *horn* of Israel to bud forth; to re-establish the honour of it, and restore its former vigour. Moses, comparing Joseph, says, he has *horns* like those of a *rheem*, or rhinoceros. The sacred authors frequently express victory in words like the following: thou shalt toss them into the air with *horns*; thou shalt disperse them as a bull disperses every thing that comes before him with his *horns*, &c. See the PLATES: RHINOCEROS, and explanation.

Kingdoms and great powers are often described by the symbol of *horns*, 1 Macc. vii. 46. In Dan. vii. viii. *horns* represent the power of the Persians, of the Greeks, of Syria, and of Egypt. The prophet describes these animals as having many *horns*, one whereof grew from another; which should not surprise us, since in the East there are rams which have many *horns*. *Vide* FRAGMENT, No. CLXVII. and plate.

In 1 Maccabees, ix. 1. the wings of an army are called its *horns*.

HORON, or ORONAIM, a city of Arabia, from whence came Sanballat, Nehem. ii. 10. &c.

HORONAIM, חֲרֹנַיִם, Ἄρωμαι, *anger, rage*; from חָרָה *charah*: otherwise, *hole, cave*; from חֹר *chur*. *Liberty*, according to the Syriac. A town of Moab, Isaiah xv. 5. Josephus, *Antiq. lib. xiii. cap. 23. xiv. cap. 2*.

HORSE, a beast well known, but not so common among the Hebrews till Solomon's time, as afterwards. Before that time we find no horsemen mentioned in the armies of Israel. God forbids their kings to keep many *horses*, Deut. xvii. 16. The judges and princes of Israel generally rode on mules (as David did) and asses.

Solomon is the first king who had many
PART XIV. Edit. IV.

horses; but we do not read that he made any military expeditions. He received his *horses* from Egypt, and every set cost him more than six hundred shekels: about ninety pounds.

HORSES, consecrated to the sun. We read, 2 Kings xxiii. 11. that Josiah took away the *horses* which the kings of Judah, his predecessors, had consecrated to the sun. The sun was worshipped over all the East, and the *horse* was consecrated to that deity, who was represented as riding in a chariot, drawn by the most beautiful and swiftest *horses* in the world, and performing every day his journey from East to West, to enlighten the earth. See PLATES: India. No. 1. B. and No. 3. CORINTH No. 25. SARDIS No. 11. In Persia, and among the Massagetæ, *horses* were sacrificed to the sun. Herodot. *lib. i. cap. 55*.

Placuit equo Persis radiis Hyperione cinctum;
Ne celerè detur victima tarda Deo.

OVID FAST. lib. viii.

Xenophon, *Cyropæd. lib. viii.* describes a solemn sacrifice of *horses* to the sun: they were all of the finest breed, and were led with a white chariot, crowned, and consecrated to the same God. We may believe that the *horses* which Josiah removed from the court of the temple, were appointed for the like sacrifice.

The Rabbins inform us, that these *horses* were every morning harnessed to the chariots dedicated to the sun, which are mentioned in the same book; and that the king, or some of his officers, got up and rode to meet the sun at its rising, as far as from the eastern gate of the temple, to the suburbs of Jerusalem. *Rabb. Salom. et Kimchi*.

Others are of opinion, that these *horses* were statues of wood, stone, or metal, erected in the temple in honour of the sun. Others, that they were *horses* which none were permitted to ride, or to yoke; but were like those which Julius Cæsar set at liberty, after his passage of the Rubicon,—free. *Suet. in Julio*. The Persians had such *horses*, as well as the ancient Germans. Those belonging to the Persians were streaked, or pyed; [pye-bald] those of the Germans were all white. [Herodian calls them Διὸς ἵπποι. The Romans thought it an irreligious insolence in Camillus to use white horses in his triumph, Livy, *lib. v.*] They were never employed in any ordinary use, and people took presages of futurity from their neighings and their motions.

HOSAH, הוֹסָה, Ὡσα, *he that relies on, or he that protects*.

[A town of Asher, Josh. xix. 29. The refuge, or place of safety, when fled to for security.]

HOSAI, הוֹסַי, Ὡσαι, *seeings*, from חָזָה *chazah*, to see. A prophet in the time of Manasseh, king of Judah, 2 Chron. xxxiii. 19. The Jews
I div. 2. are

are of opinion, that *Hosai* and *Isaiah* are the same person; the LXX. take *Hosai* in a general sense for prophets and seers; the Syriac calls him *Hanan*; the Arabic *Saphan*.

HOSANNA, הוֹשַׁנָּה, *Hosannah*, *Hoshiah-na*, *Save me, I pray*: from *יוֹשָׁה* *jashah*, to *save*, and *נָא* *na*, *I pray you*: otherwise, *save me, now*.

HOSANNA, is a form of blessing, or wishing well. At our Saviour's entrance into Jerusalem, when the people cried *Hosanna*, their meaning was, *Lord preserve this son of David*; heap favours and blessings on him.

[**HOSANNA-PROCESSION.** MR. HARMER, *Obs.* vol. iii, p. 37, has a thought, that in our Lord's triumphal entry into Jerusalem, "the people scattered *rose leaves* in the way as he went." However, to say no more, though *rose leaves* might possibly be attainable at that early season, yet *rose trees* hardly grew in the public way; and besides, this does not give any reason of the exclamations of *hosanna*, nor does it appear to be connected with them. But I find in Mr. DAVID LEVI's "*Lingua Sacra*," under the article (ערב) *oreb*, the following information, extracted from the Talmud.

"The willow (used in the Feast of Tabernacles), is of the foundation of the prophets; *i. e.* the prophets instructed the people in the proper form and manner thereof, as it was delivered by tradition; and which, having been forgot, was restored by the prophets. Hence we meet in Rabbinical Hebrew, with the phrase "the precept of the willow, on *Hosanna the Great*." This is the seventh day of the Feast of Tabernacles, when each person has (carries) a branch of willow, and in the prayer of the day, frequently makes use of the word *HOSHANA*! *i. e.* *save, we beseech thee*;—whence the willows used at that time are called the "*Hoshanuth*."

If this be correct, we see that the people applied to our Lord, a custom with which they were well acquainted, and which indeed formed an annual ceremony. Observe, that the evangelists Matthew xxi. 8. Mark xi. 8. do not say what kind of trees were cut down by the people, but, "they cut down branches from the trees (supply *willow trees*, if you please, if then in season, or) such as were nearest at hand, to answer the purpose; and strewed these branches in the way [or, were they *palm-leaves*, or branches? Matthew uses the word κλάδος, a branch of any kind, but Mark says, στροβίλος, *frondes*, perhaps directly meaning *palm-branches*. John says, xii. 13, that "much people hearing that Jesus was coming to Jerusalem, went out (of Jerusalem—doubtless,) to meet him, carrying, τὰ βῆλα, "branches of palm trees."]

The people, therefore, as they were used to

do on *Hosanna the great*, formed a procession; and those in the leading division of it, cried, "Hosanna! blessed be the king of Israel, who cometh in the name of the Lord. Peace in heaven! Glory in the highest!" to which those who brought up the rear, answered, "Blessed be the kingdom of our father David, that cometh in the name of the Lord! Hosanna in the highest!" [*i. e.* the great *Hosanna*] as we have been used to shout at our feast of tabernacles."

Does not this history appear under this elucidation to be a clearer reference of the feast of tabernacles to the Messiah than heretofore? a reference that was in some degree *wanted*. And are not the shouts of the multitude strong indications of what they so earnestly looked for—a king to deliver them from their present bondage? Did the prophets hint at such a king, to be expected, when they appointed the willows of the *great Hosanna*? Is this the covert meaning of the rulers of the synagogue, "hearest thou what these children say? in allusion to a king whom we expect; which they refer to thee?" And is this the import of our Lord's answer, "yea; did you never hear the remark, that children will tell the truth when men will not; that when men are afraid, or incredulous, the mouths of babes and sucklings may *strongly* proclaim due and proper praise?" Was our Lord's action of driving the intruding dealers from the temple an act of royalty, coincident with these acclamations, and national ideas, which on this occasion he thought proper to exert, and to which those concerned thought proper at this time to submit, as unable to foresee how far the popular feeling might extend.]

HOSEA, הוֹשֵׁה, *Saviour*, or *safety*; from *יוֹשָׁה* *jasha*.

I. **HOSEA**, the first name of Joshua, son of Nun. The Greeks call him *Ause*, or *Ausem*. See **JOSHUA**.

II. **HOSEA**, son of Beeri, the first of the minor prophets. Epiphanius, *de vita Prophet.* says, *Hosea* was of the town of Belemoth, in Issachar, which is probably *Beelemon*, towards Esdraelon. The Rabbins say, Beerath was his father, mentioned 1 Chron. v. 6. prince of the tribe of Reuben, when Tiglath-pileser carried some of the tribes of Israel into captivity. So that *Hosea* was of Reuben, and native of Beelmeon, beyond Jordan. This prophet lived in the kingdom of Samaria, and his prophecies for the most part regard that state.

He prophesied under the reigns of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, kings of Judah; and under *Jeroboam II.* king of Israel. If he prophesied in the reigns of all these princes, he must have lived very long; for there are an hundred and twelve years from the beginning of

of Uzziah's to the end of Hezekiah's reign. Add twenty years for his age when he began to prophesy, this will make him above a hundred and thirty; or, if we take ten years from Uzziah, and ten from Hezekiah, there will remain a hundred and twelve. In *Hosea's* prophecies, we find nothing which proves that he prophesied so long; and why should his prophecies be dated in the title by the reigns of the kings of Judah, when he did not live under their dominion? It is therefore very probable, that this title is not *Hosea's*, but that the true beginning of this prophet's work, is, *The beginning of the word of the Lord by Hosea*. In our opinion, he began about the end of Jeroboam II. king of Israel.

St. Jerom, and many others, believe *Hosea* to be the oldest prophet, whose writings are in our possession. He saw the first captivity of the four tribes, carried away by Tiglath-pileser; and the extinction of the kingdom of Samaria, by Salmaneser. Jerom insists, that he prophesied even afterwards.

In the beginning of *Hosea's* prophecy we read, that the Lord directed him, "To take unto him a wife of whoredoms, and children of whoredoms;" i. e. to marry a woman who had formerly lived a debauched life, but who after her marriage should retire from all bad conversation.

Many interpreters, shocked at the irregularity of *Hosea's* marriage with a loose woman, have thought this was only a parable; that the prophet called the wife whom he married, a prostitute, only with design of awakening the attention of the Israelites; or, that this was transacted in a vision. But the sequel of *Hosea's* narration shews sufficiently, that this marriage was real, though figurative as to the things it symbolized: so St. Basil, Theodoret, St. Austin, &c. *Vide* FRAGMENT, No. XLI.

III. HOSEA, son of Elah; the last king of Israel, A. M. 3265, ante A. D. 739. Having conspired against Pekah, son of Remaliah, king of Israel, he killed him, and seized his dominions. He did evil in the sight of the Lord, but not equal to the kings of Israel, who preceded him; i. e. say the Jewish doctors, he did not restrain his subjects from going, if they would, to Jerusalem, to worship; whereas the kings of Israel his predecessors had forbidden it, and placed guards on the road, to prevent it. 2 Kings xv. 30.

Salmaneser, king of Assyria, having intelligence that *Hosea* meditated a revolt, and had concerted measures with So king of Egypt, to shake off the Assyrian yoke, he marched against him, and besieged Samaria. The city was taken after a siege of three years, in the ninth year of *Hosea's* reign; and was reduced to a heap of ruins. A. M. 3282, ante A. D. 722. The king of Assyria removed the Israelites of

the ten tribes to countries beyond the Euphrates. 2 Kings xvii. 3, 6.

The chronology of *Hosea's* reign is extremely perplexed, by the inconsistency of certain dates. It is said 2 Kings xv. 30. that *Hosea* began to reign in the twentieth year of Jotham, son of Uzziah—(This was the fourth of Ahaz; for Jotham his father died four years before, having reigned only sixteen years. 2 Kings xv. 32, 33.) but chap. xvii. 1. it is said, that *Hosea* began to reign in the twelfth of Ahaz; also, 2 Kings xv. 27. allows Pekah to have reigned but twenty years. Notwithstanding, if the last year of Pekah and the first year of *Hosea* concur with the twentieth of Jotham, (2 Kings xv. 30.) Pekah must have reigned twenty-two years, since Jotham began to reign in the second year of Pekah. To reconcile these differences, it may be said, that *Hosea* conspired against Pekah in the twentieth year of that prince, which was the eighteenth of Jotham's reign: It was two years longer before *Hosea* made himself master of Pekah's dominions, and was acknowledged king of Israel; i. e. in the fourth year of Ahaz, and the twentieth of Jotham. Lastly, in the twelfth year of Ahaz, he reigned quietly over all Israel, according to chap. xvii. 1. See *Usher*, and the Commentators.

HOSHIAIAH, הוֹשִׁיָּא, *Asaias*, the Lord is my saviour, or let the Lord save, or salvation of the Lord; יָשָׁח מִי yashah, saviour, and הוֹשִׁיָּא the Lord. Father of Jezeaniah, a principal Jew of Jerusalem. Nehem. xii. 32.

HOSHAMA, הוֹשָׁמָה, ὁσάμα, who is heard, who hears, or who obeys; from שָׁמַע shamah. Son of Jeconiah. 1 Chron. iii. 18.

HOSPITALITY, has always been much in esteem among civilized people. In Homer, and the ancient Greek writers, we see with what respect they treated their guests. They believed that the Gods sometimes visited this world, disguised like travellers, and observed the conduct of mankind. Their apprehensions of despising some god instead of a traveller, induced them to receive strangers with respect, and the rights of hospitality were esteemed most sacred and inviolable.

Scripture furnishes several instances of hospitality exercised by the patriarchs. Abraham received three angels, invited them, pressed them, served them himself, and stood in their presence; Sarah his wife superintended the kitchen, and baked bread for his guests, Gen. xviii. 2, 3, &c. Lot waited at the city gate to invite guests. When the inhabitants of Sodom intended to insult his guests, he went out to them, reasoned with them, exposed himself to their fury, and offered rather to subject his own daughters to their brutality, than his guests, 12 div. 2 Gen.

Gen. xix. 1, 2, 8. The same almost is observable in the old man of Gibeah, who had received the young Levite, and his wife, Judg. xix. 16, 17. St. Paul, Heb. xiii. 2. uses Abraham's and Lot's example to encourage the faithful to exercise this virtue, saying, that they who have practised it, have been well rewarded in the honour of receiving angels under the form of men. The primitive Christians considered one principal part of their duty as consisting in the exercise of this virtue. Our Saviour tells his apostles, that whoever received them, received him himself; and that whoever should give them but a glass of cold water, should not lose his reward, Matth. x. 40, 41. He also describes himself as saying to the wicked, at the day of judgment, "Go, ye cursed, into everlasting fire: I was a stranger, and ye received me not . . . and in as much as ye have not done it unto the least of mine, ye have not done it unto me." St. Peter, 1 Epist. iv. 9. requires the faithful to use *hospitality* to their brethren without murmuring and complaint. St. Paul, in several of his Epistles, recommends *hospitality*; particularly to bishops. Writing to Timothy and Titus, where he describes the duties and qualities of a bishop, he does not forget *hospitality*, 1 Tim. iii. 2. and Tit. i. 8. Let no one he made a bishop, who does not exercise *hospitality*, says St. Gregory the Great, *Ep. ad Joan. Episc.* And if the bishop does not receive all strangers into his house, he is inhuman: *Episcopus, nisi omnes receperit, inhumanus est*, says St. Jerom. *Ep. ad Ocean.*

The primitive Christians were so ready in discharging this duty, that the very heathen admired them for it. They were *hospitable* to all strangers, but especially to those of the same faith and communion. Believers scarcely ever travelled *without letters of communion*, which testified the purity of their faith; and procured them a favourable reception wherever the name of Jesus Christ was known. It is our opinion, that the two minor epistles of St John may be such kind of letters of communion and recommendation, [certainly, that addressed to Gaius. Comp. also, 1 Cor. iii. 1.

HOTHAM, חותם *seal*, or *enclosure*. Son of Heber, of Asher, 1 Chron. vii. 32.

HOTHIR, הוֹתִיר, *excellent*, or *posterity*, or *that which remains*; from יתיר, *jathar*. Son of Heman, head of the twenty-first family of the Levites. 1 Chron. xxv. 4, 28.

HOURS. The ancient Hebrews did not divide the day by *hours*, but into four parts; morning, noon, the first evening, and the last evening. The night was divided into three parts, night, mid-night, and the morning watch. The words *Hours* in the Septuagint, signifies

the seasons of the year; as in Homer and Hesiod.

In the books of Moses and other Hebrew writings, *Hour* is used for the time, or season. In Daniel, we find the word *Schaata*, which is translated *Hour*, and may be derived from the verb *scaah*, which signifies *to cease, to be at rest*.

The books of Daniel, Tobit, and Judith are the earliest wherein we find the word *hour*, used to signify a part either of day or night. Daniel iv. 16. says, he was *about an hour* considering king Nebuchadnezzar's vision. Tobit, xi. 14. tells us, he continued *about half an hour* in very great pain. Also, xii. 22. that after the angel Raphael had discovered himself, they prostrated themselves *for about two hours*. Judith vii. 18. declares that the people of Bethulia spent *many hours* in crying to the Lord. The Hebrew text does not mention particularly *hours*, but only *lines* or *degrees* on Ahaz's dial; however it is certain that the division of the day into parts is the matter there in question. Ahaz is much more ancient than Daniel, Tobit, or Judith. Vide FRAGMENTS, No II. CII. CCLXIII. and the PLATES.

But of what length were the *hours* mentioned in these books, the sacred writers do not inform us, and there is no Chaldee or Syriac author remaining, of sufficient antiquity to explain them. The Greeks knew nothing of the origin of *hours* among foreign nations, and trace it no higher among themselves than the time of Anaximenes or Anaximander, in the reign of Cyrus, toward the end of the Babylonish captivity. This author had travelled into Chaldaea, and might have brought from thence the manner of dividing the day by *hours*. Herodotus says expressly, that the Greeks received from the Babylonians the use of the gnomon and dial. And Xenophon introduces Euthydemus, saying, that the sun discovers to us *the hours of the day*, and the stars *the hours of the night*. Aristophanes speaks likewise of the gnomon or index, and of *hours*. He makes one of his actors ask, what time is it by the sun-dial? See DIAL.

The result of what we have said is; that the use of time-measures, or sun-dials, and the distribution of the day into *hours*, is more ancient in the east, than among the Greeks; that the author of the invention is not known, and that we cannot tell in what manner the ancient Babylonians, Chaldeans, and Hebrews, divided their *hours* of day and night.

In the New Testament we see very clearly the day divided into twelve equal *hours*, after the manner of the Greeks and Romans, Matt. xx. 3, 4, 5. These *hours* were equal to each other, but unequal with respect to the different seasons of the year. The *twelve hours of the longest*

longest day in summer were much longer than those of the shortest day in winter. The *first hour* was that which followed sun-rising, or our six o'clock in the morning, at the equinox. The *third hour* was answerable to nine o'clock in the morning, at the equinox; the sixth *hour* at all times to noon, &c. In the New Testament we observe likewise the *night* to be divided into *four* watches, which custom the Jews received from the Romans. *Vide* FRAGMENTS, *loc cit.*

[HOUSE, *vide* FRAGMENT, No. XLIII. for *house* as signifying a family, power, or a party.]

[HOUSE, a dwelling. *Vide* FRAGMENT, No. CCIV. and PLATE.

The Reader is referred to the FRAGMENTS, for a variety of information respecting the forms, distribution, and construction, of *houses* in the east; and especially, to the account given by Dr. SHAW. This article, therefore, will only hint at some differences between Eastern *houses*, and our own, which are necessary to be recollected and understood, when we read sundry passages of holy Scripture, as

(1.) The purpose of a *house* being for dwelling, and that of tents being the same, though a tent is not properly speaking a *house*, yet, in common language, it is so called in the East: and the word *beit*—(Heb. *beth*.) is applied to either of these kinds of dwellings. On the same principle the tabernacle of God, though only a tent, is sometimes called the temple—*i. e.* the residence of God.

(2.) The *houses* of the poorer class of people, are very bad constructions, of mud walls, reeds, and rushes; whence they become apt comparisons to the fragility of human life. Beside this, as mud, slime, or at best unburnt brick, is used in forming the walls of *houses*, the expression, Job xxiv. 16. "of digging through *houses*," is easily accounted for: as is the behaviour of Ezekiel, (chap. xii. 5.) who dug through such a wall in the sight of the people—whereby, as may be imagined, he did little injury to his *house*, notwithstanding which, the symbol was very expressive to the beholders.

(3.) The *houses* of the middling classes of people, shew no appearance of easy circumstances on the outside; they seldom have any windows, by which they might see, or be seen, toward the street.

(4.) The *houses* of the rich are also plain, almost blank, on the outside: they seldom exceed two stories, in height, whatever space of ground they occupy. All *houses* in the East are flat roofed; and their roofs are used occasionally for walking upon, to enjoy the fresh air, the prospect, &c. and for sleeping upon.

(5.) Royal palaces are called *houses*: David walked on the roof of the *king's house*, 2 Sam.

xi. 2. Zimri, burned the *king's house* over him. 1 Kings xvi. 18.

(6.) The temple of the Lord, notwithstanding its magnificence, is called a *house*; being considered as the residence, dwelling, or habitation of the Deity. *Vide* the discourse of Solomon at its consecration: and in many other places.

(7.) Heaven is considered as the *house of God*, John xiv. 2. "In my Father's *house* are many mansions;" where we observe a remarkable implication—Mansions are great, noble, hereditary dwellings, among men, abounding with conveniences, &c.—"My Father's *house*—his ordinary residence—contains many of what the sons of men esteem capital residences—Mansions."

(8.) The prison wherein Joseph was confined, he calls "this *house*;" and very properly, as in all probability it was part of a considerable edifice: prisons in the east being often in royal palaces. See also Jeremiah's prison in the *house* of Jonathan the scribe. Jer. xxvii. 15, 20.

(9.) The grave is the *house* appointed for all the living;" Job. xxx. 23. Isaiah xiv. 18.

(10.) *House* is taken for family: The Lord plagued Pharaoh and his *house*. Gen. xii. 17. What is my *house*, that thou hast brought me hitherto? 2 Sam. vii. 18. So Joseph, Luke. i. 27. ii. 4. was of the *house* of David—but more especially he was of his Royal lineage, or family; and, as I conceive, in the direct line, or eldest branch of the family; so that he was next of kin to the throne, if the government had still continued in possession of the descendants of David.

(11.) *House* is taken for kindred, 1 Tim. v. 8. it is a Christian's duty to provide first for those of his own *house*, his family, his relatives.

(12.) *House* is taken for the body, 2 Cor. v. 1. "If our earthly *house* of this tabernacle were dissolved," if our bodies were taken to pieces, by death. The comparison of the body to a *house*, is used by Mr. HARMER to explain the similes, Eccl. xii. and is illustrated by a passage in Plautus, *Mostell. Act. i. Scene 2.*

(13.) The church of God is his *house*, 1 Tim. iii. 15. "how thou oughtest to behave thyself in the *house* of God, *i. e.* the church of the living God." In the same sense, Moses was faithful in all the *house* of God, as a servant, but Christ as a son over his own *house*; whose *house* are we (Christians:) but this sense may include that of household; persons composing the attendants, or retainers, to a prince, &c.

Is not this intimate reference of *house* or dwelling, to the adherents, intimates, or partizans of the householder, the foundation of the simile used by the apostle Peter, chap. ii. 52. "Ye christians,

christians, as living stones are built up into a spiritual house?"—

(14.) *House* is taken also for the name of a place: as "*roll thyself in the dust, O inhabitant of Aphrah, in the house of Aphrah, i. e. of dust*—rather in *Beth-Aphrah, i. e. in the town or district so called*: and some have supposed that the *house of Zechariah*, Luke i. 40. was *Beth-Zechariah*, the name of a town. So we have *Beth-lehem, the house of bread*, and others. *Vide BETH*. Probably, these are remains of the names of places, where in the times of the old Canaanites their temples had stood; which having attracted towns around them, for the convenience of their worshippers, the towns remaining after the temples were destroyed, nevertheless retained their former descriptive appellations.

Houses sold, if situated within a walled city, might be redeemed, within one year after the sale, Lev. xxv. 29. If not redeemed within that time, they were alienated in perpetuity.

Houses were subject to an appearance compared to the leprosy in the human body, and called "the plague of the leprosy," Lev. xiv. 36. As we have no such distemper in our houses, in this climate, we are altogether at a loss to explain the nature of this malady. Was it like the dry rot in our timber buildings? or like the salt-petre incrustations, on some of our walls? I remember Dr. Sydenham, writing an account of the great plague in London, A. D. 1666, mentions spots of various colours, green and brown, being found on the plaster walls of some of the rooms, wherein the sick lay; those rooms being too much closed up, and deprived of the free access of air.—Could any such distemper be the plague, or leprosy, in the house?

In the East, many families inhabit one house; whence the necessity of caution against contentions. For *IVORY houses*, see *IVORY*.

The upper rooms of a house are usually the more capacious and airy—so our Lord held his passover in a large upper room, Mark xiv. 15. In such a room the apostles held their assemblies, Acts i. 13.]

[HOUSEHOLD. It should be observed that in the N. T. there are two Greek words which our translators have equally rendered *house* and *household*; as, in their day, usage did not separate them. The first, οἶκος, signifies the immediate family of the householder; the other, οἰκία, includes his servants, also: and they are not interchanged, in respect to persons, in the original. Hence we never read of οἰκία as being baptized, but of οἶκος, only; the children following their parents, in this rite; but not the servants their proprietor, master, or mistress.]

HUKOK, or *Hukkuk*, חֻקִּים, ἱκκῶκ; engraving:

from חֻקִּים *chakak*: otherwise *statutes, laws*, from חָק *chok*.

[HUKOK, a portion appointed by regulation; an allotment, as, we may say, under an enclosing act. *Appointment* is the import of the root. Prov. viii. 29. It was on the confines of Asher and Naphtali.

Some think it is the same with *Helkath*, Josh. xix. 25. xxi. 31. A city of Asher; the same probably as that of Naphtali, Josh. xix. 34. yielded to the Levites, and assigned for a city of refuge. 1 Chron. vi. 75.]

HUL, חוּל, 'Oul, *pain, infirmity, bringing forth children, sund, or expectation*; from חוּל חוּל *cholal*, or חוּל *chol*. [Commotion, apprehension.]

HUL, or *Chul*, son of Aram, Gen. x. 23. Josephus calls him *Otrus*, and places him in Armenia. We find several traces of this name in that country, as the cities of *Cholana, Colimna, Col-sa, Olane, Coluatha*, &c.

HULDAH, חוּלְדָּה, *the World*. [Perhaps *weasel*; as the masculine *choled* is taken.]

HULDAH, a prophetess, wife of *Shallum*; consulted by Josiah concerning the book of the law which had been found in the treasury of the Temple. See *JOSIAH*. The time of *Huldah's* death we know not, but the discovery of the book of the law, was A. M. 3380, ante A. D. 623. 2 Kings-xxii. 14. 2 Chron. xxxiv. 22.

[HULWAN, "is a town of the mountains. All its walls are of clay and stone. Its air is warm; and here are many fig-trees." *Ibn Haukal* p. 170.

"Holwan is a well inhabited and pleasant town. There are few more considerable in Irak. Snow falls there; and on the mountains in its vicinity there is at all times snow." *Ib.*

We have supposed *Hulwan* to be the *Calneh* of Gen. xi. 10. built by *Nimrod*. The character of the country, as given by this Arabian writer, renders the choice of such a situation very likely. *Vide CALAH*.]

HUMILITY, is the virtue of Christ and Christians. It consists in low thoughts of ourselves, founded on the knowledge of our unworthiness, and our dependance on God for every thing. *Learn of me, for I am meek and lowly in heart*, says our Saviour, Matth. xi. 29. *God giveth grace to the humble*, says St. Peter, 1 Epist. v. 5.

Erasmus had a considerable dispute concerning the word *humilitas* in the hymn *Magnificat*. Luke i. 48. *Quia respexit humilitatem ancilla suæ*, which in this place signifies, says he, the humble and low estate [English translation] only of the Blessed Virgin; so that *humilitas* in this passage would be equivalent to *humiliatio* or *vilitas*. He was opposed by certain monks, to whom he replied in his Colloquy, entitled *Medardus*. It is plain *humilitas* does

not

not always signify the virtue of *humility*, but occasionally a poor, mean, dejected state; or the timorous, diffident, and modest thoughts which that condition inspires.

To *humble* signifies often to *afflict*, to *subject*, to *beat*, to *subdue*. *Humiliatus est Moab*: the Moabites were *humbled*, their force was broken; they were depressed. *Percussit David Philistæos, et humiliavit eos*: he conquered the Philistines, and subdued their power, 2 Sam. viii. 1. *Humiliavit calumniatorem*: God shall *humble* the slanderer, or oppressor, Psalm lxxi. 4. he shall load him with confusion, he shall pull him down. *Oculus superborum humiliabit*: thou wilt *humble*, confound, or cover the proud with shame, Psalm xvii. 27. &c.

To *humble a virgin*, or a woman taken in war, signifies to pollute her honour, Deut. xxi. 14. xxii. 24, 25. Lament. v. 11. *Mulieres in Sion humiliaverunt*. Ezek. xxii. 10. *Immunditiam menstruata humiliaverunt in te*.

ADDITION.

[*HUMILITY* though it be not overmuch in favour among men, yet has many excellent things said of it in Scripture: "Before honour is *humility*," Prov. xv. 33. "By *humility*, and the fear of the Lord, are riches, and honour, and life," Prov. xxii. 4. *Humility* is a virtue seated in the mind; and is in fact, a settled and permanent disposition of the mind; perhaps it may often be best distinguished by *contrast* with its opposites, pride, and haughtiness. But though *humility* be an *internal* quality, yet it shews itself in *external actions*, and is very expressively alluded to, by the apostle Peter (1 Epist. v. 5.) "be clothed with *humility*"—as with an outer, defensive, garment, tied closely upon the wearer:—implying, that the *humility* of Christians, should constantly be manifested in their deportment, and behaviour: should constantly *envelope* every other grace, or excellence, or amiable quality, which they may possess, or practise; as a surtout envelopes inner garments;—like a strong covering, bound around them, and attached to them, by the firmest connections; by connections proof against temptations, calamities, or far more dangerous adversaries—prosperities.

On Luke i. 48. it may still be queried, whether the "*low estate*" of the Virgin, refer to her disposition of mind, or to her situation, in life? The word (*ταπεινωσις*) occurs also, Acts viii. 33. "In his *humiliation* his judgment was taken away," Also, Philip iii. 21. "who shall change the body of our *abasement*—'*vile body*'—to the likeness of his glorious body. And James i. 10. "Let the *humbled*, *abased*, brother, glory in his exaltation; but the rich brother in

that he is *abased*—humbled, made low." Now in this passage, it should seem clearly to refer to a disposition of mind; for no man is called to rejoice in loss of wealth, or of property:—but he may well and wisely rejoice in receiving a *humble* disposition of mind, as a divine grace—or which is imparted by divine grace—and which will lead him to think less vainly, less superciliously of his riches than heretofore, and to value them less. Moreover, if the poor brother is to rejoice in attaining that state which this person is to rejoice at quitting, then there seems to be a contradiction in the spirit of the precepts; but, as one brother may possess a mind *exalted* by divine grace, yet continue poor in the world; so another brother may possess a mind *humbled* by divine grace, notwithstanding the temptation to which his worldly riches subject him. This is indeed impracticable to man, but practicable to God! If this sense of the word be admitted, it does not follow from the use of it in the Virgin's song, that her station in life is described by it, determinately, and exclusively, whatever Erasmus might insist on.

That there may be a vicious or bastard kind of *humility*, or that *humility* may exceed in degree, or in object, should appear from the apostle's caution, Col. ii. 18, against an over-weening *wilful humility*, which might refer to the agents of God, what should be referred only to God himself. This kind of supposititious *humility* has its origin in real pride, "being vainly puffed up of a fleshly mind"—swelled by carnal and inadequate conceptions, and fancies, totally misbecoming the subject.]

HUMTAH, חמטא, *lizard*, or *snail*; from חמט *chomet*. A city of Judah, Josh. xv. 54. *Themath*, or *Thamath*, is mentioned in the Greek, 1 Sam. xxx. 29. and St. Jerom speaks of *Thabatha*, the place of St. Hilarion's nativity, five miles from Gaza, south, *Vita S. Hilaronis*. Nicephorus, who calls it *Thebasa*, places it fifteen miles from Gaza, *Hist. Eccl. lib. ix. cap. 15*. I should believe that it is *Athmatha* or *Humtah*.

HUNTING, *To hunt*. Hunting is a kind of apprenticeship to war, and an imitation of the hazards and occurrences of the chase. *Nimrod was a mighty hunter before God*, Gen. x. 9. He was a warrior, a conqueror, a tyrant, who subdued free people, and who put to death those who would not submit to his dominion. The prophets sometimes express war by the name of *hunting*. "I will send for many hunters," says Jeremiah, "and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. xvi. 16. He speaks of the Chaldeans or Persians, who *hunted*, i. e. subdued the Jews, and held them under their dominion. Some are of opinion that

that these *hunters* are the Persians, who set the Hebrews at liberty; and in a more elevated sense, the apostles, who are, as it were, *hunters*, that endeavoured to take men with their preaching. Ezekiel, xxxii. 30. speaks likewise of the kings, who were persecutors of the Jews, under the name of *hunters*.

The psalmist thanks God for having delivered him from the snares of the *hunters*, Ps. xci. 3. Micah complains, vii. 2. that every one lays ambushes for his neighbour, and that one brother *hunts* after another to destroy him. Jeremiah, Lament. iii. 52. represents Jerusalem as complaining of her enemies, who have taken her like a bird in their nets. See DOGS.

HUPHAM, חֻפָּם, 'Oḥām, *their bed, their covering*, from חָפַף *chaphaph*, and the pronoun הָם *am, theirs*. [*protection, or skreen*.]

HUPHAM, or HUPPIM, son of Benjamin, Gen. xli. 21. head of a family, Numb. xxvi. 39. —Also, a son of Ir, 1 Chr. vii. 12, 15.

HUPPAH, חֻפָּה, a *bed*: otherwise, *coverings*; from חָפַף *chaphaph*: or, *his shore*, or *his harbour*; from חָפַף *choph*, and the pronoun הָם *ah, his*. A priest, whose family was the thirteenth class appointed by David. 1 Chron. xxiv. 13.

HUPPIM, חֻפִּים 'Hupim. Vide HUPHAM, ante.

HUPPIM, son of Machir, 1 Chron. vii. 15.

HUPPIM, son of Benjamin. See HUPHAM.

HUR, חֹר, 'Qor, *liberty*; from חֹרִים *chorim*: or *whiteness, hole, cavern*; from חָרַר *chur*.

I. HUR, son of Caleb, son of Esron, different from Caleb son of Jephunneh. *Hur*, if we believe Josephus, was husband to Miriam, sister of Moses. Others say, he was his son; we know few particulars concerning his life: but by the little which Scripture relates, we see that Moses had a great regard for him. When Moses had sent Joshua against the Amalekites, he went up the mountain with *Hur* and Aaron, Exod. xvii. 10. and while he lifted up his hands in prayer, Aaron and *Hur* supported his arms, to prevent their growing weary. And when Moses, ascended mount Sinai, to receive the law, he referred the elders, if any difficulty should arise, to Aaron and *Hur*, Exod. xxiv. 14. *Hur* was the father of Uri, and Uri was the father of Bezaiel. Vide FRAGMENT, No. I.

II. HUR, a prince of Midian, killed in an encounter between Phineas and the Midianites, Numb. xxxi. 8.

HURAI, חֹרַי, 'Oupi, called *Haddai*, 2 Sam. xliii. 30. דַּלְעֵת *daleth*, being put for רֶשֶׁת *resh*: from the same as *Hur*. A hero belonging to David's army, 1 Chron. xi. 32.

HURAM, חֹרָם 'Asqām, *their liberty, their whiteness, their hole, or their cavern*; from חָרַר. Son of Ehud, of Benjamin, 1 Chron. viii. 5.

HURI, חֹרִי, 'Sepi, *who is in anger*; from

חָרַר *charah*: otherwise, *liberty, hole, cavern*; see HUR. Son of Jaroah, of the tribe of Gad, father of Abihail. 1 Chron. v. 14. N. B. Not of *Abigail*; with whom some have confounded her.

[HUSBAND, a married man; the *HOUSE-BAND*, or band which connects the whole family, and keeps it together: but Johnson refers it to the Runick, *house-bonda*, master of the house; nevertheless, several of his instances seem allied to the sense of binding together, assembling into union: so we say, to *husband* small portions of things; meaning, to collect and unite them, to manage them to the greatest advantage, &c. which is, by associating them together; making the most of them, not by dispersion, but by union.

A man who is betrothed, but not actually married, was esteemed a *husband*, Matth. i. 16, 20. Luke ii. 5. A man lately married was privileged from going out to war, Deut. xx. 7. xxiv. 5. yet we have in Homer, &c. instances of young men slain, whose brides waited for them at home; or, who had plighted their troth to their spouses, but, were never more to see them!

The *husband* is described as the head of his wife, and as having controul over her conduct, so as to supersede her vows, &c. Numb. xxx. 6, 7, 8. As the guide of his wife's youth, Prov. ii. 17. Sarah called her husband Abraham *lord*, and this title was continued long after, Hosea ii. 16. [*Baali*, my lord.] The apostle Peter seems to recommend this title as implying great respect, as well as affection, 1 Peter ii. 6. Perhaps it was rather used as an appellation in public than in private. Our own word, *master*, (and so correlatively *mistress*) is sometimes used by married women when speaking of their *husbands*; but the ordinary use of this word to all persons, and on all occasions, deprives it of any claim to the expression of particular affection, or respect; which, nevertheless, very probably was in former ages implied by it, or connected with it; as it still is in the instances of proprietors, chiefs, teachers, and superiors, whether in civil life, in polite arts, or in liberal studies.]

[HUSBANDMAN, one whose profession and labour it is to cultivate the earth; to dress it, to render it fertile, and to manage it to the greatest advantage. This is the most noble and most ancient of all professions; it was begun by Adam, resumed by Noah, and has been always the most comfortable state of human life.

God is compared to a *husbandman*, John xv. 1. Ye are God's *husbandry*, says the apostle, 1 Cor. iii. 9. and the simile of land carefully cultivated, or of a vineyard carefully dressed, is often used in the sacred writings. The *art of husbandry*

is from God, says the prophet Isaiah, xxviii. 24—28, and the various operations of it are each in their season. The sowing of seed, the waiting for harvest, the ingathering when ready, the storing up in granaries, and the use of the products of the earth, afford many points of comparison, of apt figures, and similitudes in Scripture. The *course of husbandry* in the East differs from that among us, and requires much allowance for the difference. *Vide* THRESHING, FRAGMENTS, No. XLVIII, and the CALENDAR of PALESTINE, No. CCCCLIV.]

HUSHAH, חוּשָׁה, *who holds his tongue*; from חָשָׁה *chashah*: or *who hastens* [in birth]; from חָשׂ *chushk*: otherwise, *sensual*. 1 Chr. iv. 4.

HUSHAI, חוּשַׁי, *Xsoi*. *Vide* HUSHAM.

HUSHAI, the Archite, David's friend. Being informed of Absalom's rebellion, and that David was obliged to fly from Jerusalem, he met his king and friend on an eminence without the city, with his clothes rent, and his head covered with earth. David told him, that if he went with him, he would be a burden to him; but that he might do him important service, if he remained, and pretended to be in Absalom's interest, in order to defeat the counsel of Ahithophel.

Hushai therefore returned to Jerusalem, and saluted Absalom as king. Absalom answered, Do you use your friend in this manner? why are you not with David? *Hushai* said, I will be with him, whom the Lord hath chosen; whom this people even all Israel have acknowledged. After this, *Hushai*, by defeating the counsel of Ahithophel, and gaining time for David, to whom he sent advices, was the cause of Ahithophel's suicide, and of Absalom's miscarriage. We know not the end of *Hushai*. A. M. 2981, ante A. D. 1023.

HUSHAM, חוּשָׁם, 'Asoḡ. See HUSHAH. A king of Edom, successor to Jobab. Gen. xxxvi. 34.

HUSHATHI, חוּשָׁתִי, 'Asoḡ. See HUSHAM. Here Sibbechai was born, a brave officer in David's army. 2 Sam. xxi. 18.

[Perhaps this town took its name from *Husha*, 1 Chron. iv. 4. who appears to have been of the tribe of Judah.]

HUSHIM, חוּשִׁים. See HUSHAH.

HUSHIM, son of Dan, Gen. xli. 23.

HUSHIM, חוּשִׁים, 'Oseim. See HUSHAM. Father of Abitub and Elpaal. 1 Chron. viii. 11.

HUSKS, *Keparia*, *siliqua*, shells, or *husks*, as of peas or beans. The prodigal son, oppressed with want, and pinched by hunger, desired to feed on the *husks*, given to the hogs, Luke xv. 16. But the most learned interpreters are of opinion, that the Greek word *Keratia* signifies *Carob Beans*, the fruit of a tree of the same name. There was a sort of wine or liquor greatly used
PART XIV. Edit. IV.

in Syria drawn from it, and the lees of it were given to the hogs. The Greeks and Latins both name these Carob-beans *Ceratia*; and Pliny, as well as the Vulgate, calls them *Siliqua*.

This fruit is common in Palestine, Greece, Italy, Provence, and Barbary: it is suffered to ripen and grow dry on the tree; the poor eat it, and cattle are fattened with it. The Carob-tree is of a middle size, full of branches, and abounding with round leaves, an inch or two in diameter. The blossoms, are little red clusters, with abundance of yellowish stalks. The fruits are flat cods from half a foot to fourteen inches long, and an inch and an half broad: they are brown at top, sometimes crooked, composed of two husks, which are separated by membranes into several cells, containing flat seeds something like those of *Cassia*. The substance of these husks is filled with a sweetish honey-like kind of juice, not unlike that of the pith of *Cassia*. In all probability the crooked figure of this husk occasioned its being called in Greek, *Keratia*, which signifies *little horns*.

[HUZZAB, *molten*, a queen of the Assyrians: perhaps rather the image of a deity, in the character of a dove (*vide* DOVE) whose followers should *coo* like doves, as they went in procession. Nahum ii. 7. *Vide* FRAGMENT, Nos. CCLXVIII. CCLXIX.]

HYACINTH, by this word we understand, 1. a precious stone; 2. a sort of flower; and, 3. a particular colour. The flower *hyacinth* is not spoken of in Scripture, but the colour, and the stone of this name are.

The hyacinth stone, or jacinth: The spouse, says Cant. v. 14. that her beloved's hands were as gold rings set with *hyacinths*; and St. John, Rev. xxi. 20, says, that the eleventh foundation of the heavenly Jerusalem is of a *hyacinth*. There are four sorts of *hyacinths*. The first is something of the colour of a ruby; the second is of a gilded yellow; the third of a citron yellow; the fourth of the colour of a granite. The Hebrew of Canticles instead of *hyacinth*, reads the stone of *Tarshish*, תַּרְשִׁישׁ. It is mentioned Exod. xxviii. 20. We do not well know what stone it is, but the generality explain it of the *Chrysolite*. [It is thought to be the yellow *topaz* of modern travellers] Of the *hyacinth colour*, Moses often speaks, Ex. xxv. 4. תְּכֵלֶת, *Techeleth*, according to the most learned interpreters, was an azure blue, or very deep purple, like a violet colour. This colour was dyed with the blood of a shell-fish, in Latin, *Murex*, in Hebrew, *Chilson*. See FRAGMENTS, No. CCXXXV.

HYÆNA, a wild beast. The Hebrew, *Leviticus*, xi. 6. and Job xxx. 29, &c. reads, *The daughter of the hiena*, (*Bath-Haïana*), instead of *Struthio*, as the Vulgate. The same in several

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ral other places of the Hebrew, where it is generally translated *Struthio*, the *ostrich*; though it is not clear, that this is its true signification. See OSTRICH; also FRAGMENT, No. CXIV. PLATES, and NATURAL HISTORY.

It is certain that *Bath-Haiana*, or the daughter of the *hiana*, is a bird; Moses enumerates it among birds, prohibited. But the animal known to us by the name of *hyæna*, is a quadruped almost as large as a wolf: whose hair is rough, and its skin spotted, [some are streaked]. *Hyænas* were formerly produced at Rome in the public games, and they are represented on ancient medals.

Bochart, and Ludolph in his history of Ethiopia, maintain that the *hyæna* is called *Tzeboa*, צבוא, in the Hebrew. Jeremiah speaks of it, chap. xii. 9. The Vulgate renders, "Mine heritage is unto me as a speckled bird." The LXX. "Mine heritage is unto me a cave of the *hiena*." The Hebrew may very well bear the sense of the Vulgate; but Bochart affirms, that the word *hait*, translated *bird*, signifies in general all sorts of wild beasts; and that *Tzeboa*, which is rendered *tinged with divers colours*, signifies the *hiena*, so named on account of its spots, and the variety of its hair. Vide BIRD.

Pliny speaks of the *hyæna*, but describes it in a fabulous manner: *Nat. Hist. lib. viii. cap. 30. lib. xviii. cap. 8*, as, that it changes its sex every year, being one year male, and the next female; and that from its eyes are taken precious stones, called *hyæne*. Aristotle and Elian say, that it makes dogs dumb with its shadow; that it imitates the speech of mankind, and deceives them, endeavouring to draw them out of their houses, and devour them. They add that it has feet like a man's, and no vertebrae in the neck.

Busbequius, in his travels to Amasia, p. 76. says the *hyæna* is almost like a wolf, but not so tall. That its hair is like that of a wolf, except in being more bristling, and marked at certain distances with great black spots. It has no length of neck, but is forced to turn itself quite round, when it would look behind. It is very cruel and voracious; drags dead bodies out of their graves, and devours them: instead of teeth, has one continued bone in the jaw. It is said to imitate the voice of a man, and by this it often deceives travellers.

As to the daughter of the *haiana*, which is a bird, whose use is forbid by Moses, the Scripture account of it, may lead us to discover it. We learn from Job and Micah, that this was a mournful bird, which in its pinings made a great noise. "I am a brother to dragons, or crocodiles, and a companion to the daughters of the *hiana*." Isaiah, xiii. 21. and Jeremiah,

l. 39. speaking of the destruction of Babylon, say, it will become a retreat for wild beasts, for dragons, and for the daughters of the *hiana*. Isaiah, xxiv. 18. repeats the same thing, speaking of the destruction of Bozra the capital of Edom. Jeremiah, Lament. iv. 3. intimates, that this bird is extremely cruel. "The dragons, or crocodiles, give suck to their young ones, but the daughter of my people is become as cruel as the daughter of the *hiana* in the wilderness."

It has been the opinion of several interpreters, that this was the little, or the great, owl; a melancholy, mournful, solitary bird, whose cry was piercing and disagreeable; but I do not know on what authority they can accuse it of cruelty. The cruelty wherewith Jeremiah reproaches this bird, agrees very well with the ostrich, which forsakes, it is said, its eggs and its young. Vide the FRAGMENT *loc cit.*

HYMENÆUS, Ὑμέναιος, nuptial, or marriage, or the God of marriage.

HYMENÆUS, was probably a citizen of Ephesus, converted by some of the early discourses of St. Paul. He fell afterwards into the heresy which denied the resurrection of the body, and said, it was already accomplished: 2 Tim. ii. 17. St. Austin, in *Joan. Homil. 19.* thinks, that the error of such opinions consisted in saying, there was no resurrection beside that of the soul, which by faith, profession, and baptism is revived from sin to grace. St. Paul informs Timothy, A. D. 63, that he had excommunicated *Hymenæus*, and given him over to Satan, 1 Tim. i. 20. Two years afterwards *Hymenæus* engaged with Philetus, in some new error, 1 Tim. ii. 17. We know nothing of the end of *Hymenæus*.

HYMN, from the Greek, *hymnos*. A religious song or poem. The word is used as synonymous to canticle, song, or psalm, which the Hebrews scarcely distinguish, having no particular term for a *hymn*, as distinct from a psalm or canticle. St. Paul requires Christians to entertain one another with *psalms and hymns, and spiritual songs*. St. Matthew says, that Jesus Christ having supped, *sung a hymn, and went out*. He recited the *hymns* or psalms which the Jews were used to sing after the passover; which they called the *Hallel: i. e. the Hallelujah-Psalms*.

HYPOCRITE, from the Greek, ὑποκριτής, one who feigns to be what he is not, one who puts on a false person, like actors in tragedies and comedies. It is generally applied to those who assume appearances of a virtue, without possessing the reality. Our Saviour accused the Pharisees of *hypocrisy*. In the Old Testament, the Hebrew שןן *caneph*, which is rendered *hypocrite, counterfeit*, signifies likewise a profane, wicked

wicked man, a man polluted, corrupted, a man of impiety, a deceiver. Jeremiah, iii. 1. xxiii. 15. uses the word *caneph* to express the infection, the pollution of the land of Judah, caused by the sins of its inhabitants. *Vide* FRAGMENTS, No. LXVIII. and the PLATE, HYPOCRITE.

HYSSOP, אֶסוֹב, *Esob*, a herb generally known, often mentioned in S. S. It was commonly used in purifications as a sprinkler. For example, God commanded the Hebrews, when they came out of Egypt, to take a bunch of *hyssop*, to dip it in the blood of the paschal lamb, and sprinkle the lintel and the two side-posts of the door-way with it. Sometimes they

added a little scarlet wool to it. Moreover, in the purification of lepers, they dipped a bunch composed of *hyssop*, branches of cedar, and scarlet wool, in water mingled with the blood of a bird, and with it sprinkled the leper.

Hyssop shoots out abundance of suckers from one root only; is hard in substance, and grows about a foot and a half high. At distances on both sides its stock, it pushes out longish leaves, which are hard, odoriferous, warm, and a little bitter. The blossom of it is on the top of the stem, of an azure colour, and like an ear of corn. There are two sorts of it, the garden *hyssop*, and the mountain *hyssop*.

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JAAKAN, יַעֲקֹן, *tribulation, labour, pain*; otherwise, *he that takes away*, or *rejects the nest*, or *the possession*; from יָעַךְ *jahah*, to *reject*, and קָן *kanan*, nest: or from קָן *kinan*, possession; or קָן *kanah*, to *possess*. BENE-JAAKAN, or the children of *Jaakan*, an encampment of Israel, in the wilderness between Gidgad and Moseroth, Deut. x. 6. Comp. Gen. xxxvi. 27. ACHAN.

JAALA, יָעַל *he that ascends*; from הָלַךְ *halah*, to *go up*: otherwise, *kid* or *goat*; from הָלַךְ *jahalal*. A Nethinim. Nehem. vii. 58.

JAALAM, יָעַל *עלום*, Vulgate, *Ihelon*: *who is hidden*: or *young man*; from הָלַם, or *helem*, according to different readings; otherwise, *their kids*: from יָעַל *jahalal*, a *kid*, and the pronoun הָ *am*, *theirs*: otherwise, *the age*; from הָלַם *holam*. Son of Esau, and Abolibamah, Gen. xxxvi. 5.

JAARESHIAH, יַעֲרֵשׁ *bed of the Lord*; from עָרַשׁ *heresh*, a *bed*; otherwise, *the Lord has delivered him from poverty*; from יָעַךְ *jahah*, to *drive away*, and עָרַשׁ *rashash*, *poverty*, and הָ *the Lord*; otherwise, *plant, herb of the Lord*, from עָרַשׁ *heresh*. 1 Chron. viii. 27.

JASAU, יָעַשׂ, Ἐποίησας, *who makes me*; or *my creator*; from עָשָׂה *hashah*, to *make*, and אֲנִי, *my*. One who had married a strange woman and separated from her, Ezra x. 37.

IAASIEL, יַעֲשֵׂה, or *Jasiel*; *work*, or *creation of God*; from עָשָׂה *hashah*, to *make*, and אֵל *el*, *God*. The Mesobaite, 1 Chron. xi. 47.

JAAZANIAH, יָאֵזִיָּה, Ἰεζωνίας, *whom the Lord will hear*, or *who is attentive to the Lord*; from אָזַן *atzen*; or *the balances of the Lord*; from מִזְנֵי *moznaim*, *balances*, and הָ *the Lord*: otherwise, *the arms of the Lord*; from זָנָן *zenan*, *arms*: or *nourishment of the Lord*.

I. JAAZANIAH, son of a Maachathite, 2 Kings xxv. 23. Comp. Jer. xl. 8. xlii. 1.

II JAAZANIAH, son of Jeremiah the Rechabite, Jerem. xxxv. 3.

III. JAAZANIAH, son of Schaphan, chief of those idolatrous Israelites shewn to Ezekiel in vision, Ezek. viii. 11.

IV. JAAZANIAH, son of Azur, a wicked Israelite, prince of the people, Ezek. xi. 1.

[JAAZER, or JAZER, *helper*, or *assistant*. A city of the Amorites, or of Moab. Isaiah xvi. 8. Numb. xxi. 32. xxxii. 35. Josh. xiii. 18. here it is read *Jahaza*. 1 Chron. vi. 78. *Jahzah*. In Josh. xxi. 29. it is read in Heb. *Jasa*, not *Jazer*.]

JAAZIAH, יָעִזֵּר, *strength of the Lord*. Son of Merari the Levite, 1 Chron. xxiv. 26.

JAAZIAH, יֵשִׁיָּה, Ἰσηΐα, or Ἰωΐα, or Ἰωΐας, *the Lord is*; from יֵשׁ *jesh*, *he is*, and הָ *jah*, *the Lord*. [Eng. Tr. *Ishiah*, 1 Chron. vii. 3.]

IAAZIEL, יַעֲזִיֵּל, Ἰεζλ, *God is my strength*, or *the strength of God*; from עָזָז *hazaz*, *strong*, and אֵל *el*, *God*. A Levite musician, 1 Chron. xv. 18.

JABAL, יָבַל, Ἰαβήλ, *which glides away*; from יָבַל *jabal*: or *that brings*; from יָבַל *jabal*: or *that produces*; from יָבַל *jabal*: or *the trumpet of the jubilee*; from יָבַל *jobel*, a *ram*.

JABAL, son of Lamech and Adah, father of those who lodge under tents, and of shepherds, Gen. iv. 20. i. e. institutor of those, who, like the Arab Bedowens, live under tents, and are shepherds. See FATHER.

JABBOK, יַבֹּק, *evacuation*, or *dissipation*; from בָּקָה *bakak*. [or lamentation.]

[A continual murmuring of flowing waters, as Simon thinks; from the Arabic and Chaldee roots; K 2 div. 2.

roots; I should as soon think it was a *drain* from the adjacent mountains, as its name implies to empty, to discharge.]

A brook on the other side of the Jordan, whose spring is in the mountains of Gilead. It falls into the Jordan pretty near the sea of Tiberias, south. Near this brook the patriarch Jacob met the angel, with whom he wrestled. It separated the land of the Ammonites from the Golanitis, and that of Og king of Bashan. Gen. xxxii. 1, 2 to 23.

JABESH, יבש *dryness*; otherwise, *confusion, shame*; from בוש *bosh*.

[The name *Jabesh* is supposed to have been derived from the *dryness* of its soil; perhaps the waters ran off very rapidly from the declivity of the mountains of Gilead, where this town was situated.]

JABESH, father of Shallum, the fifteenth king of Israel, or of Samaria, 2 Kings xv. 10.

II. JABESH, a city in the half-tribe of Manasseh beyond Jordan, generally called *Jabesh-Gilead* because situated in *Gilead*, at the foot of the mountains so named. Eusebius places it six miles from Pella, towards Gerasa; consequently it must be east of the sea of Tiberias. *Jabesh Gilead* was sacked by the Israelites, because it refused to join in the war against Benjamin, Judges xxi. 8. Nahash king of the Ammonites, laying siege to *Jabesh*, proposed hard conditions to the inhabitants, from which Saul delivered them, A. M. 2909, ante A. D. 1094. [Vide FRAGMENT, No. CXLI.] They ever after shewed great gratitude to Saul and his family; they carried off the bodies of Saul and his son Jonathan, which the Philistines had hung upon the walls of Bethsan, and buried them honourably at their city, 1 Sam. xxxi. 11.

JABEZ, יעבץ, *Iaβic*, *sorrow* or *trouble*; from רבצ *chatsab*, by a transposition of the letters.

JABEZ. In 1 Chron. iv. 9, 10, his piety is commended. Some think him to be the son of Cos, or Kenaz, which opinion is probable.

II. JABEZ, the name of a place. 1 Chr. ii. 55.

JABIN, יבין, *he that understands, he that builds*; from בנה *binah*, *to understand*, or בנה *banah*, *to build*.

I. JABIN, king of Hazor, in the northern part of Canaan, Josh. xi. 1, 2, 3, &c. Amazed at the conquests of Joshua, who had subdued the south of Canaan, he engaged with other kings in the northern part along the Jordan, and on the Mediterranean, and in the mountains, in a league offensive and defensive. These kings and their troops rendezvoused at the waters of Merom. Joshua marched against them, attacked them suddenly, defeated them, and pursued them to great Zidon, and the valley of Mizpeh. He lamed their horses, burnt their chariots, took Hazor, and killed *Jabin*, about A. M. 2555.

II. JABIN, king of Hazor, oppressed the Israelites twenty years, from A. M. 2699, to 2719. Judg. iv. 1. &c. Sisera, his general, was defeated by Barak at the foot of Mount Tabor; the Israelites fortified themselves against *Jabin*, and at last subdued him.

JABNEEL, יבנאל, *Iaβνאל*, *building of God*; from בנה *banah*: or *understanding of God*; from בנה *binah*; and אל *God*.

1. A city of Judah. Josh. xv. 11.

2. A city of Napthali. Josh. xix. 33.]

JABNEH, יבנה, *Iaβνδ*, *he that builds, or understands*. See JAMNIA.

[JABNEH, or JABNIA, a city of the Philistines, 2 Chron. xxvi. 6. called *Jamnia*, 1 Macc. iv. 15. and *Jamneia*, chap. v. 58. 2 Macc. xii. 8.

The situation of *Jamnia* may be gathered from the passage last cited, as being not far from Joppa. The following is Dr. Wittman's account of *Yebnah*, which appears to be the ancient *Jabneh*.

"*Yebna* is a village about twelve miles distant from Jaffa; in a fine open plain, surrounded by hills and covered with herbage. A rivulet formed by the rains supplies water.

It is conjectured that the rock Etam, where Samson was surprised by the Philistines, was not far from *Yebna*.

North east of *Yebnah* is a lofty hill, from which is an extensive and pleasing view of Ramla, distant about five miles. On sloping hills of easy ascent, by which the plains are bordered, *Yebna*, Ekron, Asdod, and Ashkalon, were in sight." Comp. 2 Chron. xxvi. 6.]

JACHAN, יעכן, *Ioaχαν*, *he that bruises or presses, or that takes away and rejects the foundation*; from יחק *jahah*, *to reject*, &c. and כן *cen*, *foundation*. Of Gad, 1 Chron. v. 13.

JACHIN, יכין, *he that strengthens and makes steadfast*; from כן *cun*.

JACHIN, fifth son of Simeon, went down into Egypt with his father, and was head of a family. Gen. xlvii. 10. Numb. xxvi. 12.

II. JACHIN, head of the twenty-first family of priests, 1 Chron. xxiv. 17.

III. JACHIN, the name of a pillar placed at the porch of Solomon's temple. It was of brass, four inches thick, eighteen cubits high, and twelve cubits in circumference, i. e. the shaft, 1 Kings vii. 15, 21. Jer. lii. 21. But 2 Chronicles. iii. 15, 17. states the two pillars as only 35 cubits high; whence it is thought they were each but seventeen cubits and an half high. Eighteen Hebrew cubits make 30 feet 9 inches; twelve cubits, make 20 feet 6 inches. On the top of each pillar was a crown, or capital, five cubits high. 1 Kings vii. 16. Jerem. lii. 21. These are reckoned but three cubits, 2 Kings xxv. 17, and four cubits, 1 Kings vii. 19. i. e. including the

the ornaments, the rose and the lily at the top—four cubits; or excluding those ornaments—three cubits. The entire crown or capital, measured five cubits. *Jachin* signifies stability; *Boaz* signifies firmness.

JACOB, *אֶבְרָהָם*, he that supplants or undermines: otherwise, *the heel*; from *אָכַב* *hakab*. [In the Greek written *Ἰακωβ*. Matth. i. 16. Luke iii. 34. and *Ἰακωβος*, James i. 1.]

JACOB, son of Isaac and Rebekah, born A. M. 2168, ante A. D. 1836. He was twin-brother to Esau. At his birth, he held his brother Esau's *heel*; for this reason he was called *Jacob*, *q. the heeler*, one who *heels*, or strikes up, his adversary, Gen. xxv. 25. This was a kind of prognostic of his future conduct in life. While Rebekah was pregnant, Isaac consulting the Lord concerning the struggling of these twins in her womb, God declared that Rebekah should have two sons, who should become two great people; but that the elder should be subject to the younger. *Jacob* was meek and peaceable, living at home; Esau was more turbulent, fierce, and passionately fond of hunting. Isaac was partial to Esau, Rebekah to Jacob.

One day *Jacob* having prepared a mess of pottage, Esau returning weary from hunting, desired his brother to give him some; but *Jacob* refused, unless Esau would give up his right of seniority to him, which he did.

Long after this, the two brothers being seventy seven years of age, and Isaac their father an hundred thirty-seven, (A. M. 2245, ante A. D. 1750.) Isaac fell into a languishing indisposition; and believing his death to be near, he called Esau, whom he considered as his eldest son, bade him hunt some venison, and dress it, as he knew he liked, and then he would give him his last blessing. Isaac's sight was become dim with age, and his wife Rebekah, who had heard his commands to Esau, substituted *Jacob*: who by such guile procured the prophetic blessing intended for his brother, to whom Isaac surprised, and vexed, could now give only an inferior blessing, and foretel inferior advantages to his posterity.

From this time *Esau* bore a secret hatred to *Jacob*, and said, the time of mourning for my father is near, and then I will get rid of my brother. Isaac, hereupon, gave *Jacob* his blessing, and directed him to go into Mesopotamia, and marry one of his uncle Laban's daughters. *Jacob* departed privately, and coming after sunset to a certain place, he took one of the stones which he found there, which he used for a pillow, and fell asleep. In a dream he saw a ladder resting on the earth, but reaching to heaven; he saw likewise angels of God ascend-

ing and descending by it. The Lord standing at it, said to him, "I am the Lord God of Abraham thy father, and the God of Isaac; to thee and thy posterity I will give the land whereon thou liest; and all nations shall be blessed in thee."

Jacob awaking said, "The Lord is surely in this place, and I knew it not." Rising early, he took the stone upon which he had rested his head, set it up as a monument, poured oil upon it, and called the place *Bethel*, the House of God, intreating God's protection and favour. He then proceeded to Haran in Mesopotamia. His uncle Laban (Rebekah's brother) had two daughters, the eldest named Leah, the younger Rachel. *Jacob* agreed with Laban to serve him seven years, as a dowry [or purchase, *Vide* Downy] for Rachel as his wife; but Laban cunningly gave Leah to *Jacob* instead of Rachel. The next morning *Jacob* complained violently to Laban of this deception; but agreed to serve him another seven years for Rachel, whom he preferred to Leah. *Jacob* had four sons by Leah; but Rachel seeing she had no children, gave her servant Bilhah to *Jacob*, who by her had Dan and Naphtali, whom Rachel looked on as her own. Leah likewise gave her servant Zilpah to her husband, who brought Gad and Asher. After this Leah had Issachar and Zebulun, and Dinah, a daughter. At last the Lord remembered Rachel, and gave her a son, whom she called Joseph.

Jacob's family becoming numerous, and his term of service to Laban being expired, he desired to return into his own country with his wives and children. But Laban, who had prospered by his services, wished him to continue. *Jacob* offered to serve six years longer, provided he might receive the increase of his flocks, that should be of different colours, or speckled, [perhaps *pye-balled*] and brown. Such fleeces being of the smallest value, Laban willingly accepted these conditions, and that very day they separated the flocks, according to this agreement; and placed a distance of three days journey between them.

But the Lord intending to reward *Jacob* suggested to him in a dream, an art, whereby to produce sheep and kids of different colours. This was, to place among the watering places where his cattle came, while they were in heat, green branches, with the bark partially peeled. This artifice had nothing in itself supernatural. We know that animals which receive lively impressions from surrounding objects, generally conceive and produce young with some spot of that colour which had affected them. This is the common opinion: St. Jerom, St. Austin, and St. Isidore of Seville, have followed and supported

ported it: but St. Chrysostom, Theodoret, and some others, have been of opinion, that this with its effect, was something above mere nature.

Jacob acquired so much property that *Laban* with his sons became jealous of him, and the Lord in a dream bid him return into his own country, and assured him of divine protection. *Jacob* having informed his wives, he found them disposed to accompany him. He took his wives, therefore, his children and his cattle, and had performed three days journey before *Laban* was aware of his departure. He immediately pursued, and overtook *Jacob* on the seventh day of his pursuit, on the mountains of Gilead. He complained in rough terms of this flight, without taking leave of him, but, added, especially, "Why have you robbed me of my gods?" for *Rachel* had had taken *Laban's Teraphim* without her husband's knowledge. *Vide* TERAPHIM.

Jacob answered "I was afraid lest you should forcibly detain your daughters. And as for the robbery, upon whom you find your gods, he shall be put to death." *Rachel* by concealing the images disappointed all the search of her father: and *Jacob* in his turn complained to *Laban* of the treatment he had experienced. All ended in swearing an eternal alliance between them: and they set up a heap of stones on the mountain of Gilead, as a monument of their friendship. *Jacob* going on toward Canaan arrived at the brook Jabbok, east of Jordan.

In the mean while *Esau* had settled in the mountains of Seir, south of where *Jacob* now was. *Jacob* fearing lest his brother might retain his former resentment, believed it convenient to win him by presents and submissions. He sent him, therefore, notice of his arrival. *Esau*, informed of his coming, advanced with four hundred men to meet him. *Jacob*, fearing he had some evil design, to appease him, sent forward to meet him, as presents, goats, sheep, camels, cows, she-asses and their foals. After all his people had passed the brook Jabbok, *Jacob* remained alone on the other side, and behold an angel, in the form of a man, wrestled with him till the morning, when seeing he could not prevail against *Jacob*, he touched the hollow of his thigh, which immediately withered, and *Jacob* became lame. (Some believe that he continued lame all the rest of his life: others, that he recovered soon afterwards, and, whereas we read in the Vulgate, that *Jacob* came to Salem, they translate, he arrived safe and sound, on the other side of Jordan.) The angel said, Let me go, for the dawn begins to appear: but *Jacob* answered, I will not let thee go, unless thou givest me thy blessing. The angel asked him, what was his name? He replied, *Jacob*. And the angel said, Hereafter thou shalt no more be

called *Jacob*, but *Israel*. But when *Jacob* asked him likewise his name, he said, Why dost thou ask my name? And he blessed him there. *Jacob* therefore called this place *Peniel*, saying, I have seen God face to face, yet my life is preserved.

Jacob perceiving *Esau* advancing toward him, went forward, and threw himself seven times on the earth before him. *Leah* and *Rachel* did the same with their children. The two brothers tenderly embraced each other, and *Jacob* prevailed on *Esau* to accept his presents. *Esau* returned home, and *Jacob* came to Succoth beyond Jordan. Here he dwelt some time; afterwards, he passed the Jordan, and came to Salem, a city of the Shechemites, where he set up his tents, having purchased part of a field for the sum of an hundred *Kesita's* (See KESITA.) or an hundred lambs, or pieces of money, of the children of Hamor Shechem's father.

While *Jacob* abode in Salem, his daughter *Dinah* was ravished by Shechem (See DINAH.) Her brothers *Levi* and *Simeon*, sons of *Jacob*, took a crafty and very severe revenge, by killing the Shechemites, and pillaging their city. *Jacob*, dreading the resentment of the neighbouring people, retired to Bethel, where God appointed him to stay, and to erect an altar. In preparation for the sacrifice which he was to offer there, he commanded his people to purify themselves, to change their clothes, and to reject all the strange gods, which they might have brought out of Mesopotamia. These he took, and hid them under an oak near Shechem. He came happily to Bethel, sacrificed there, and the Lord appearing to him, renewed his promises of protecting him, and of multiplying his family.

After he had performed his devotions, he took the way to Hebron, to visit his father *Isaac*, who dwelt hard by, in the valley of Mamre. In the journey *Rachel* died in labour of Benjamin, and was buried near Bethlehem. *Jacob* erected a monument for her, Gen. xxxv. 16, 17. and proceeding to Hebron, pitched his tents at the tower of Eder. He had the satisfaction to find his father *Isaac* living, and that good patriarch lived twenty-two years with *Jacob*. *Jacob* and *Esau* paid the last duties to him. Gen. xxxv. 29.

About ten years before the death of *Isaac*, *Joseph* was sold by his brethren. (See JOSEPH.) *Jacob*, believing he had been devoured by wild beasts, was afflicted in proportion to his tenderness for him. He passed about twenty-two years mourning for him, till *Joseph* discovered himself to his brethren in Egypt, Gen. xliii. xlv. xlv. (*Joseph* was sold A. M. 2276. The first year of famine was A. M. 2296. *Jacob* sent his sons into Egypt A. M. 2297. *Joseph* declared

declared himself to his brethren, and sent for *Jacob* into Egypt in 2298.) Being informed, that *Joseph* was living, *Jacob* awakened, as it were, from slumber, and said, "It is enough; *Joseph* my son is yet alive, I will go see him before I die.

On his arrival in Egypt, he sent *Judah* to inform *Joseph*, and desire him to come to the land of Goshen, as had been agreed. *Joseph* hastened thither, and they embraced with tears. *Joseph* presented him to Pharaoh. *Jacob* having wished this prince all happiness, Pharaoh asked him his age. He answered "The time of my pilgrimage is an hundred and thirty years; few and evil have my years been, in comparison of the age of my fathers."

Jacob lived seventeen years in Egypt, from A. M. 2298 to 2315. About that time falling sick, *Joseph*, with his two sons *Ephraim* and *Manasseh*, visited him. *Jacob* fervently blessed him, adopted *Ephraim* and *Manasseh*; directed that they should share the land of Canaan, which God had promised him at Bethel; and calling the children to his bed side, he embraced and blessed them. *Joseph* placed them on each side of his father, *Ephraim* on *Jacob's* left, and *Manasseh* on his right hand. But *Jacob*, directed by the spirit of prophecy, crossing his hands laid his right hand on *Ephraim's* head, and his left on *Manasseh's*. *Joseph*, supposing he was mistaken, would have changed the disposition of his hands; but *Jacob* answered, "I know what I do, my son." Thus he gave *Ephraim* the pre-eminence over *Manasseh*; and, in fact, the tribe of *Ephraim* was always more powerful than *Manasseh*; and, after *Judah*, was the most considerable tribe in Israel. *Jacob* also foretold to *Joseph*, that God would bring his posterity back into the land of Canaan, which was promised to their fathers, adding, I leave thee one portion above thy brethren, which I took from the Amorite with my sword, and my bow.

Some time after this *Jacob* called all his sons together to give them his last prophetic blessing. He requested to be buried in the cave over against Mamre, where *Abraham*, *Sarah*, *Isaac*, and *Rebekah* were buried; and then he laid himself down and died. *Joseph* embalmed him after the manner of the Egyptians, and there was a general lamentation for him in Egypt seventy days. After which, *Joseph* and his brethren, with the principal men of Egypt, carried him to the burying-place of his fathers, near Hebron.

The author of *Ecclesiasticus* has in few words eulogized *Jacob*. *Ecclus.* xli. 25, 26.

The Mahometans maintain that *Jacob*, the father of the twelve patriarchs, from whom issued the twelve tribes, was a prophet, and that all the

prophets descended from his race, except *Job*, *Jethro*, *Moses's* father in law, and *Mahomet*. They believe farther, that the royal power continued in his family till the time of *John the Baptist* and *Jesus Christ*. *Vide FRAGMENTS*, Nos. CXXIII. CCCXXXIV. CCCXXXV.

JACOB'S WELL, or *Fountain*, near *Shechem*; here our Saviour conversed with the woman of Samaria, *John* iv. 6. *Jacob* dwelt near this place before his sons slew the *Shechemites*. Old travellers speak of a church dedicated to *St. John the Baptist*, built in the form of a cross over *Jacob's* well or fountain, *apud Reland. Palest. tom.* ii. page 1008, 1009. The well was in the church before the altar. It was said, that the bucket was still there which the woman of Samaria used; and the sick came thither to drink out of it, and to recover their health.

II. *JACOB*, father of *Matthan*, and grandfather of *Joseph*. *Matth.* i. 15.

*JACOB*AH, יַעֲקֹב, 'Iakebā. 1 *Chron.* iv. 36.

[From the same root as *Jacob*: but, from what cause this name was given does not appear: the ה parazogic should seem to imply very tripping, or cunning, supplanting, &c.]

JADA, דַּע, *knowing, skilful*. Son of *Onam*, and father of *Jether* and *Jonathan*. 1 *Chron.* ii. 28, 32.

JADAU, יָדַי, 'Iadaī, *my hand*; from יָד *jad*, a hand: otherwise, *my praise*; from יָדָה *jadah*, *praise*, and יָי, *my*. Son of *Nebo*, one of those who separated from their wives. *Ezra* x. 43.

JADDUA, יָדַע, or *JADDUS*, *who has knowledge*; from יָדָה, *jadah*, to know.

JADDUA, or *JADDUS*, high priest of the Jews in the time of *Alexander the Great*, (*Vide ALEXANDER*) A. M. 3665 to 3982, seventeen years, says *Eusebius*. *Joseph. Antiq. lib.* xi. cap. 8. Some critics believe, that what *Josephus* relates of *Alexander* and *Jaddus*, is mere fable. *Rab. Azarias, in Meor en aim.* 3 par. et alii quidam.

JADIAEL, יָדַעֵל, called *ASHBEL*, *Gen.* xli. 21. *Science, or knowledge of God*; from יָדָה *jadah*, *science*, &c. and אֵל *el*, *God*. Son of *Benjamin*, 1 *Chron.* vii. 6.

JADON, יָדֹן 'Iadōn, *he that judges, or pleads*; from יָדָה *don*, or *dun*: otherwise, *his hand*; from יָד *jad*, and the pronoun יָ *an*, *his*. The Septuagint read *Jaron*; יָרֵשׁ, for יָדֵלֶת.

JADON, so *Josephus, Antiq. lib.* viii. cap. 3. calls the prophet who was sent to *Jeroboam* at Bethel, when he dedicated his golden calves. 1 *Kings* xiii. Scripture does not name this prophet, but interpreters believe with *Josephus*, that this was the prophet *Iado*. See *Ido*.

JAEL, יָעַל, *he that ascends*; from יָעַל *halah* to ascend; otherwise, יָעַל, *from יָעַל jahalah*.

JAEL, or *JAHEL*, wife of *Heber* the *Kenite*. She killed *Sisera*, general of the Canaanitish army

army, who having fled to her tent, and sleeping there, *Jael* took her opportunity, and drove a large nail through his temples with a hammer, A. M. 2719, ante A. D. 1285. Judges iv. 17, 21.

[Why this woman violated the sacred rights of hospitality, by murdering her guest, does not appear. Scripture hints at the relation of this family to Moses by Hobab, and no doubt but Hobab, and this family, had received many advantages by means of Israel; for so Moses promised, "we will surely do thee good." Nevertheless, we must consider the secluded and sacred nature of the women's tent in the East, (*vide* FRAGMENT, No. XXV,) and that the victor would not have intruded there; we must also consider the implied pledge of security in the food *Jael* had given to Sisera, which in the East is of considerable solemnity, (*vide* FRAGMENT, No. CXXX.)—By way of apology, the Rabbins tell us, that the words, "at her feet he bowed, he fell," &c. chap. v. 27. imply, that he attempted rudeness to her; and that to resist such violation, she had recourse to "the workman's hammer." But it should be remembered, that a fugitive, as Sisera was, would have had little inclination for such an adventure at such a time; and it appears clearly that fatigue and sleep overpowered him. It is probable, 1. that *Jael* had herself felt the severity of the late oppression of Israel by Sisera; 2. that she was actuated by motives of patriotism, and of gratitude toward Israel; 3. the general character of Sisera might be so atrocious, that at any rate his death was desirable. We see an instance of a conduct much the same in its principles, in the case of Judith, whose anxiety for the deliverance of her people led her to the employment of artifice to accomplish her purposes.]

JAGUR, גִּיר, *stranger, or traveller*; from גָּר *ger*: otherwise, *he that fears, or assembles*; from גָּר *gur*. A city of Judah, Josh. xv. 21. its situation we do not know; it lay in the south.

JAH, one of the names of God; which is compounded with many Hebrew words: as *Adonijah, Halleluiah, Malachia*; i. e. God is my Lord, praise the Lord, the Lord is my king, &c.

JAHATH, יָחַת, *to bruise, or astonish*; from חָתַת *chathath*.

JAHATH, a Levite of Gershom's family, son of Libnah, 1 Chron. vi. 20.

II. JAHATH, a Levite of Merari's family; surveyor of the workmen employed by Josiah in repairing the temple, 2 Chron. xxxiv. 12.

JAHAZ, יָחָז, or JAHOZ, or JAHAZA, Josh. xiii. 18. *Quarrel, dispute*; from יָחָז *natzah*; or *the going out of the Lord*; from יָחָז *going out, and יָחָז, the Lord*. [Simon thinks this imports a *land sunk and round*, from the Arabic; and, with the הַ paragogic, *a depression to the very ground, a declivity*; so that it is derived

from the nature or form of the place it describes.]

JAHAZ, a city beyond Jordan, near to which Moses defeated king Sihon: it was given to Reuben, Deut. ii. 32. The same city probably as *Jahzah*, situated to the north, near Ar, the capital of Moab. It was given to the Levites, 1 Chron. vi. 78.

JAHAZAH, Josh. xxi. 36: given to the Levites of Merari's family.

JAHAZIAH, יָחָזִיָּה, *vision of the Lord*; from יָחָז *chazah*, *to see*, and יָהּ *jah, the Lord*. Son, or inhabitant, of Tikvah; for so the word *son* is often taken, as sons of Sion; and so daughters of Jerusalem, &c. Ezra x. 15.

JAHAZIEL, יָחָזִיאֵל, 'Izēl, *he that sees God, or vision of God*; from יָחָז *chazah* *to see*, and אֵל *el, God*. Vulgate, *Jaziel*, 1 Chron. xvi. 6.

JAHAZIEL, a brave man who joined David. 1 Chron. xii. 4.

II. JAHAZIEL, son of Hebron, 1 Chron. xxiii. 19.

JAHDAL, יָחַדָּל, 'Adl, *with me, or I am alone*; from יָחַד *jachad*, and the pronoun יָ, *me*: otherwise, *sharp*; from יָחַד *chad*: or *that rejoices*; from יָחַד *chadah*: or *my unity*, according to the Syriac. 1 Chron. ii. 47.

IAHDIEL, יָחַדִּיאֵל, *unity of God*; from יָחַד *jachad*, *one alone*: otherwise, *joy of God*; from יָחַד *chadah*, *joy*: otherwise, *point of God*; from יָחַד *chadah*, *point*, and אֵל *el, God*: according to the Syriac and Hebrew, *renewing of God*. Head of a house, 1 Chron. v. 24.

IAHDO, יָחַדּוֹ, *he alone, or he himself*; from יָחַד *jachad*, and the pronoun וֹ, *him*: otherwise, *his joy*; from יָחַד *chadah*, *joy*: otherwise, *his point* from יָחַד *chadah*; according to the Syriac, *his novelty*. Son of Buz. 1 Chron. v. 14.

JAILEEL, יָחַלֵּל, 'Aχl, *who waits on God*; from יָחַל *jichel*, *to wait*: or *who prays to God*; from יָחַל *chalah*; otherwise, *God that begins*; from יָחַל *chulal*, *to begin*. Or JALEL, third son of Zebulun, Gen. xli. 14. head of a family, Numb. xxvi. 26.

JAHMAI, יָחַמַּי, 'Iam, *he that warms, or is warm*; from יָחַם *jacham*. Son of Tola, and grandson of Issachar, 1 Chron. vii. 2.

JAHZAH, see JAHAZ. In the LXX. written 'Iazā in Joshua, and 'Iaza in Chronicles.

JAHIZEEL, יָחִיצֵאֵל, *God that divides*; from יָחַץ *chatzah*: or *that divides into half*; from יָחַץ *chatzi*: or *that makes haste*; from יָחַץ *chush*, *to hasten*, and אֵל *el, God*. Of Naphtali, Gen. xli. 24. head of a family, Numb. xxvi. 48.

JAHZERAH, son of Meshullam, and father of Adiel, 1 Chron. ix. 12.

JAIR, יָאִיר, *who diffuses brightness, or who is enlightened*; from יָאִיר, *to enlighten*.

I. JAIR, of Manasseh possessed beyond Jordan the whole country of Argob to the borders of Geshur and Maachathi, Judg. x. 3. He succeeded

ceeded Tola in the government of Israel, and was succeeded by Jephthah. His government continued twenty two years, from A. M. 2795 to 2817. Comp. Numb. xxxii. 41. Deut. iii. 14. Josh. xiii. 30. 1 Kings iv. 13. 1 Chr. ii. 22. and FRAGMENT, No. CCCXXIX.

II. JAIR, son of Shimeï, and father of Mordecai, Esth. ii. 5.

III. JAIR, or JAIRUS, chief of the synagogue at Capernaum. His daughter falling dangerously sick was healed by Jesus. Matt. ix. 18. Mark v. 22. Luke viii. 41.

JAIRUS, 'Ιαῖρος, from JAIR, Mark v. 22.

JAKIM, יָקִים, 'Iakim, who raises himself; from יָקָם *kum*: or who confirms, from the same. Chief of the twelfth family of the twenty four classes of priests. 1 Chron. viii. 19. xxiv. 12.

JALON, יָלֹן, who remains, or who murmurs; from יָלַן *lun*. Son of Ezra. 1 Chron. iv. 17.

JAMBRES, 'Ιαμβρῆς, or MAMBRES, the sea with poverty; from יָם *jam*, the sea, and the conjunction בֶּ *beth*, in, with, and שָׁר *rash*, poor. This is an Egyptian word, and its etymology is not to be deduced from the Hebrew.

JAMBRES, a magician who opposed Moses in Egypt. See JANNES.

JAMBRI, 'Ιαμβρά; who makes bitter; from מָרַר, *marar*: otherwise, who revolts or changes; from מָרָה *marah*. A man of power in the city of Medaba, beyond Jordan. 1 Macc. ix. 36, 37. See JONATHAN IX.

JAMES, 'Ιάκωβος, the same import as Jacob.

I. JAMES, surnamed *major*, or the Elder, to distinguish him from *James Minor*, the younger [shorter?] brother to St. John the Evangelist, and son to Zebedee and Salome. Matt. iv. 21. He was of Bethsaida in Galilee, and left his property, to follow Christ. His mother Salome, was one of those women who occasionally attended our Saviour in his journeys. She desired one day, that her two sons *James* and *John* might be seated at his right hand in his kingdom: but Jesus replied, *that* was only in the appointment of his heavenly Father, Matt. xx. 21. *James* and *John*, before their vocation, were fishermen, with Zebedee their father; nor did they quit their profession till our Saviour called them. Mark i. 18, 19. They were witnesses of our Lord's Transfiguration, Matth. xvii. 2. and when certain Samaritans refused to admit Jesus Christ, *James* and *John* wished for fire from heaven to consume them, Luke ix. 54. For this reason, it is thought the name of *Boanerges*, or sons of thunder, was afterwards given them.

Some days after the resurrection of our Saviour, *James* and *John* went a fishing in the sea of Tiberias, where they saw Jesus. They were present at the ascension of our Lord. St.

PART XIV. Edit. IV.

James is said to have preached to all the dispersed tribes of Israel: but for this there is only report. His martyrdom is related Acts xii. 1, 2, *cir.* A. D. 42, or 44, for the date is not well determined. Herod Agrippa king of the Jews, grandson to Herod the Great, seized and executed *James* at Jerusalem. Clemens Alexandrinus, *apud Euseb. lib. ii. cap. 9.* informs us, that the man who brought St. *James* before the judges was so affected with his constancy in confessing Jesus Christ, that he too declared himself a christian, and was condemned, as well as the apostle, to be beheaded. As they went to the place of execution, this man asked forgiveness of *James*; who deliberated a little with himself whether he should treat him as a brother; but after a short pause, he embraced him, and said, "Peace be with you:" after which their heads were struck off.

The Greeks observe his festival April 30, the Latins July 25. Epiphanius, *Hæres. 58. cap. 4.* says, *James* as well as *John* continued in single life, never had their hair cut, never bathed, wore only a single tunic and a linen cloak, and, never ate fish or flesh. The Spaniards pretend that this saint is the first apostle of their country, and that his body was brought thither soon after his death; of which they produce no good proofs. They say, too, that his relics have been in great repute and reverence in that country ever since the ninth century. See the *Martyrologies of Ado, Usuard, and Notker.*

II. *JAMES Minor*, surnamed the brother of our Lord, (Gal. i. 19. Joseph. *Ant. lib. xx. cap. 8.*) and bishop of Jerusalem, was son of Cleopas (otherwise *Alpheus*) and Mary sister to the Blessed Virgin; consequently he was cousin-german to Jesus Christ. He was surnamed *the Just*, for the admirable holiness and purity of his life. By *Clem. Alex. et Hegesipp. apud Euseb. Hist. lib. ii. cap. 1.* he is said to have been a priest, and to have observed the laws of the Nazarites from his birth, eating or drinking nothing capable of intoxicating; he never cut his hair, never ate any thing that had life, used no bathing, nor oils, wore no sandals or woollen clothes, but only a linen cloak and tunic. The very great respect paid to his virtue was the reason, they say, of his having a very extraordinary privilege, *viz.* liberty of entering the Holy Place [court?] of the Temple. St. Jerome assures us, that the Jews so greatly esteemed St. *James*, that they strove to touch the hem of his garment. The Talmud relates several miracles said to be wrought by *James, the disciple of Jesus the Carpenter*; among others, that he being called to cure a Jew, named Eleazar, who had been bit by a serpent, a rabbi maintained that he ought not to suffer himself

to be healed in the name of Jesus Christ. While they were deliberating, Eleazar died. *Baron. An. 63.*

Our Saviour appeared to *James Minor* eight days after the resurrection, 1 Cor. xv. 7. He was appointed bishop of Jerusalem; and we are assured by Eusebius, *lib. ii. cap. 1.* and Epiphanius, *Hæres. 29. et. 78.* that he wore a plate of gold on his forehead, as a mark of his episcopacy, with the name of God in all probability inscribed on it, in imitation of the Jewish high-priests. St. James was at Jerusalem, and was considered as a pillar of the church, when St. Paul first came thither after his conversion, Gal. i. 18. A. D. 37. In the council of Jerusalem, A. D. 51. St. James gave his vote last; and the result of the council was principally formed on what St. James said, who, notwithstanding he himself observed the ceremonies of the law, with his church, com. Gal. ii. 11, 12, was of opinion, that such a yoke was not to be imposed on converts from among the heathen. Acts xv. 13.

The progress which the gospel made alarmed the chief of the Jews. Ananus, son of Annas the high-priest, mentioned in the gospel, undertook to put St. James to death. To this end he chose the time when Festus, who had been governor of Judæa, being dead, and Albinus his successor, not yet arrived, the province was without a governor, *Euseb. lib. ii. cap. 23.* Ananus therefore, and the principal Pharisees, convening James before their assembly publicly, represented to him that the people were led into error concerning Jesus Christ as the Messiah; but that it was in his power to convince them of this mistake, since every one was ready to believe whatever he should declare on that subject. They made him therefore go up into one of the galleries of the temple, that he might be heard by the whole multitude, assembled from all parts to keep the passover. They cried out to him from below, "Tell us, thou just man, what we should believe concerning Jesus, who was crucified." He answered with a loud voice, "Jesus the son of man, whom you speak of, is now seated at the right hand of the Supreme Majesty, as Son of God, and must one day come, borne upon the clouds of heaven." At these words many gave glory to God, crying out, *Hosanna!* But the Pharisees and doctors exclaimed, "What, is he whom we call the Just, likewise mistaken!" and going up to where he was, they threw him down from thence. He did not die of this fall, but kneeling on the ground, he prayed for his enemies; who hereupon by Ananus's order began to stone him; at last a fuller dispatched him, by giving him a blow upon the head with the long pole, which he used in the business of his trade. *Joseph. Antiq. lib. xx. cap. 8.*

He was buried near the temple, in the place where he had suffered martyrdom, and where a monument was erected for him, which was much celebrated till Jerusalem was destroyed by the Romans. The wisest of the Jews very much disapproved the murder of St. James, and the passionate behaviour of Ananus, whereof they made great complaints to king Agrippa, and to Albinus the Roman governor of the province; the latter of whom by his letters threatened to punish his temerity; and Agrippa divested him of the high-priesthood which he had exercised only three months. Josephus is cited (*Origen contra Celsum, lib. i. Euseb. lib. ii. cap. 23. Hieron. de Viris illustr. ex. Josepho, apud quem non leguntur hodie verba ab Origen. et Euseb. laudata.*) as affirming, that the war which the Romans made against the Jews, and all the following calamities were imputed to the death of this just man. The ancient heretics forged writings, which they ascribed to St. James, the brother of our Lord. But the church acknowledges his epistle, only, as authentic; and this is the first of the seven epistles, called canonical. It is our opinion, that he wrote it a little before his death, A. D. 62. In this he contends principally against the abuse which many made of St. Paul's principle, that faith and not works justifies before God. St. James strongly maintains the necessity of good works. Although this epistle is directed to the Jews of the dispersion, it is thought he wrote it in Greek, because he cites the Scripture according to the LXX. Besides, Greek was at that time the common language of almost the whole East.

We have besides, the *Preparatory Gospel* of St. James, which the eastern people are well acquainted with. See Fabricius [or Jones's] Apocryphal books of the New Testament, p. 66. likewise a Liturgy under his name [both spurious.]

[It is very difficult to compose a satisfactory history of *James the less*. The opinion seems to gain ground that he was so called on account of his stature, such being the import of the word *τὸ μικρὸν*, which is not a comparative, but a positive "the little." His relation to Jesus, as "the Lord's brother," has been accounted for by ancient writers, by supposing him to be a son of Joseph by a former wife; or, that Joseph raised up seed to his brother (Alpheus) according to the law, so that he was the son of Alpheus, legally, though of Joseph, naturally. He certainly was not a priest, since the N. T. is silent on that particular: and it is not likely of any son of Alpheus: consequently, it is not credible that James should have any special privilege in respect to entering the more sacred part of the temple, or the sanctuary, or that the

the Pharisees should ask his opinion about the divine mission of Jesus. Nevertheless, it may be true that he was highly respected, and that Ananus and his partizans might injure their credit among the people by putting him to death: which, however, they would hardly dare to do within the sacred precincts.

But, it may be observed, that some parts of the temple were not, strictly speaking, sacred; as, where the council met; where doves were sold, &c. and as to stoning, compare John viii. 59. x. 22—31.

It is likely, that *James* was a very correct observer of the Mosaic institutions, and distinguished as such; which probably, contributed to his preservation during many years at Jerusalem; and shews the prudence of those who desired him to preside in the Christian church there; as he would be least offensive to the Jewish rulers, though an Apostle; nor would he detract from the reputation of the national rites, &c. among his own people.

As to the *Epistle of James*, the reasons for placing it so late, are not without reply; and it might be argued from its contents, as well as from its omissions, that it may agree with a much earlier date; but, the enquiry is too extensive and minute for this place.]

JAMIN, יָמִין, *the right-hand, or who is at the right-hand*: otherwise, *the south*. Second son of Simeon, head of a family. Gen. xlv. 10. Numb. xxvi. 12.

JAMLECH, יָמֶלֶךְ, *he that rules*; from מָלַךְ *malac*. Head of the Simeonites. 1 Chr. iv. 34.

JAMNIA, יָמְנִיא, *God is my right hand, or who builds, or who understands*; reading it *Jabnia*. See JABNEH.

JAMNIA, JEMNAA, or JABNEH, JAMNE, JAMNI, or JANNES, a maritime town in Palestine, between Azotus and Joppa, which has a pretty good haven: it is not read in the Hebrew, but in the Greek, Josh. xv. 4. where *Jamnai*, near Ekron is placed among the cities of Judah. Uziah king of Judah took it from the Philistines, 2 Chron. xxvi. 6. Josephus, *Antiq. lib. v. cap. 1.* says it was given to the tribe of Dan. We read, 2 Macc. xii. 9. that the port of *Jamnia* was 240 furlongs from Jerusalem.

JANNOR, 'Ανανίας, or 'Ηλίας, *the light of the sea*; from נֹר *or, light*, and יָם *jam, the sea*: or, *right hand of the light*; from יָמִין *jamin, the right hand*, and נֹר *or, light*. Judith viii. 1.

JANIA, יָנִי, יָנִי, *who speaks, or, who answers*: from נָהַם *hanah*: otherwise, *affliction, misery*; from נָהַם *hani*, otherwise, *impoverished*. Of Gad, 1 Chron. v. 12.

JANNA, or JANNE, son of Joseph, and father of Melchi, Luke iii. 24.

JANNÆUS. Vide ALEXANDER JANNÆUS.

JANNES, 'Ιαννης, from *Janna*, or *Janai*.

JANNES, and JAMBRES, or, as Pliny calls them, *lib. xxx. cap. 1.* *Jamne* and *Jotape*, two magicians, who, says St. Paul, 2 Tim. iii. 8, resisted Moses in Egypt. The paraphrast Jonathan, on Numb. xxiii. 22, says they were the two sons of Balaam, who accompanied him to Balak, king of Moab. They are called by several names, in several translations; by the Septuagint, Φάρμακοι, *poisoners*, and Επαυδοι, *enchanters*; by Sulpitius Severus, *Chaldeans*, i. e. *astrologers*; by others, *sapientes* and *malefici*, wise men,—(i. e. so esteemed among the Egyptians)—philosophers, and witches.

Artapanus tells us, that Pharaoh sent for magicians, from Upper Egypt, to oppose Moses. Ambrosiaster or Hilary the Deacon, on 2 Tim. iii. 8, says, they were brothers. He cites a book intitled *Jannes* and *Mambres*, which is likewise quoted by Origen, and ranked as apocryphal by pope Gelasius, Dist. 15. Some of the Hebrews (*Vide Buxtorf Lex Thalmud. et Fabric. de Apocryph. V. T.*) call them *Janes* and *Jambres*; others, *Jochana* and *Mamré*, or *Jonas* and *Jombros*. Jerom translates their names *Johannes* and *Mambres*; and there is a tradition they say, in the Talmud, that *Juhanni* and *Mamré*, chief of Pharaoh's physicians, said to Moses "Thou bringest straw into Ephraim, where abundance of corn grew;" q. d. To bring your magical arts hither, is to as much purpose as to bring water to the Nile, [*Vide FRAGMENT, No. XXXVIII.*] Some say, their names are the same as *John* and *Ambrose*. Some will have it, that they fled away with their father; others, that they were drowned in the Red Sea with the Egyptians; others, that they were killed by Phinehas in the war against the Midianites.

Numenius, cited by Aristobulus (*apud Euseb. Prep. lib. ix.*) says, that *Jannes* and *Jambres* were sacred scribes of the Egyptians, who excelled in magic, at the time when the Jews were driven out of Egypt.

These were the only persons whom the Egyptians found capable of opposing Moses, who was a man whose prayers to God were very powerful. These two men, *Jannes* and *Jambres*, were alone able to frustrate the calamities which Moses brought upon the Egyptians. Pliny, *lib. xxx. cap. 1.* speaks likewise of the faction or sect of Magicians, whereof he says Moses, *Jannes*, and *Jocabel*, or *Jotapa*, were heads. By this last word he meant probably the patriarch Joseph, whom the Egyptians considered as one of their most celebrated sages. The Mussulmen have several particulars to the same purpose.

Their recital supposes, that the magicians wrought no miracle, but only played conjuring tricks, in which they endeavoured to impose

on the eyes of spectators. Moses, however, expresses himself as if Pharaoh's magicians really operated the same effects as he himself; so that Pharaoh and his whole court were persuaded, that the power of their magicians was equal to that of Moses, till those magicians not being able to produce lice, as Moses had done, were constrained to own that the finger of God was therein. Exod. viii. 18, 19. Till then they had acknowledged nothing divine or supernatural in the miracles of Moses. And it is agreed, that by magic and juggling tricks, evil angels and sorcerers, may sometimes very nearly imitate true miracles. We question if God may at any time permit the devil and wicked men to work true miracles; but we know he will never permit those who with sincerity seek after truth, to be ultimately deluded by such misrepresentations; but the falsehood, error, malice and disorder which the devil introduces will sooner or later be discovered. See MIRACLE.

JANOHAH, יָנֹחַ, *Ἰανᾶχ*, *who rests or abides*; from נוּחַ *nuach*: *otherwise, who leads and guides*; from נָחַח *nachah*.

JANOHAH, a city of Ephraim, on the frontiers of the half-tribe of Manasseh. Josh. xvi. 6. Eusebius places a town called *Jano*, twelve miles from Schechem or Naplouse in the Acrabatenē; and another three miles from Legio, south.

JANUM, יָנוּם, *he that sleeps*; from נָם *to sleep*. A city of Judah, Josh. xv. 53.

JAO, or JAVE, or JABE, diminutives of *Jehovah*, the incommunicable name of God, the name with four letters, which the Hebrews out of respect, or rather superstition, do not pronounce. See JEHOVAH. The Samaritans pronounce *Javi* or *Jabi*, after the manner of the Greeks, who pronounce *B* like a *V* consonant.

[These letters JAO occur very frequently on *Abraxas*, and other talismans of Egypt; and even on those of certain sects which have passed among writers for Christian.]

JAPHĀ, a city of Galilee, near Jotapata, according to Josephus. Probably the city called *Japhia*, Josh. xix. 12. belonging to Zebulun.

JAPHETH, יָפֶֿתֿ, *he that persuades, or extends*; from פָּתָה *pathah*: or *handsome*; from יָפָה *japhah*. [*enlargement*: or **ENLARGER.**]

JAPHETH, son of Noah, commonly named the third in order of Noah's sons: but improperly, for *Japheth* was born in the five hundredth year of Noah; and Moses says expressly, that he was the eldest of Noah's sons, according to the LXX. and Symmachus. Moses also says, that Ham was the youngest, Gen. ix. 24. "When Noah knew what his youngest son had done."—Lastly, Moses says, Gen. xi. 10. that Shem two years after the deluge was but

100 years old : he was not born, therefore, till the 502 year of Noah : so that *Japheth* was evidently the eldest.

His descendants possessed all Europe, the islands in the Mediterranean, Asia Minor, and the northern parts of Asia. Noah, when blessing *Japheth*, said, "God shall enlarge *Japheth*; and he shall dwell in the tents of Shem; and Canaan shall be his servant," Gen. ix. 27. This was accomplished when the Greeks, and after them, the Romans, subdued Asia and Africa, where were the dwellings and dominions of Shem, and of Canaan.

The sons of *Japheth* were *Gomer*, *Magog*, *Madai*, *Javan*, *Tubal*, *Meshech*, and *Tiras*, Gen. x. 5. "They peopled the isles of the *Gentiles*, and settled in different countries, each according to his language, family, and people." We are of opinion, that *Gomer* was father of the *Cimbri*, or *Cimmerians*; *Magog* of the *Scythians*; *Madai* of the *Macedonians*, or of the *Medes*; *Javan* of the *Ionians* and *Greeks*; *Tubal* of the *Tibarenians*; *Meshech*, of the *Muscovites*, or *Russians*; and *Tiras*, of the *Thracians*. See their respective articles. By the *Isles of the Gentiles*, the Hebrews understood the islands of the *Mediterranean*, and all other countries whither they could go by sea only, as *Spain*, *Gaul*, *Italy*, *Greece*, *Asia Minor*, &c.

Japheth is known in profane authors under the name of *Iüpetus*. The poets, (*Hesiod, Theogonia*) make him father of heaven and earth, or of Titan and the earth. His habitation was in Thessaly, where he became celebrated for his power and violence. He married a nymph named Asia; by whom he had four sons, *Hesperus, Atlas, Epimetheus*, and *Prometheus*, who are all very famous among the ancients. The Greeks believed, that *Japheth* was the father of their race, and they acknowledged nothing more ancient than him; whence the proverb "*As old as Japheth.*" It is very probable likewise, that *Neptune* is a memorial or transcript of *Japheth*. There is some resemblance in the name, but much more in the character; *Neptune* is god of the sea, as *Japheth* is lord of the isles. *Saturn* divided the world among his three sons, *Jupiter, Pluto*, and *Neptune*; thus *Noah* distributed the earth among *Shem, Ham*, and *Japheth*. *Jupiter* is *Ham*, *Pluto* is *Shem*, and *Japheth* is *Neptune*. See *Bochart, M. Huet, F. Morin, &c. Vide FRAGMENT, No. XIX. also, CCLXX. No. 10. and PLATE.*

Beside the seven sons of *Japheth* above-mentioned, the LXX. Eusebius, the Alexandrian Chronicle, and Austin give him an eighth, called *Etiza*, who is not named either in the Hebrew or in the Chaldee. The Arabians likewise give to *Japheth* a son, not mentioned in this place,

viz. Cozar, who fled, say they, to the banks of the Wolga, where he built a city, and gave it his own name. Some authors maintain, that the ten tribes carried into captivity by the Kings of Assyria, went into the land of Cozar, as far as Tartary and China. But the Hebrews assert, that Cozar was only the grandson of *Japheth* by Togarma. This is in *Josephus ben Gorion*.

Arnohius the younger, on Psalm civ. says, that *Japheth* possessed the river Tigris, and 200 countries or provinces, which spake twenty-three languages; which languages, joined with those of the sons of Shem and Ham, make in all seventy-two.

The Mussulmen place *Japheth* among the prophets sent by God: they believe him to be Noah's eldest son, and that his father after the deluge gave him the provinces which lie east [west?] and north of the mountains on which the ark rested. Before *Japheth* departed to settle the country given him for his inheritance, Noah gave him a stone, which the eastern Turks call *Giudé Tasch* and *Senk-Jede*, upon which he wrote the great name of God; by virtue whereof, he who possessed this stone might bring down rain from heaven at his discretion. This pretended stone has been long preserved in the Mogul's country. *D'Herbelot, Bibl. Orient. Vide FRAGMENTS Nos. XIX. XX.*

The eastern people affirm *Japheth* to have had eleven male children; namely, 1. *Gin*, or *Nin*, or *Tchin*, father of the *Chinese*. 2. *Seklah*, father of the *Sclavonians*, or ancient *Chalybes*. 3. *Manshüge*, father of the *Goths* and *Scythians*, otherwise called *Gog* and *Magog*, or *Jagjouge* and *Magiouge*. 4. *Gomari* or *Gomer*, whom we believe to be father of the *Cimbri* and *Germans*. 5. *Turk*, the founder of the *Turks*. 6. *Khalage*, a race of *Turks*. 7. *Khozar*, from whom the *Kozarians* are descended. 8. *Ros* or *Rous*, father of the *Russians* or *Muscovites*. 9. *Soustan*. 10. *Gaz*. 11. *Tarage*, from whom came the *Turcomans*. The sooner to people their country, *Japheth* married his eleven sons to their own sisters. In effect, the northern provinces are supposed to have been first peopled.

JAPHETH. Judith ii. 25. speaks of a province called *Japheth*;—from Cilicia to the borders of *Japheth*, toward the south. We know of no province south of Cilicia peopled by *Japheth*. Wherefore some would read *Jephthath*, or *Jephthati*, instead of *Japheth*. Others read *Japha*, or *Jaffa*, which is *Joppa*. We must confess that we know not what this *Japheth* is.

JAPHIA, יָפִיעַ, 'Iaphi, which enlightens, appears, or shews; from יָפַע *yapha*: otherwise, which groans; from פָּחַח *pahah*. [splendid, illustrious; or rather, perhaps, conspicuous, seen from afar, being situated on a mountain. A city of Zebulon. Josh. xix. 12.]

I. JAPHIA, king of Lachish, killed by Joshua, with Adoni-zedeck; Josh. x. 3.

II. JAPHIA, a son of David, 2 Sam. v. 15.

JAPHLET, יָפֶלֶט, 'Iaphlet, he that delivers, or drives away; from פָּלַט *phalat*. Son of Heber, descended from Achor. 1 Chron. vii. 32.

JAPHLETI, a town on the frontiers of Benjamin and Ephraim. Josh. xvi. 3.

JAR, or JAIR, a Hebrew month, which answers to April, O. S. the eighth month of the civil year, the second month of the sacred year. It consisted of twenty-nine days. On the tenth day of this month the Jews mourn the death of Eli the high-priest, and his two sons Hophni and Phinehas. They who could not observe the passover in the month *Nisan*, kept it in the month *Jar*, Numb. ix. 10, 11. On the fifteenth of this month, God sent a prodigious quantity of quails to the Hebrews in the wilderness. On the sixteenth the manna began to fall. On the eighteenth began the wheat harvest in Judea, 33 days after the passover. On the twenty-third a festival in memory of the purification of the temple, by Judas Maccabæus, 2 Macc. xiii. 51. On the twenty-ninth the death of the prophet Samuel.

JARAH, יָרָה, 'Irah, he that spoils and makes naked, or that scatters, from יָרָה *harah*: otherwise, forests, or honey-combs; from יָעַר *jahar*: otherwise, to awaken, from יָעַר *hur*. The Septuagint read יָרָה for יָרָה. Son of Ahaz, of Saul's family. 1 Chron. ix. 42.

JARAMOTH, יָרָמוֹת, 'Ieramoth, eminences; from יָרָם *rum*: otherwise, he that fears death; from יָרָה *jarah*, to fear, and מָוֶת *maveth*, death: otherwise, he that deceives or rejects death; from יָרָה *jarah*, to cast, and רָמָה *ramah*, to deceive.

JARAMOTH, a city of Issachar, given to the Levites the sons of Gershom: it was a city of refuge, Josh. xxi. 20. The same probably as *Rameth*, or *Ramoth*, Josh. xix. 29.

JARAMOTH, *Jarmuth*, or *Jerimoth*, a city of Judah. Joshua killed the king of it, Josh. x. 5. St. Jerom places *Jarmuth* four miles from Eleutheropolis, near Esthaol; and speaking of *Jarmuth*, he says, that *Jarmutha*, the same probably as *Jarmuth* and *Jerimoth*, is ten miles from Eleutheropolis, in the way to Jerusalem. There must be a mistake in one of these passages.

JARED, יָרֵד, he that descends: otherwise, he that rules or commands; from יָרָד *rud*. Son of Mehalaleel, and father of Enoch, at the age of 162 years; he died aged 962. Gen. v. 18, 19.

JARHA, יָרְחָא, 'Iarha, moon, or month; from יָרַח *jerach*: otherwise to blow; from יָרַח *rich*.

JARHAH, an Egyptian, Sheshan's slave. His master gave him his daughter Ahlai in marriage, by whom he had Attai. 1 Chron. ii. 34, 35.

JARIB, יָרִיב, he that multiplies; from נָבַב *nabab*:

nabab: otherwise, *he that fights, disputes, or pleads*: from רב *rub*. Son of Simeon. 1 Chron. iv. 24. Another of the same name, Ezra viii. 16. comp. 1 Macc. xiv. 29.

[JAREB, *revenger*. Comp. JERUB-BAAI.

JAREB, king of *Assyria*, by whom the ten tribes were carried captive, Hos. v. 13. x. 6. Is this name that of a *king*, or of an *idol*?—1. We know that the kings who carried away Israel were named *Tiglath-pileser*, and *Salmaneser*; was *Jareb* a second name to either of these?—2. It was common among the heathen to call their idols *kings*: vide FRAGMENT, No. CCLXXXII, in which case the name would signify the *avenging king*, or *king of punishment*, the *Jupiter horkios* of the Greeks, vide FRAGMENT No. CCLXXVII. *ad fin.*]

JAROAII, ירוח *'Iapsh*, which *breathes*; from רוח *ruach*: otherwise, *moon*, or *month*; from ירח *jarach*; otherwise, *to smell*; from ריח *rich*. Son of Gilead. 1 Chron. v. 14.

JASHEN, ישן, *old, ancient, or that sleeps*.

JASHEN, 2 Sam. xxiii. 32. 1 Chron. xi. 34. called *Hashem*, the *Gizonite*: the father of some valiant men in the reign of David.

[JASHER, *Book of*, vide BIBLE.]

JASHOBEAM, ישבוע, *the people that sits*, or *he that sits with the people*; from ישב *jashab*, *to sit*: or *the conversion, the return of the people*; from שוב *shub*, *to be converted, to return*: otherwise, *breathing or respiration of the people*; from נשם *nashab*: otherwise, *captivity of the people*; from שבה *shabah*, *to be captive*, and עַם *am*, *the people*.

I. JASHOBEAM, son of Zabdiel; he commanded twenty four thousand men, who did duty in king David's court in the month Nisan. Some believe him to be *Jashobeam* son of *Hachmoni*. *Hachmoni* signifies *the wise*; *Zabdiel* perhaps was his true name, and *Hachmoni* a surname. 2 Sam. xxiii. 8.

II. JASHOBEAM, son of *Hachmoni*, captain over thirty men in David's army. He lifted up his spear against 300 men, whom he killed. He was one of the three heroes, who broke through the enemies' camp to procure water for David from the spring of *Bethlehem*. 1 Chron. xi. 16, 17.

The Hebrew of the second book of Samuel, which speaks of *Jashobeam*, runs literally thus: "He who sate in the throne of wisdom, the head of the three, *Adino* of *Ezri*, who lifted up his spear against eight hundred men, whom he slew." But the text of *Chronicles*, which is the parallel passage, imports as follows: "*Jashobeam* a *Hachmonite*, chief of the thirty, he lifted up his spear against three hundred, whom he slew at one time." The difference between the texts might persuade one, that these persons are

different; but how are these matters to be reconciled? *Jashobeam* is the son of *Hachmoni*, he kills *three hundred men*; he is *chief of the thirty*. *Adino*, on the contrary, is *head of the three*, and kills *eight hundred men*. Notwithstanding, when we examine the thing nearly, it appears, that the difference proceeds only from some letters which are read differently in these texts. I would therefore correct the text in the second book of Samuel thus: "*Jashobeam* son of *Hachmoni*, head of the thirty, he lifted up the wood of his spear against three hundred men whom he slew." The Septuagint read, *Jeshbaal* son of *Techemani*, was *head of the three*. This is *Adino* the *Eznite*, who drew his sword against eight hundred. In the Roman edition, *Jebothe* the *Canaanite*, head of the three, &c. We cannot see from whence they took *Adino* the *Eznite*, which is entirely superfluous in this place.

[This has been accounted for, by supposing that *Jashobeam*, the *Hachmonite*, died during David's life, and that *Adino*, the *Eznite*, was appointed in his place. Comp. 2 Sam. xxiii. which literally rendered, imports, "these are the names of the mighty men whom David had—he who sits in the seat of the *Tachmonite* [i. e. of *Jashobeam* the *Hachmonite*] who was chief among the captains, he is *Adino*, the *Eznite*;"—who perhaps, is the *Adino*, son of *Shiza* (1 Chr. xi. 42) chief of the *Reubenites*, who had thirty under him. *Shiza* might be the name of his family; *Eznite* that of his country.]

III. JASHOBEAM, the *Korhite*, a brave man who joined David. 1 Chron. xii. 6.

JASHUB, ישב *he that remains, or sits down*; from ישב *jashab*: otherwise, *he that shall return*; from שוב *shub*, *to come back, to return*.

I. JASHUB, of *Issachar*, chief of a family. Numb. xxvi. 24.

II. JASHUB, or *Shear-Jashub*, son of *Isaiah*. Isai. vii. 3. *Shear Jashub* signifies *the remainder shall return*. The prophet by giving his son this name, intended to shew, that the *Jews*, who should be carried to *Babylon*, would return.

JASHUBI-LEHEM, or *BETHLEHEM*. 1 Chron. iv. 22. [*Bread*, i. e. *fertility, shall return*.]

JASON, יאסון, *he that cures*; or *that gives medicines*; from the Greek *ἰατρικὴ*, *health, or cure*. The same as *Jesus*, *Saviour*.

I. JASON son of *Eleazar*, sent to *Rome* by *Judas Maccabæus*, to renew the alliance with the *Romans*.—A. M. 3842, ante A. D. 162. 1 Macc. viii. 17.

II. JASON, a *Jew*, native of *Cyrene*, who wrote in five books the history of the persecutions, which the *Jews* suffered under *Antiochus Epiphanes* and *Eupator*. These five books were abridged by a *Jew*, whose name we are not acquainted

quainted with. His work has been preserved, and is the second book of the Maccabees; but the original of Jason is lost. Both were written in Greek. It is believed, that the abbreviator of Jason has added something at the end of the second book of Maccabees. We do not know exactly the age either of Jason or of his abbreviator.

III. JASON, high-priest of the Jews, and brother to Onias III. a man of unbounded ambition, who scrupled not to divest his brother of the high-priesthood, in order to seize that dignity himself, sacrilegiously purchasing it of Antiochus Epiphanes, a most impious prince, and the greatest enemy to the Jews. The history of Jason is differently related by the second book of Maccabees and Josephus (*Antiq. lib. xii. cap. 4. ad finem.*) the latter says, that at the death of Onias III. Jason his brother took possession of the high-priesthood, excluding his nephew Onias IV. son of Onias III. the lawful heir. Jason obtained a confirmation of his priesthood, thus usurped, from Antiochus Epiphanes, by offering him a large sum of money. But Antiochus growing dissatisfied with Jason, dispossessed him, and put his brother Menelaus in his place, who bought the high-priesthood at a higher price. Thus the three brothers, Onias III. Jason and Menelaus successively possessed this great dignity, while Onias IV. to whom of right it belonged was obliged to flee into Egypt, where he built the temple Onion.

In 2 Macc. iv. 18. this matter is related differently. We read there that Jason, growing uneasy to see the priesthood too long enjoyed by his brother Onias III. offered a large sum of money to Antiochus Epiphanes, to purchase this dignity; which he obtained and held, A. M. 3830 to 3832. Jason afterwards sent to Antiochus one Menelaus, of the tribe of Benjamin, brother to Simon, governor of the temple; this Menelaus prevailed so effectually with Antiochus Epiphanes, by money, that he procured the high-priesthood for himself; and Jason was divested of it. Jason was a man of no religion, but did all he could to abolish the worship of God in Jerusalem, and to prevail with the very priests to adopt the religion of the Greeks. He is to be considered as the first cause of all the misfortunes of the Jews under Antiochus Epiphanes. During Menelaus's usurpation Jason concealed himself in the country of the Ammonites, 2 Macc. iv. 26. but, some time after, Epiphanes going into Egypt, and a report spreading that he was dead, Jason, with a thousand men, entered Jerusalem, notwithstanding the resistance of the citizens. Menelaus fled into the citadel, and Jason began to treat the inhabitants as those of a place taken by storm. But

the rumour of the king's death being contradicted, he fled a second time into the country of the Ammonites. At length Aretas king of the Arabians, endeavouring to seize him, he fled into Egypt, and not believing himself secure there, he sought refuge at Lacedemon, a city in alliance with the Jews, to whom the Lacedemonians said they were related. There he died, and his body remained without burial, none in the place having any compassion for him, or paying him the last offices, which are not refused even to strangers.

IV. JASON, mentioned Romans xvi. 21. was St. Paul's host at Thessalonica. Jason hazarded his life to preserve him during a sedition in that city, Acts xvii. 7. He was related to St. Paul:—Jason and Sosipater my kinsmen. The Greeks make him bishop of Tarsus in Cilicia, and give him the title of apostle. They honour him April 28 or 29.

JASPER, in Latin, in Greek *Jaspis*, in Hebrew, *Jaspe*, is commonly taken for a precious stone; but we have already observed, that the Hebrews themselves do not know the true signification of the names of precious stones. They who please may consult Lewis de Dieu on Exodus xxviii.

JATHNIEL, יתניאל, *gift*, or *recompence of God*; from יתן *thanah*, and אל *el*, God. Son of Meshelemiah, 1 Chron. xxvi. 2.

JATTIR, יתיר, יתר, *which excels*, or *which remains*; from יתר *jathar*: otherwise, *that examines and searches*; from יתר *thur*: otherwise, *a cord*, or *line*.

JATTIR, a city of Dan, Josh. xv. 48 afterwards given to the Levites of Kohath's family, Josh. xxi. 14. Eusebius says, that *Jattir*, or *Jether*, or *Jethira*, is situated in the district of Daroma toward the city of Malatha twenty miles from Eleutheropolis. Probably it is *Ether* or *Athar*.

JAVAN, יָוָן, *Iowân*, *he that deceives* or *makes sorrowful*; from יָאָן *aven*; otherwise, *clay*, *dirt*, from יָבֵן *javen*, or *javan*; [or rather *Iowan*, for so the LXX. and Josephus write it: the Hindoos pronounce it *Yowana*. A dove?

Simon supposes it means *soft*, *tender*. It evidently describes the Grecians, Isaiah, lxvi. 19. Mason, in *Hist. Crit. Reip. Lit. tom. iv. p. 56*. thinks it means *destrable*, *wished for*, but this derivation he fetches from as far east as China!! *Vide GREEKS.*]

JAVAN, fourth son of Japheth, father of the *Ionians*, or *Greeks*, as well those settled in Greece, as those in the islands, and on the continent of Asia Minor, properly called *Ionians*. But anciently, the people of Macedonia, Attica, Bœotia, and Achaia, were called likewise *Ionians*. Homer, in his hymn to Apollo, calls the inhabitants

inhabitants of Delos, *Ionians*: and the Scholiast on Aristophanes says, that the barbarians call all Greeks, *Ionians*. *Javan* was father of Elishah, Tarshish, Kittim, and Dodanim.

[JAVELIN, a kind of long dart, or thin spear, thrown as a missile weapon at the enemy.]

JAZER, *זָעַר*, assistance, or he that helps; from *זָרַע* *azar*, to help. Num. xxxii. 35.

JAZER, a city beyond Jordan, given to Gad, and afterwards to the Levites, Josh. xxi. 39. xiii. 25. It lay at the foot of the mountains of Gilead, near the brook *Jazar*, which falls into the Jordan.

JAZIZ, *זִז*, brightness; from *זָרַז* *ziz*; according to the Syriac, departure, retreat. A Hagarite, who had the principal care of David's flocks. 1 Chron. xxvii. 31.

IBEX, a wild goat, which is very swift, and runs up steep rocks. See 1 Sam. xxiv. 2. The Hebrew word *Joale*, occurs also, Job xxxix. 1. Psalm ciii. 18. Prov. v. 12. Bochart from Arabian authors, thus describes this creature; it is a kind of wild goat that lives on steep rocks; it has large horns, which bend backwards as far as its buttocks, so that it leaps from the highest precipices, and falls upon its back without hurting itself, because the horns break the blow. See the PLATES, and NATURAL HISTORY.

IBHAR, *יְבָרַח* or *Jebahar*, election, or he that is chosen; from *בָּרַח* *bachar* to chuse. Son of David. 1 Sam. v. 15.

IBIS, *יְבִישָׁי*, an unclean bird, common in Egypt, Levit. xi. 17. Strabo, *lib.* xxii. says it is like a stork; that some are black, and others white. The Egyptians worshipped these birds, because they devour the serpents, which otherwise would over-run the country. The Hebrew *Janeschoph*, translated *Ibis*, may come from *Nescheph*, darkness; for which reason Junius and Bochart, instead of the Ibis, understand an owl. The Syriac renders it *swan*, and the Arabic, *Nisus*, a sea-eagle.

It is agreed, that the *Ibis* ranks among the storks. The white *Ibis* is a real stork; the black, which is properly the *Ibis*, is peculiar to Egypt; and some say that it cannot live elsewhere. At a distance it seems to be all black, but closely examined the feathers are found to be mixed with green and blue, blended with purple. The belly and sides under the wings are white; its beak is large, about eighteen inches long, strong, and of a scarlet colour; as are its legs and feet. Its neck is a foot or fourteen inches long, its body and breast are as large as those of a goose. When its head is under its wings, it has the form of a heart. [Vide PLATE, ALTARS, to FRAGMENT No. CXXVIII. where several of these birds are given from ancient Egyptian paintings.]

The white *Ibis* inhabits all parts of Egypt, but the black is met with only about Damietta. It was a capital crime to kill one, though inadvertently. Cambyzes king of Persia acquainted with this superstition, placed some of these birds before his army, while he besieged Damietta. The Egyptians not daring to shoot against them, nor consequently against the enemy, suffered the town to be taken, which was the key of Egypt. *Polyen, lib.* vii. *Stratagem*. The *Ibis* not only eats the flying serpents, or *Saraphs*, but continues to kill them after it is sated. It eats likewise the eggs of serpents, and carries them to its young, which are very greedy of them. After the death of an *Ibis*, the Egyptians embalmed it, and made a kind of funeral for it. [Several mummies of the *Ibis* have been found in Egyptian sepulchres, apparently sacred.]

It is very remarkable of this bird, that although it is a water-fowl, and lives principally about the Nile, yet it never enters the water, nor does it swim. The use of gylsters is said to have been learned from the *Ibis*. It generally builds its nest upon palm-trees to avoid the cats. The ancients asserted, that it conceived at its beak, and even laid its eggs that way, but these are fables. *Solin. cap.* 34. Aldrovandus relates, that the flesh of the *Ibis* is red like a salmon's, that it is sweet, its skin very hard, and smells like wild fowl. See the NATURAL HISTORY.

IBLEAM, *יְבֵלֵאם*, *Ἰαβλαὰμ*, old age of the people; from *בָּלָה* *balah*, to grow old, to decay; otherwise, production of the people; from *יְבֹל* *jebul*, and *עַם* *ham*, the people; otherwise, which swallows them up; from *בָּלַע* *balah*, and the pronoun *אֵם* *am*, them; [hatred of the people, or flowing of the people; or, buddings of the people, or swallowings of them. Josh. xvii. 11.]

Simon supposes that this name imports an absorption of the people. i. e. by victory.]

IBLEAM, a town in the half tribe of Manasseh, on this side Jordan. Probably the Bileam of 1 Chron. vi. 70. given to the Levites of Kohath's family. Its situation is not known.

IBNEIAH, *יְבִנְיָה*, *Ἰεγνιας*, building of God; from *בָּנָה* *banah*; or filiation of God; from *בֶּן* *ben*, a son; otherwise, understanding of God; from *בִּינָה* *binah*, and *אֵל* *el*, God. Son of Jeroham, 1 Chron. ix. 8.

IBNIJAH, *יְבִנְיָה*, *Ἰβνια*. See IBNEIAH. Father of Reuel. 1 Chron. ix. 8.

IBRI, *עֲבֵרִי*, *Ἰβρι*. See HEBER.

IBRI, son of Merari, a Levite. 1 Chr. xxiv. 27.

IBZAM (JIBSAM, Eng. Tr.) *יִבְשָׁן*, *Ἰβσάν*, he that perfumes; from *בִּשְׁם* *beshem*: or, their drought; from *יָבֵשׁ* *jabesh*, to be dry; or, their shame; from *בֹּשׁ* *bosh*, to blush with shame, and *אֵם* *am*, their. Son of Tola, 1 Chron. vii. 2.

IBZAN, *אֲבִיזָן*, father of the buckler, or the buckler

duckler of the father; from אב *father*, and צזן *a buckler*.

IBZAN, of Judah, eighth judge of Israel, was of Bethshan, or *Scythopolis*. He succeeded Jephthah A. M. 2823. He died at Bethlehem, after seven years government. Judg. xii. 10.

ICHABOD, אִכְבֹּד, Ἰχάβωθ, *where is the glory?* from אֵיךְ *etc, where*: or *Wo to the glory*; from אֵי, or אֵי *oi, misfortune, or alas!* and כְּבֹד *cabod, glory*. Son of Phineas, and grandson of Eli, the high priest. His mother was delivered of him at the moment when she heard the fatal news of the ark's being taken, 1 Sam. iv. 19.

ICONIUN, Ἰκόνιον, *coming*, from ἵκω, *I come*.

ICONIUM, at present *Cogni*, the capital of Lycaonia in Asia Minor. St. Paul coming to *Iconium* A. D. 45, converted many Jews and Gentiles, Acts xiii. 51. xiv. 1, &c. but some unbelieving Jews excited a persecution against him and Barnabas.—St. Paul undertook a second journey to *Iconium*, A. D. 51.

IDALAH, יְדֹאלָה *hand of the oath*, or *of the curse*; from יד *jad, a hand*, and אלה *alah, to swear*: according to the Syriac and Hebrew *the hand of God*. A city of Zebulun, Josh. xix. 15. Some call it *Jetala*; Heb. *Jadala*; LXX. *Nabal*; Syriac, *Aral*.

IDBASH, יִדְבַּשׁ, *honey*, or *sweet*; from דָּבַשׁ *debash*: or *hand of confusion*: from יד *jad, a hand*, and בָּשׁוּשׁ *bosh, shame*.

IDDO, אִדּוֹ. Ἀδδαῖ, *his vapour, his death*, or *his cloud*; from אֵד *ed, vapour*, and the pronoun וָאוּ *vau, his*.

I. IDDO, chief of the Nethinim, in captivity in Casiphia, Ezra viii. 17. Ezra sent to them, inviting them to return to Jerusalem.

IDDO, יָדוֹ, *his hand, his power, or his praise*; from יד *jad, a hand*, or יָדָה *jadah, praise*, and וָאוּ *o, his*.

II. IDDO, chief of the half-tribe of Manasseh beyond Jordan, 1 Chron. xxvii. 21.

IDDO, עֵדוֹ, *his witness, his ornament*.

III. IDDO, son of Levi, 1 Chron. vi. 21.

IV. IDDO, father of *Benachiah*, and grandfather to the prophet Zechariah. Zech. i. 1. In Ezra v. 1. vi. 14. Zechariah is called son of *Iddo*.

V. IDDO, a prophet of Judah, who wrote the history of the kings Rehoboam and Abijah. It seems by 2 Chron. xiii. 22. that he had entitled his work *Midrasch* or *Enquiries*. Probably he likewise wrote prophecies against Jeroboam, son of Nebat, 2 Chron. x. 2. Josephus and others are of opinion, that *Iddo* was sent to Jeroboam, at Bethel, and that it was he who was killed by a lion, 1 Kings xiii. Joseph. *Antiq. lib. viii. cap. 3*.

VI. IDDO, son of Ahinadab, governor of Mahanaim. 1 Kings iv. 14. The English version

PART XIV. Edit. IV.

reads, Ahinadab son of *Iddo* had Mahanaim; and herein it agrees with the Hebrew and LXX.

IDOL. The Greek Εἰδωλον, *Eidolon*, signifies in general a representation, a figure. It is always taken in Scripture in an ill sense, for representations of heathen deities, whether men, stars, or animals; whether figures in *relievo*, imbossed, or painting, of what matter or nature soever. God forbids all sorts of idols, or figures and representations of creatures, formed or set up with intention of paying superstitious worship to them. "Thou shalt not make to thyself any graven image, nor the likeness of any thing in the heavens above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down to them nor worship them." Exod. xx. 3, 4.

The heathen had *idols* of all sorts, and of all kinds of materials, gold, silver, brass, stone, wood, potter's earth, &c. Stars, spirits, men, animals, rivers, plants, and elements were the subjects of them. Some nations worshipped a rough stone. The Arabians, says Maximus Tyrius, adored a great square stone. Before Mahomet they had in great veneration a certain black stone, which at this day is fastened in the wall of the temple at Mecca, and is kissed very devoutly by the Mahometans. The Mahometans speak of an *idol* called *Soura*, which they say was worshipped in the time of Noah, before the Deluge. D'Herbelot, *Bibl. Orient.* page 827. They adored likewise spears or lances, great beams of timber, fire, animals, the sun, moon, stars, earth, flowers, plants, trees, and fountains. Barbarous people, such as the ancient Gauls, and Germans, had scarcely any other gods.

It is well known what the ancient *idols* of the Egyptians were; because many are come down to us. They were mostly ill-fashioned figures of animals; or symbolical figures compounded of man and some animal, as the head of a dog on the body of a man; the head of a cat on that of a woman; oxen, spar-hawks, ravens, serpents, insects, the very herbs of the gardens, in this country received divine honours. See MOLOCH, CHEROSH, BAAL-PEOR, DAGON, HIGH-PLACES, SAMARITANS: also, PLATES, EGYPT.

[IDOLS. We have reason to think, that many more *idols* are mentioned in Scripture than have been usually supposed by interpreters. The true nature of those which are mentioned, might employ a more considerable investigation than is convenient in this place.

A partial notion of the *idols* worshipped in many towns of the East may be gathered from the MEDALS of those towns respectively; but we know that many others were worshipped in these towns; and especially, in the great cities; and in the country villages also, to which

M div. 2.

the

the subjects on our Plates do not extend. Report mentions thirty thousand statues of gods extant in Athens, only. See PLATES: MEDALS.

A complete list of *idols* in S.S. is a *desideratum*. Many appear to be Hindoo.]

IDOLATRY, superstitious worship paid to *idols* and false gods. This word is taken in general for all impious, superstitious, and sacrilegious worship. The learned are not agreed about the origin of *idolatry*. The book of Wisdom, xiii. 13, 14. xiv. 15. xv. 7, 8. proposes three causes of it: *first*, the love of a father, who having lost his son in an advanced age, to comfort himself, causes divine honours to be paid to him. *Secondly*, The beauty of works engraved. *Thirdly*, The skill of an artificer in potter's-earth, who consecrates a statue of his own making, as if it were a deity. They who believed that man was formed by chance, imagined, that by degrees he instituted a religion of which fear and superstition were the first causes:

Primus in orbe Deos fecit timor,

Man under the disturbance of mind, proceeding from his fears, forged imaginary deities, says *Lucretius. de Rerum Natura, lib. v.*

The most knowing in this matter are persuaded, that the first objects of idolatrous worship were the sun, moon, and stars. Their brightness, beauty, and usefulness, induced men to ascribe divine virtue to them, and afterwards to worship them. Others have believed, the most ancient idolatry respected angels. At first honour was shewn them, because of the excellency of their nature, and the assistance we receive from them: afterwards a sort of worship, but subordinate to that of God, was paid them. Lastly, they were adored as Gods. After this, some imagined that angels belonged to the stars, and planets, as rulers of them and their influences: and so the worship paid to them, was insensibly transferred to the sun, moon, and stars.

Vossius, who examined this matter with care, maintains, (*Tract de Idolat, lib. i. cap. 1.*) that men began first to depart from the worship due to God, by rendering divine honours to the two principles of good and evil. Mankind observing, that the world abounded with good and evil, yet unwilling to suppose that the supreme God, who is all goodness, should be the author of evil, invented two deities of equal power, to whom they allotted contradictory offices. The first principle, the author of good, created the world; the second principle, the author of evil, diffused evil throughout it. To the worship of these two principles succeeded that of spirits, particularly of demons: afterwards that of the souls of heroes, and illustrious persons.

If we enquire the true cause of *idolatry*, we must seek it in the depravity of man's heart, in his ignorance, vanity, pride, love of pleasure, his fondness of sensible things, his libertinism, his brutal passions; the irregular and excessive affection of lovers; the mistaken tenderness of a father for his child, or of a wife for her husband; extravagant respect of subjects for their prince, or of children for their parents; excessive gratitude for benefits and services received from certain persons; admiration of the great qualities of creatures, or of persons who had rendered themselves illustrious; one or many of these causes, joined with the indelible idea conceived by man of a Divinity, induced him to pay superstitious respect, worship, and adoration to what he loved, esteemed, or honoured to excess.

If we ask at what time this disorder began, some of the rabbins say, that the descendants of Cain had introduced it into the world before the flood. They believe Enos to have been the inventor of it; and in this sense they explain Gen. iv. 26. which, according to the Hebrew, may be thus interpreted, *Then the name of the Lord was profaned* by giving it to *idols*; but the old Greek interpreters, and St. Jerom understood it otherwise. The LXX. translate, "Enos placed his confidence in calling on the name of the Lord." Aquila, "Then people began to call on the name of the Lord." The Vulgate, "Enos began to call on the name of the Lord." The eastern people make no doubt, but that *idolatry* was common before the deluge, and it is but too probable, that the inundation of wickedness intimated in the expression, *All flesh had corrupted its way*, included impiety of worship, as well as the infamous irregularities of incontinence, and violence.

Josephus, *Antiq. lib. i.* and the generality of the fathers, seem to have been of opinion, that after the deluge, *idolatry* soon became the prevailing religion; for wherever we cast our eyes after the time of Abraham, we see only a false worship. Abraham's forefathers, and Abraham himself, were engaged in it: "Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nahor, and they served other gods. Now therefore fear the Lord and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt," Josh. xxiv. 2, 14.

Epiphanius believes that Serug, the grandfather of Terah, first introduced *idolatry* after the deluge. Others believe it was Nimrod, who instituted the worship of fire.

The Hebrews had no peculiar *idolatry*; they imitated the superstitions of others; but do not appear

appear to have been inventors in this matter. When they were in Egypt, they worshipped Egyptian deities; in the Wilderness they worshipped those of the Canaanites, Egyptians, Ammonites, and Moabites; in Judæa those of the Phœnicians, Syrians, and other people around them. [But, not in Babylon; nor after the Babylonish captivity.]

Rachel in all probability had adored *idols* at her father Laban's, since she carried off his *Teraphim*, Gen. xxxi. 30. Jacob, after his return from Mesopotamia, required his people to reject the strange gods from among them, and the superstitious pendants worn by them in their ears, which he hid under the turpentine-tree near Sichem.

Jacob kept his family to the worship of God while he lived; but after his death part of his sons worshipped Egyptian deities: *Put away the gods which your fathers served in Egypt*, said Joshua to the Israelites. Amos, v. 25, 26, informs us, that during their sojourning in the wilderness, they carried with them the niches of their gods, the tabernacle of Moloch, and images of their *idols*: to which Stephen alludes Acts vii. 42. *Vide* FRAGMENT, No. CCXIII. Moses said to them, "cast ye away every man the abominations of his eyes, and defile not yourselves with the *idols* of Egypt."

Under the government of the judges they often fell into infidelity. Gideon, after he had been favoured by God with so particular a deliverance, made an Ephod, which ensnared the Israelites in unlawful worship, Judg. viii. 27. Micah's *Teraphim* are well known, and the worship of them continued in Israel till the dispersion of the people, Judg. xvii. 5. xviii. 30, 31. Lastly, "The children of Israel did evil in the sight of the Lord, and served Baalim. They forsook the Lord God of their fathers, and followed other gods: of the gods of the people that were round about them; and bowed themselves unto them: and they forsook the Lord and served Baal and Ashtaroth," Judg. ii. 11.

Under the government of Samuel, Saul, and David, the worship of God seems to have been pure in Israel. There was corruption and irregularity of manners, but little or no *idolatry*. [There certainly was open or concealed *idolatry*, in Saul's family; as appears from the names given to his sons—Ish-baal, or Ish-bosheth, &c.] Solomon, seduced by complaisance to his strange wives, caused temples to be erected in honour of their gods, and impiously himself offered incense to them. 1 Kings xi. 5, 6, 7. He adored *Ash-taroth*, goddess of the Phœnicians, *Moloch*, god of the Ammonites, and *Chemosh*, god of the Moabites.

Jeroboam the son of Nebat, who succeeded

Solomon in Israel, set up golden calves at Dan and Bethel, and made Israel to sin. Hereupon the people, no longer restrained by royal authority, worshipped not only these golden calves, but all the deities of the Phœnicians, Syrians, Ammonites, and Moabites.

Under the reign of Ahab this disorder reached its height; the impious Jezebel endeavoured to extinguish the worship of the Lord, by persecuting his prophets, (who as a barrier still retained some of the people in the true religion) till God, incensed at their idolatry, at last abandoned Israel to the kings of Assyria and Chaldæa, who transplanted them beyond the Euphrates.

Judah was almost equally corrupted. The descriptions given by the prophets of their irregularities and idolatries, their abominations and lasciviousness on the high-places, and in woods consecrated to idols, strike us with horror, and discover the corruption of the heart of man. Judah was led into captivity at several times. After their return from the Babylonish captivity we do not find the Jews any more reproached with *idolatry*. They expressed much zeal for the worship of God; and except some transgressors under Antiochus Epiphanes, 1 Macc. i. 12, &c. the people kept themselves clear from this sin.

[*IDLE*, *IDLENESS*. This word is capable of at least two senses; 1. of an inevitable vacation from employment, or want of being set to work from lack of opportunity; so we read, Matth. xx. 3, 6, "Why stand ye here all the day *idle*?—The answer is very sufficient; we are willing to work, but "no man hath hired us." 2. Of a criminal inattention to work, labour, duty, &c. when it ought to be discharged. Exod. v. 8. 17. Prov. xix. 15. and this *idleness* is a great evil; so we read 1 Tim. v. 13. "they learn to be *idle*, and not only *idle* but tattlers, and busy bodies," &c. N. B. The remedy for such *idleness* is, "let them not eat," 2 Thess. iii. 10.

This leads us to the true import of our Lord's words, Matth. xii 36. "men shall give account for every *idle* word:" meaning that emptiness which tends to injury, that inconsiderate discourse which is not only void of advantage, but is hurtful, pernicious. The Rabbins have a proverb, that "the spirit of God never resides in a light head, nor with *idle* words;" i. e. unseemly discourse banishes the Holy Spirit. They say also, "Against *idle* discourse a man must stop his ears," as they do at hearing of blasphemy. In short, vain words, lies, follies, are what is meant by *idle* words. The LXX. use this Greek word to translate the Hebrew word which signifies *lying*, Exod. v. 9. Hosea xii. 1. Micah i. 14. Hab. ii. 3. Zeph. iii. 13: and the Latins employ the word *useless* to the same purport. Velleius

Paterculus, *lib. ii.* says, the assassination of Clodius was a useless example, *exemplo inutili, facto salutari*. Cicero and Livy call a pernicious citizen, *Civem inutilem*; to which we may add Horace :

Vel nos in mare proximum
Gemmas et lapides aurum et inutile
Summi materiam mali,
Mittamus.

CARM. lib. iii. Ode 24.

In the sense of *idle*, as a relaxation from labour, the best of men have their *idle* times, and their *idle* words; in the sense of *idle*, as vain, pernicious, impious, the worst of men only, indulge *idle* discourse, and indolent, wasteful *idleness*. Comp. Tit. i. 12. 2 Pet. i. 8.]

IDOX, 'OX, or Ox, which bruises the grain; from דִּישׁ *dish*; otherwise, joyful, agreeable, Judith viii. 1. Judith's grandfather.

IDUMÆA, יְדוּמָא, red, human. Vide Edom.

IDUMÆA, or EDOM, a province of Arabia: derives its name from Edom, or Esau, who there settled in the mountains of Seir, in the land of the Horites, south-east of the Dead Sea. His descendants afterwards spread throughout Arabia Petræa, and south of Palestine, between the Dead Sea and the Mediterranean. During the Babylonish captivity, when Judæa was almost deserted, they seized the south of Judah, and advanced to Hebron; therefore when we speak of *Idumæa*, we must carefully distinguish the time. Under Moses and Joshua, and even under the kings of Judah, the *Idumæans* were confined to the east and south of the Dead Sea, in the land of Seir, toward the gulph of Elath. Afterwards *Idumæa* extended more to the south of Judah. The capital of East *Edom*, or *Idumæa*, was Bozra, situated towards Edrai; the capital of south *Edom* was Petra, or Jectael. We are not the only persons, nor the first, who have distinguished the land of *Idumæa* into east and south, with relation to Palestine. Strabo, Brocard, Bonfrere, Adricomius, Torrie, and others, have done the same.

IDUMÆANS, or *Edomites*, descendants of Edom or Esau, son of Isaac, and elder brother of Jacob. They had kings long before the Jews. They were first governed by dukes or princes; and afterwards by kings, Gen. xxxvi. 31. They continued independent till the time of David, who subdued them, in completion of Isaac's prophecy, that Jacob should rule Esau, Gen. xxvii. 29, 30. The *Idumæans* bore this subjection with great impatience, and at the end of Solomon's reign, Hadad the Edomite, who had been carried into Egypt during his childhood, returned into his own country, where he procured himself to be acknowledged king, 1 Kings xi. 22. But very probably, he reigned only in East *Edom*; for *Edom* south of Judæa continu-

ed subject to the kings of Judah till the reign of Jehoram son of Jehoshaphat, against whom it rebelled, 2 Chron. xxi. 8. Jehoram attacked *Edom*; but did not subdue it. Amaziah, king of Judah, took Petra, killed 1000 men, and compelled 10,000 more to leap from the rock, on which stood the city of Petra. 2 Chron. xxv. 11. But these conquests were not permanent.

Uzziah king of Judah took Elath on the Red Sea, 2 Kings xiv. 22. But Rezin king of Syria, retook it. Some think, that Esar-haddon king of Syria, ravaged this country, as hinted Isaiah xxi. 11, 12, 13, and xxxiv. 6. Holofernes subdued this, as well as other nations, round about Judæa. Judith iii. 14. When Nebuchadnezzar besieged Jerusalem, the *Idumæans* joined him, and encouraged him to raze the very foundations of that city. This cruelty did not long continue unpunished. Nebuchadnezzar, five years after the taking of Jerusalem, humbled all the states around Judæa, and particularly *Idumæa*. John Hircanus entirely conquered this people, and obliged them to receive circumcision and the law. They continued subject to the later kings of Judæa till the destruction of Jerusalem by the Romans. They even came to assist that city when besieged, and entered it in order to defend it: they did not however continue there till it was taken, but returned into *Idumæa* loaded with booty.

What was the ancient religion of the *Idumæans* we cannot tell. It is credible, that in early ages they adored the true God, whose worship Esau had learned in his father Isaac's house. Job, whom we believe to have been an *Idumæan*, as well as some of his friends, also adored the true God. They had rejected circumcision, when John Hircanus conquered them. [Rather, their mode of circumcision was not allowed as true circumcision, by the Jewish zealots. Comp. Jer. ix. 25.] Josephus speaks of an *Idumæan* city called *Kosé*. Costobarus, of the most ancient and illustrious family of *Idumæa*, was descended from the ancient priests of the god *Kosé*. Epiphanius says, that the Arabians of Arabia Petræa and *Idumæa* worshipped Moses, out of regard to the prodigies which God wrought by his means: *Chosé* in Hebrew signifies a *Seer* or prophet; a quality which agrees perfectly with Moses. The Scripture neither reproaches the *Idumæans* with idolatry, nor mentions their idols. Prophane writers, who have noticed the religion of the Arabians, have, without doubt, confounded the *Idumæans* with them among whom they dwelt.

[The IDUMÆANS, says Strabo, *lib. xvi.* are Nabatheans: but being cast out for a sedition, they joined themselves to the Jews, and embraced their laws,

Idumæa

Idumea advanced into Judea, at the South of Judea.

Arabia advanced into Idumea at the south of Idumea.]

JEALOUSY. *Waters of* JEALOUSY, which women were obliged to drink, who were suspected of adultery by their husbands. *Vide* Numb. v. 17, 18, &c. We see no example in the bible of any woman tried by the waters of jealousy. The way of divorce which was open, was shorter and more easy. It is frequently said in Scripture, that God is a *jealous* God. Idolatry is a kind of fornication and adultery in those who have the knowledge of God.

JEARIM, יְרִים *woods, forests*; from יָרַר *jahar*. Mount *Jearim* is mentioned, Josh. xv. 10, as a boundary of the inheritance of Judah. Mount *Jearim* may denote a woody mountain, or that on which the city of Balah, otherwise *Kirjath-Jearim* was situated.

JEBUS, יָבוּס, *which treads under foot, or contemns*; from בִּוֶּס *bus*, *contempt*, [or *tumbling, rolling*: or *cradle*, i. e. from its rocking.

Simon thinks that *bus*, *treading*, is suffering from a victorious enemy, yet, this name, *Jebus*, implies *strength*; and certainly *Jebus* was a *strong* city. The holy city, is said Rev. xi. 2. to be *trod under foot* by the Gentiles forty-two months. Is this any allusion to the name?]

JEBUS, son of Canaan, and father of the *Jebusites*, Josh. xv. 63. who dwelt in Jerusalem, and round about, in the mountains. This people was very warlike, and retained Jerusalem till David's time. 2 Sam. v. 6, &c.

JEBUS, otherwise *Jerusalem*. See **JERUSALEM**. Josh. xviii. 28. *Jebus* was founded by *Jebus*, or *Jebusæus*, son of Canaan, and father of the *Jebusites*. Judg. xix. 11.

JECAMIAH, יְקַמִּיָּה *Ἰακεμία, resurrection, or confirmation of the Lord*; from קָם *kum*, to *raise up*, to *confirm*, to *support*, and יָה *jah*, the *Lord*. Son of Jeconiah, 1 Chron. iii. 18.

JECOLIAH, יְכֹלִיָּה *consummation of the Lord*; from כָּלָה *calah*, to *consume*: otherwise, *power of the Lord*; from יָכֹל *jacol*, to *have power*, and יָה *jah*, the *Lord*. Mother of Amaziah, king of Judah, 2 Kings xv. 2.

JECONIAH, יְכֹנִיָּה *Ἰεχωνίας, preparation of the Lord*; from כָּן *cun*, to *prepare*: otherwise, *steadfastness*; from the same, and יָה *jah*, the *Lord*. Son of Jehoiakim, 1 Chron. iii. 16.

JEDIAIAH, יְדִיעָיָה *Ἰεδιας, science, or knowledge of the Lord*; from יָדַע *jadah*, to *know*, and יָה *jah*, the *Lord*. 1 Chr. ix. 10.

JEDIAIAH, יְדִיָּה *Ἰεδιας, hand, or praise of the Lord*; from יָד *jad*, a *hand*, or יָדָה *jadah*, *praise*, and יָה *jah*, the *Lord*.

1. **JEDIAIAH**, son of Harumaph, of the family of the priests, Neb. iii. 10.

II. **JEDIAIAH**, a priest, returned from Babylon with 793 of his brethren, Ezra ii. 36.

III. **JEDIAIAH**, signed the covenant, Ezra x. 43.

IV. **JEDIAIAH**, head of the second class of priests, 1 Chron. xxiv. 7.

JEDIAEL, יְדִיָּאֵל *Ἰεδιαῖλ, God is my knowledge, or the knowledge of God*; from יָדָה *jadah*, *knowledge*, and אֵל *el*, the *Lord*.

JEDIAEL, a brave man in David's army, who abandoned Saul's party. 1 Chron. xi. 45. xii. 20. He came to David at Ziklag, and always served him faithfully. *Jediael* was of *Manasseh*.

JEDIAH, the Meronothite, had the care of David's flocks, 1 Chron. xxvii. 30.

JEDIDAH, יְדִידָה *Ἰεδιδα, well-beloved or amiable*; from יָדָה *jadad*, or יָדִיד *jedid*; otherwise, *his hands*; from יָד *jad*, a *hand*, and the pronoun הָ *ah*, *his*. Daughter of Adaiab, of Boscath, mother to king Josiah, 2 Kings xxii. 1.

JEDUTHUN, יְדֻתָּן *his law*, from דָּת *dath* and אָן *an*, *his*: or, *who gives praise*; from יָדָה *jadah*, to *praise*, and נָתַן *nathan*, to *give*.

JEDUTHIUN, a Levite of Merari's family: one of the four great masters of music belonging to the temple. He is the same as *Ethan*. Some of the psalms are said to have been composed by him, as Psalm lxxxix. Entitled, *of Ethan the Ezrahite*; also xxviii. lxii. lxxvii. under the name of *Jeduthun*. Some believe, that David having composed these psalms, gave them to *Jeduthun* and his company to sing; and therefore they go by his name. But certain psalms with the name of *Jeduthun*, seem to have been composed during the captivity, or after it; consequently the name of *Jeduthun* prefixed to them, can imply only that some of his descendants, or *Jeduthun's* class, composed [or sung] them, long after the death of the famous *Jeduthun*, their ancestor.

JEEZER, יְעִזֶר *Ἰεζερ, island of assistance*; from אֵי *ai*, an *island*, and עָזַר *hazar* to *help*: otherwise, *isle of entrance*, or *of the court*; from אָזַר *hazarah*: otherwise, *to the help*, or *to the court*; from אָזַר *hazar*, *misfortune*. This name is a corruption from אֲבִיעֶזֶר *Abiezer, the help of my father*. Son of Gilead, chief of a family, Numb. xxvi. 30.

[**JEGAR-SAHADUTHA**, *the heap of witness*.

This name was given by Laban to a *heap*, or *circle of stones*, (*vide* PLATES: GILGAL; and FRAGMENT, No. CXLVI.) which was erected by him and Jacob, in *witness* of an agreement made between them, Gen. xxxi. 47, &c. This term is Chaldee, and it is usually said, that it proves the Chaldee language to be already different from the Hebrew, or why should Laban vary

vary the appellation? it might be so; but, we should remember that Jacob gave two names to this place "Galeel, and Mizpah;" might not Laban do the same? varying the term, as *Mizpah* differs from *Galeed*: for it does not appear that when speaking afterwards Laban uses the Chaldee words, *Jegar sahadutha*; but the Hebrew words which Jacob used, "this (*gal*) heap be witness, and this (*mizpah*) pillar be witness." So that in these instances he certainly retained his Hebrew.]

JEHALELEEL, יְהִלֵּל, Ἰαλοληλ, or *Jaleleel*, according to the Vulgate, *who praises God*; from הִלֵּל *hillel*, to praise: otherwise, *brightness, or light of God*; from *hillel*, and אֵל *el*, God. Son of Caleb, 1 Chron. iv. 16. 2 Chr. xxix. 12.

JEHAZIEL, יְהִיזִיאל, *he that sees God*; or *vision of God*; from חָזַק *chazak*, to see, and אֵל *el*, God. Son of Hebron, 1 Chron. xii. 4.

JEDEIAH, יְדֵיָהוּ, Ἰδαία, *one only Lord*; from יָדָה *jachad*: otherwise, *the joy of the Lord*; from חֵדָה *chadah*, joy: otherwise, *the point of the Lord*; from חָדָד *chadad*, a point, and יָה *jah*, the Lord; or, according to the Hebrew and Syriac, *the renewing of the Lord*. A Levite, son of Shabael, 1 Chron. xxiv. 20.

JEHEZEKEL, one of the twenty-four families of priests; the twentieth in rank appointed for the temple service. 1 Chron. xxiv. 16.

JEHIAH, יְהִיָּה, Ἰακία, *the Lord lives*; from חָיָה *chajah*, to live; and יָה *jah*, the Lord. A Levite who assisted in carrying the ark when David removed it from the house of Obed-edom, 1 Chron. xv. 24.

JEHIED, יְהִיֵּד, Ὀῦδ, or *Jun*, *he that praises*. A city of Dan, Josh. xix. 45.

JEHIEL, יְהִיֵּל, *God has taken, or hunted him away*; from יָחַל *jahak*: otherwise, *God is my heap*; from יָה *hi*, a heap, and אֵל *el*, God. A Scribe, 2 Chron. xxvi. 11.

JEHIEL, יְהִיֵּל, *God lives; may God live*; from חָיָה *chajah*, and אֵל *el*, God. 1 Chr. xv. 18.

IEHOADAH, יְהוֹדָה, Ἰοδὰ, *assembly of the Lord*; from עָדָה *edah*, assembly: otherwise, *testimony*; from הָדָה *had*: otherwise, *spoil, or prey*; from הָדָה *had*: otherwise, *ornament, or passage*; from חֲדָה *hadah*, and יָה *jah*, the Lord. Son of Ahaz, 1 Chron. viii. 36.

IEHOADAN, יְהוֹדָן, *delights of the Lord*; from הָדָן *hadan*, pleasure, and יָה *jah*, the Lord: or *the time of the Lord*, according to the Hebrew and Syriac. Mother of Amariah, 2 Kings xiv. 2.

JEHOAHAZ, יְהוֹאָחָז, *prize, or possession of the Lord*; from חָזַק *achaz*, possession, and יָה *jah*, the Lord: or *the Lord that sees*; from חָזַק *chazak*, to see. Son of Josiah, 2 Kings xxxiii. 34.

JEHOAHAZ, יְהוֹאָחָז, *he that takes, or possesses,*

or sees; from חָזַק *achaz*, to possess, or חָזַק *chazak*, to see. Father of Joash, 2 Chr. xxxiv. 8.

I. JEHOAHAZ, son of Jehu, king of Israel, succeeded his father A. M. 3140, ante A. D. 856. He reigned seventeen years, 2 Kings xiii. He did evil in the sight of the Lord, like Jeroboam son of Nebat, wherefore the anger of the Lord delivered Israel during all his reign to Hazael king of Syria, and Benhadad son of Hazael. *Jehoahaz*, overwhelmed with so many misfortunes, prostrated himself before the Lord; and the Lord heard him, and sent him a saviour in Joash his son, who re-established the affairs of Israel, and secured his people from the kings of Syria. Of all his soldiers *Jehoahaz* had only 50 horsemen left, 10 chariots, and 10,000 foot; for the king of Syria had defeated them, and made them like the dust of the threshing-floor. Notwithstanding, neither punishment nor mercy was sufficient to prevail with the Israelites to forsake their evil ways. Joash the successor of *Jehoahaz* was more fortunate than his father, but not more pious.

II. JEHOAHAZ, otherwise *Shallum* son of Josiah king of Judah. Jer. xxii. 11. Josiah dying of his wounds at Megiddo, *Jehoahaz* succeeded him, 2 Kings xxiii. 30, 31, 32. though he was not Josiah's eldest son. He was twenty-three years old when he began to reign, and he reigned about three months, A. M. 3395, ante A. D. 609.

Necho king of Egypt, returning from his expedition against Carchemish was provoked that the people of Judah had placed this prince on the throne without his participation; he sent for him to Riblah in Syria, divested him of the kingdom, loaded him with chains, and sent him into Egypt, where he died. Jer. xxii. 11, 12. *Jehoaikim* or *Eliakim* his brother, was made king in his room. Ezekiel, xix. 2, 3, intimates that *Jehoahaz* gave Necho battle, and lost it. "What is thy mother? a lioness: she lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps: it became a young lion, and it learned to catch the prey, it devoured men. The nations also heard of him, he was taken in their pit, and they brought him with chains into the land of Egypt." *Jehoahaz* is visibly denoted by this young lion. The rabbins believe, that he raised an army, and marched even into Egypt, to revenge the death of his father Josiah.

There is a considerable difficulty in the chronology of this prince's reign. In 2 Kings xxiii. 31. we read, "That he was twenty-three years old when he began to reign, and he reigned three months in Jerusalem." His brother *Jehoiakim* succeeded him, being twenty-five. 2 Kings xxiii.

xxiii. 36. The generality of commentators conclude from hence, that the people placed *Jehoahaz* on the throne without following the natural order of succession, he not being the eldest son of Josiah. The reason of this preference is not known, but it seems unquestionable. Others assert, that *Jehoahaz*, otherwise *Shallum*, was Josiah's eldest son; and allege, that *Jehoahaz* was indeed carried to Riblah three months after his being made king of Judah, but that the sacred writer did not acknowledge the throne of Judah to be vacant till after his death, which was two or three years after his deposition; and that then *Jehoiakim* his younger brother had attained the age of twenty-five; during the imprisonment of *Jehoahaz*, his brother *Jehoiakim* being considered as his deputy.

Others place an interregnum of nine months between the two kings *Jehoahaz* and *Jehoiakim*, and suppose farther, that the years of *Jehoahaz* are full, but the years of *Jehoiakim* are begun only: this expedient completes the two years which Scripture gives *Jehoiakim* over his elder brother *Jehoahaz*. But without fatiguing ourselves in forming dubious systems of chronology, it were better to confess, that *Jehoahaz* was younger than *Jehoiakim*, and that the people without regard to age, placed the younger son of Josiah on his throne, for reasons which Scripture has not thought proper to record. *Vide* FRAGMENTS, No. II. XLV.

JEHOASAH, *יהואש* the fire of the Lord; from *אש* *ah*, fire: otherwise, victim of the Lord; from *אשה* *ishe*, victim, and *יה* *jah*, the Lord. Son of Ahaziah, 2 Kings xi. 21.

JEHOIACHIN, *יהויכין* *ἰωακίμ*, preparation, or strength of the Lord; from *כן* *cun*, to prepare, and *יה* *jah*, the Lord.

JEHOIACHIN, son of *Jehoiakim* king of Judah, and grandson of Josiah, reigned but three months over Judah. 2 Kings xxiv. 8. 2 Chron. xxxvi. 9. Some believe that he was born about the time of the first Babylonish captivity, A. M. 3398, when *Jehoiakim* or *Eliakim* his father was carried to Babylon. *Jehoiakim* returned from Babylon, and reigned till A. M. 3405, when he was killed by the Chaldeans in the eleventh year of his reign. *Jehoiachin*, otherwise *Joachim* or *Coniah* succeeded him, and reigned alone three months and ten days; but he reigned ten years in conjunction with his father. By this distinction, 2 Kings xxiv. 8. is reconciled with 2 Chron. xxxvi. 9. In the second book of Kings it is said he was eighteen years of age when he began to reign; whereas in the *Chronicles* it is said he was but eight; *i. e.* he was but eight years old when he began to reign with his father, but he was eighteen when he began to reign alone.

The Kings and Chronicles intimate, that the people set up *Jehoiachin*, or that they acknowledged him as king in his father's room. But Josephus, *Antiq. lib. x. cap. 9.* says, Nebuchadnezzar gave him the kingdom; and some months after, fearing he might revolt, to avenge the death of his father *Jehoiakim*, he repented, and sent an army against him, which besieged him in Jerusalem. But *Jehoiachin*, who was good and just, would not expose the town on his account: he sent his mother and his nearest relations as hostages to Nebuchadnezzar's generals, having first received a promise and an oath from them, that they would not injure the town or the hostages; but they did not keep their word, and before the year's end, Nebuchadnezzar ordered his generals to send *Jehoiachin* to Babylon, with his mother, his friends, and all the youth and trading part of the city. King *Jehoiachin*, his mother *Nehushta*, and his principal counsellors, (all of whom Nebuchadnezzar imprisoned) were carried to Babylon, with 10,832 persons.

The book of Kings is shorter, and differs from Josephus. It says, that the king of Babylon first sent his generals and his army to open the siege of Jerusalem, and afterwards was himself present at it: that king *Jehoiachin* went out of the city with his mother, his princes, servants, and officers, and surrendered to Nebuchadnezzar; who took away the riches, and all the best inhabitants of Jerusalem, to the number of 10,000, leaving only the poor; taking the king, the queen, &c. 7000 men of war, 1000 good artificers, and all that were capable of bearing arms. Comp. FRAGMENTS, No. CCCXXVII.

Whether in the 10,000 the subsequent 8000 are to be comprehended, we cannot tell. It is credible, that Nebuchadnezzar's view in transporting to Babylon, *omnem artificem et clusorem*, all the good workmen in iron, gold, silver, wood, &c. was to fill the city of Babylon, which he had embellished and enlarged; this likewise was his aim in bringing whole nations from their own countries to Babylon, or Babylonia, which he intended to make the most beautiful and flourishing country in the world.

Jeremiah, xxii. 24, mentions *Jehoiachin* as a very bad prince, whose sins had incurred the indignation of God. "As I live, saith the Lord, though *Coniah*, the son of *Jehoiakim*, were the signet upon my right hand, yet would I pluck thee thence, &c. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." All this was executed; *Jehoiachin* succeeded in none of his designs. He was taken and carried to Babylon, where

where he died. But it is believed that he repented, and that God treated him with mercy; for Evilmerodach, Nebuchadnezzar's successor, used him honourably, took him out of prison, spoke kindly to him, and placed his throne above the throne of other princes, at his court. 2 Kings xxv. 27. Jer. lii. 31.

The words, *Write this man childless*, cannot be taken literally, since we know that *Jehoiachin* was the father of *Salathiel*, and other children, enumerated 1 Chron. iii. 17, 18. and Matt. i. 12. But the Hebrew word translated *childless* is taken likewise for one who has lost his children, who has no succession, or heir. In this sense, *Jehoiachin* son of a king, and himself a king, was as a man without issue, since no son succeeded him in his kingdom; for neither *Salathiel*, who was born and died in captivity, nor *Zerubbabel*, who returned from Babylon, nor any of *Jehoiachin's* descendants sat on the throne of Judah. [and this is fairly implied in the words "no man of his seed, i. e. posterity, shall prosper:" so that it appears he might have seed; but no one who should enjoy the royal dignity. The passage should be rendered, "*Write this man SUCCESSORLESS.*"] We do not know the year of his death.

[*JEHOIADA*, יְהוֹיָדָה, *known of the Lord*, or *approved of the Lord*. This appears to have been a common name among the Hebrews; as we have several instances of it.

JEHOIADA, father of Benaiah, 2 Sam. viii. 18.

II. *JEHOIADA*, son of Benaiah, grandson of the former, 1 Chron. xxvii. 34.

III. *JEHOIADA*, a priest, 2 Kings xi. 4.

IV. *JEHOIADA*, another priest, Jer. xxix. 26.

V. *JEHOIADA*, leader of the Aaronites, 1 Chron. xii. 27.

VI. *JEHOIADA*, by Josephus called *Joadus*, succeeded Azariah in the high-priesthood, and was succeeded by Zechariah. In 1 Chron. vi. 9. 10. *Johanan* and Azariah, seem to be confounded with *Jehoiada* and *Zechariah*. See *ATHALIAH* and *JOASH*. This high-priest, with his wife *Jehoshabath*, rescued Joash, son of Joram, king of Judah, then but one year old, from the murderous violence of Athaliah; and concealed the young prince in the temple. After seven years, he set him on the throne of David. 2 Kings xi. xii. and 2 Chron. xxiii. xxiv.

While *Jehoiada* lived, and Joash followed his advice, every thing succeeded happily. The high-priest formed a design of repairing the temple, and collected considerable sums in the cities of Judah: but the Levites did not acquit themselves of this commission, with due diligence till after the king was of age, and the prince and the high-priest united their authority in promoting this design. 2 Kings xii. and 2 Chron. xxiv. 5, 6. &c.

Jehoiada left a son Zechariah, who was high-priest after him, and was put to death by Joash, with an ingratitude, which has loaded his memory with eternal ignominy. 2 Chron. xxiv. 20, 21. See *JOASH* and *ZECHARIAH*. *Jehoiada* died aged one hundred and thirty, A. M. 3160, ante A. D. 834. He was buried in the sepulchre of the kings at Jerusalem; a distinction due to those services which he had rendered to the king, the state, and the royal family. 2 Chron. xxiv. 15.

JEHOIAKIM, יְהוֹיָכִים, *the resurrection, or confirmation of the Lord*; from תְּקוּמָה *the-kumah, resurrection*, and יְיָ *jah, the Lord*.

JEHOIAKIM, or *ELIAKIM*, brother and successor of Jehoahaz king of Judah, was made king by Necho king of Egypt at his return from an expedition against Carchemish, 2 Kings xxiii. 34, 35, 36. A. M. 3395, ante A. D. 609. Necho changed his name from *Eliakim* to *Jehoiakim*, and set a ransom on him of an hundred talents of silver, and ten talents of gold. To raise this money, *Jehoiakim* laid heavy taxes on his people. *Jehoiakim* was twenty-five years old when he began to reign, and he reigned eleven years at Jerusalem. He did evil in the sight of the Lord, and Jeremiah (xxii. 13, 14, &c.), reproaches him with building his house by unrighteousness, with oppressing unjustly his subjects, with keeping back the wages of those whom he had employed; with having his heart and his eyes turned to avarice and inhumanity, and with following his inclination to barbarities and wicked actions. The same prophet informs us, that he sent men to bring the prophet Urijah out of Egypt, whither he had fled; that he put him to the sword, and left him without burial. Jer. xxvi. 23.

For these and other crimes, the Lord threatens him with an unhappy end. He shall die, says Jeremiah, xxii. 18, 19, and shall be neither mourned for nor regretted. "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." *Jehoiakim*, after about four years subjection to the king of Egypt, fell under the dominion of Nebuchadnezzar king of the Chaldeans. This prince having recovered what Necho had taken on the Euphrates, came into Phœnicia, and Judea, subdued Jerusalem and subjected it to the same burdens and conditions which it suffered under the king of Egypt, 2 Kings xxiv. 1, 2. *Jehoiakim* was taken, and Nebuchadnezzar put him in fetters, intending to carry him to Babylon; but he restored him to liberty, and left him in his own country, on condition of his paying a large tribute.

Thus Daniel and Jeremiah are reconciled with the Kings and Chronicles. 2 Chron. xxxvi. 6.

6. according to the Hebrew, says, that Nebuchadnezzar bound *Jehoiakim* in chains to carry him to Babylon; and Daniel relates, that the Lord delivered *Jehoiakim* into the hands of Nebuchadnezzar; that that prince carried to Babylon great part of the vessels belonging to the house of God, with some captives, among whom were Daniel and his companions; but he does not say that *Jehoiakim* was carried thither. The books of Kings and Chronicles tell us, that *Jehoiakim* reigned eleven years at Jerusalem. 2 Kings xxiii. 36. 2 Chron. xxxvi. 5. Jeremiah says, that Nebuchadnezzar retook Carchemish from Necho king of Egypt, in the fourth year of *Jehoiakim*; and elsewhere, that the first year of Nebuchadnezzar agreed with the fourth of *Jehoiakim*.

All these chronological marks evince, that Nebuchadnezzar did not come into Judæa till A. M. 3399, which is the fourth year of *Jehoiakim*: that *Jehoiakim* was not carried into Babylon, but was put in chains in order to be removed thither, yet afterwards was set at liberty, and left at Jerusalem; lastly, that *Jehoiakim* was four years subject to Necho, before he became tributary to Nebuchadnezzar.

In the fourth year of *Jehoiakim*, Jeremiah having dictated to Baruch the prophecies which he had pronounced till that time, Baruch read them, the year following before all the people in the temple, Jer. xxxvi. 1.—26—32. *Jehoiakim* was informed of this, and ordering this book to be brought to him, it was read to him, and to all the great men about him. The king was in his winter apartment, in November, and there was a fire on the hearth burning before him. After three or four columns had been read, *Jehoiakim* cut the book with the secretary's penknife, and threw the rest into the fire, disregarding the remonstrances of Elnathan, Delaiah, and Jeremiah. The reading of this book did not affect either *Jehoiakim*, or his people; and instead of being converted, he gave orders for seizing Jeremiah and Baruch: but the Lord concealed them.

Then the Lord commanded Jeremiah to have his prophecies again written down, and he pronounced terrible menaces against *Jehoiakim*, of which the king soon experienced the truth. Three years after this he rebelled against Nebuchadnezzar, who sent troops of Chaldeans, Syrians, Moabites, and Ammonites, who ravaged all the country, and carried 3320 Jews to Babylon, in the seventh year of *Jehoiakim*, A. M. 3401. Four years afterwards *Jehoiakim* himself was taken, slain, and thrown into the common sewer, as Jeremiah had predicted. He was succeeded by his son *Jehoiakin*, A. M. 3405, ante A. D. 599.

PART XIV. Edit. IV.

JEHOIARIB, יְהוֹיָרִיב *Joarib*, or *Joarim*; Vulgate *Joarib*. The Lord exalted, or the exaltation of the Lord; from רוּם *rum*, to exalt, and יָה *jah*, the Lord. Head of the first family of priests established by David, 1 Chron. xxiv. 7. From this illustrious family the *Maccabees* descended. 1 Macc. ii. 1.

JEHORAM, יְחֹרָם, *exaltation of the Lord*; from רוּם *rum*, elevation: or rejected of the Lord; from יָרָה *jarah*, to reject, and יָה *jah*, the Lord.

JEHORAM, son and successor of Jehoshaphat king of Judah. 2 Kings, iii. 2, 3, &c. Born A. M. 3080. His father associated him in the kingdom, A. M. 3112. He reigned alone after the death of Jehoshaphat, A. M. 3116, and died according to Usher, in 3119, ante A. D. 885. He married Athaliah, daughter of Omri, who engaged him in idolatry, and sins, which produced misfortunes throughout his reign. *Jehoram* being settled in the kingdom, began with the murder of all his brothers, whom Jehoshaphat had removed from public business, and placed in the fortified cities of Judah, with good pensions. God, to punish *Jehoram's* impiety, permitted the Edomites to revolt: for since the reign of David they had been subject to the kings of Judah, A. M. 3115, ante A. D. 889. 2 Kings, viii. 20, 21. and 2 Chron. xxi. 8, 9. *Jehoram* marched against them and defeated their cavalry. Nevertheless, the Edomites from that time continued free.

About this time Libnah, a city of Judah, rebelled likewise. The Philistines and Arabians ravaged the territories of Judah, plundered the king's palace, carried away his wives and his children, so that he had none remaining except Jehoahaz the youngest. Beside this, God afflicted him with a cruel dysentery, which tormented him two years, and brought him to his grave. The people refused to pay him the same honours as they had paid his predecessors by burning spices over their bodies. He was buried in Jerusalem, but not in a royal sepulchre, A. M. 3119, ante A. D. 885.

JEHOSADAK, יְחִזְקִיָּה, *the just Lord*, or *the justice of the Lord*; from צַדִּיק *tsadik*, just, and יָה *jah*. Son of Seraiah, 1 Chron. vi. 14.

JEHOSHABEATH, יְהוֹשָׁבֶעֱת, *See JEHOSEBA*; otherwise, *the Lord changes the hour*; from יָה *jah*, the Lord; and שָׁבַח *jashab*, change, and נָח *heth*, time. 2 Chron. xxii. 11.

JEHOSHAPHAT, יְהוֹשָׁפָט, *God judges*, or *the judgment of the Lord*; from שָׁפַט *shaphat*, to judge, and יָה *jah*, the Lord.

I. **JEHOSHAPHAT**, son of Ahilud, secretary to David and Solomon, 1 Kings iv. 3.

II. **JEHOSHAPHAT**, son of Paruah, Solomon's superintendent in Issachar, 1 Kings iv. 17.

III. **JEHOSHAPHAT**, king of Judah, son of Asa.

Asa. He ascended the throne when aged thirty-five, and reigned twenty-five years. He prevailed against Baasha king of Israel; he placed good garrisons in the cities of Judah and of Ephraim, which had been conquered by his father. God was with him, because he was faithful. He demolished the high places and groves. In the third year of his reign he sent officers, with priests and Levites, throughout Judah, with the book of the law, to instruct the people. God blessed the zeal of this prince. He was feared by all his neighbours. The Philistines and Arabians were tributaries to him. He built several houses in Judah in the form of towers, and fortified several cities. He generally kept an army of 1,000,000 men, without reckoning the troops in his strong holds. This number seems prodigious for so small a state as that of Judah; and probably but one quarter of these troops did service at a time. [*q. enrolled militia only?*]

Scripture reproaches *Jehoshaphat* on account of his alliance with Ahab king of Israel, 1 Kings xxii. and 2 Chron. xviii. Some time afterwards he went to visit Ahab, at Samaria; and Ahab invited him to march with him against Ramoth-Gilead. He consented, but asked first for an opinion from a prophet of the Lord. Afterwards going into the battle in his robe, the enemy took him for Ahab, but he crying out, they discovered their mistake; and *Jehoshaphat* returned safely to Jerusalem. The prophet Jehu, son of Hanani, reproved him smartly for assisting Ahab, 2 Chron. xix. 1, 2, 3, &c. *Jehoshaphat* repaired this fault by the regulations, and good order which he established in his dominions, both as to civil and religious affairs, by appointing honest and able judges, by regulating the discipline of the priests and Levites, and by enjoining them to perform punctually their duty. After this, the Moabites, Ammonites, and Meonians, people of Arabia Petræa, declared war against *Jehoshaphat*, 1 Chron. xx. 1, 2, 3, &c. A. M. 3108, ante A. D. 896. They advanced to Hazazon-Tamar, otherwise Engedi. *Jehoshaphat* went with his people to the temple, and put up prayers to God. Then Jahaziel, son of Zechariah, by the spirit of the Lord encouraged the king, and promised, that the next day he should obtain a victory without fighting. Accordingly, these people being the next day assembled against Judah, quarrelled, and killed one another; so that *Jehoshaphat* and his army had only to gather their spoils.

Some time after this, *Jehoshaphat* agreed with Ahaziah, king of Israel, jointly to equip a fleet in the port of Ezion-gaber, on the Red Sea, in order to go to Tarshish, 2 Chron. xx. 35, 36. Eliezer, son of Dodovab, of Mareshah, came to *Jehoshaphat*, and said to him, "Because thou

hast made an alliance with Ahaziah, God hath disappointed thy designs, and thy ships are shattered." This prince continued to walk in the ways of the Lord: Nevertheless, he did not destroy the high-places; and the hearts of the people were not directed entirely to the God of their fathers. *Jehoshaphat* died after reigning twenty-five years, and was buried in the royal sepulchre. His son Jehoram reigned in his stead, A. M. 3115, ante A. D. 889. 2 Chron. xxi. 1, 2, &c. and 1 Kings xxii. 42.

JEHOSHAPHAT, The Valley of. The prophet Joel, iii. 2, 12, says, "the Lord will gather all nations in the Valley of *Jehoshaphat*, and will plead with them there." Abenezra is of opinion, that this valley is the place where king *Jehoshaphat* obtained a signal victory over the Moabites, Ammonites, and Meonians of Arabia Petræa (2 Chron. xx. 1, 2, 3, &c.) toward the Dead Sea, beyond the wilderness of Tekoah; which after that event was called the *Valley of blessing*, 2 Chron. xx. 26. Others think, that the valley of *Jehoshaphat* lies between the walls of Jerusalem, and the mount of Olives, and that the brook Kidron runs through it. [*Vide the MAP of JERUSALEM.*] St. Cyril of Alexandria, on Joel iii. says, that this valley is but a few furlongs distant from Jerusalem. Lastly, some maintain, that the ancient Hebrews had named no particular place the valley of *Jehoshaphat*; but that Joel intended generally the place where God would judge the nations, and will appear at the last judgment in the brightness of his Majesty. *Jehoshaphat* in Hebrew, signifies the judgment of God. It is very probable, that the valley of *Jehoshaphat*, i. e. of God's judgment, is symbolical, as well as the Valley of Slaughter, in the same chapter. From this passage the Jews and many Christians, have been of opinion, that the last judgment, will be solemnized in the valley of *Jehoshaphat*. [Others expect that much slaughter and fighting will yet take place in this valley: doubtless in the time of the croisades many men of various nations fell in battle here.]

JEHOSHEBA, יְהוֹשֻׁבַע, Ἰωσαβὰς, who is replenished and filled with the Lord; from שָׁבַע, to satisfy: or oath, or seventh of the Lord; from שְׁבַע, oath, or seventh, and יָה, the Lord.

JEHOSHEBA, or, **JEHOSHABEATH**, daughter of Joram, and sister of Ahaziah king of Judah; she married Jehoiada the high-priest: she saved Joash, then but a year old, from the fury of Athaliah, who murdered all the princes of the royal family. 2 Kings xi. 1, 2, 3. See **JOASH**, **JEHOIADA**, and **ATHALIAH**.

JEHOVAH, יְהוָה, self-subsisting; from הָיָה, to be.

JEHOVAH, the name of God, ineffable and mysterious,

mysterious, which God did not declare before Moses: I appeared, says he, to Abraham, and to Isaac, and to Jacob, by the name of *God Almighty*, *Al-Shaddai*; but by my name *Jehovah* was I not known to them. *Shaddai* signifies the self-sufficient (or all bountiful), *Jehovah* signifies the self-existent, he who gives being and existence to others. When God declared to Moses, that he had not made known his name *Jehovah*, he did not mean, that former patriarchs had been ignorant of him, as God the Creator, the Self-existing; but, that he had not revealed this name, which so well expresses his nature, and by which he would afterwards be invoked. It is true, Moses uses this name when speaking of times prior to this appearance, as Gen. iv. 26. the sons of Seth called themselves by the name of *Jehovah*; and Gen. xiv. 22. Abraham swore and lift up his hand to *Jehovah*. And lastly, the Lord said to Abraham, *I am the God Jehovah that brought thee out of Ur of the Chaldees*, &c. Gen. xv. 7. But the reason is, that Genesis was written after God had revealed this name to Moses. He uses it in that book by way of anticipation, and because, at the time when he wrote, the Jews used the name *Jehovah*; i. e. He followed the custom of his own time, not that of the patriarchs. *Vide ABRAHAM, VII. ad fin.*

When we pronounce *Jehovah*, we follow the multitude, for we do not know correctly the manner in which this name of God should be pronounced. It is written with *jod*, י *hé*, ה *vau*, ו *hé*, and comes from the verb *haiah*, *he has been*. The ancients expressed it differently. Sanchoniathon writes *Jevo*; Diodorus Siculus, Macrobius, Clemens Alexandrinus, Jerom, and Origen, pronounce *Jao*; Epiphanius, Theodoret, and the Samaritans *Jabé* or *Jaré*: we find likewise *Jahoh*, *Javo*, *Jaou*, *Jaod*. Lewis Capellus is for *Javo*; Drusius for *Javé*; Mercer for *Jehevah*; Hottinger for *Jehva*. The Moors called their God *Jaba*, which some believe to be *Jehovah*. The Latins probably took their *Jovis* or *Jovis Pater*, from *Jehovah*. It is certain that these four letters may likewise be expressed by *Javo*, *Jaho*, *Jaon*, *Jevo*, *Jave*, *Jekvah*, &c. and that the ancient Hebrews were not unacquainted with the pronunciation of it, since they recited it in their prayers, and in reading their sacred books.

But the Jews, after the captivity of Babylon, out of superstitious respect for this holy name, left off the custom of pronouncing it, and forgot the true pronunciation of it. I am of opinion, that the LXX. were accustomed not to pronounce it, since they generally render it *Kyrios* [as our English] the *Lord*. Origen, Jerom, and Eusebius, testify, that in their time

the Jews left the name of *Jehovah* written in their copies with Samaritan characters, instead of writing it in the common Chaldee or Hebrew characters, which shews their veneration for this holy name, and their fear lest strangers should discover and misapply it. [And is no bad authority in favour of the Samaritan character as being the original Hebrew.] These precautions, notwithstanding, did not hinder the heathen from misapplying it frequently. Origen, *contra Celsum*, lib. i. informs us, that they used it in their exorcisms and charms against diseases. Clemens Alexandrinus, *Stromat. lib. v.* relates, that those Egyptians who were permitted to enter the temple of the sun, carried the name of *Jaou* about with them. Trallian gives us some magic verses against the gout, wherein is the name of *Jas* or *Jaath*.

Philo, *de Vita Moysi*, lib. iii. says, that after the punishment of the blasphemer, who was stoned to death in the wilderness, Lev. xxiv. 15, &c. God published a new law by Moses, importing that, *Whoever curseth the Lord, he shall surely be put to death*. Thus the LXX. and Theodoret read the passage; whereas the Hebrew and Vulgate read, "Whosoever curseth his Gods (Elohim), shall bear the punishment of his sin: and he that blasphemeth the name of the Lord shall surely be put to death." Philo adds, that this law of Moses is profoundly wise, and that the first part of his ordinance forbids blaspheming the false gods of the Gentiles; and the second requires, that the name of God should not be used unseasonably; that it is a crime deserving death for any man to use this holy name negligently, or to adorn and fill up discourse. Josephus expresses himself with the same reserve concerning the name of God. He says, that God having appeared to Moses in the burning bush, revealed his name to him, *which he had never discovered to any man, and I, says he, am not permitted to mention*.

The Jews say, that after their return from the captivity, the name of God was pronounced only once a-year, in the temple, on the great day of expiation; moreover, a noise was purposely made, when the high-priest pronounced it in the presence of a few chosen disciples, who might hear him without the people's hearing him. But after the destruction of the temple, they forbore entirely from pronouncing it; for which reason the true pronunciation of it is lost. The Jews never mention the sacred name of *Jehovah*, but substitute *Adonai*, or *Elohim*. St. Jerom has imitated them by translating Exodus vi. 3. *I have not discovered to them my name Adonai*, instead of, *my name Jehovah*. The modern Hebrews tell us, that Moses by virtue of the word *Jehovah* engraved on his

miraculous rod, performed all the prodigies related of him; and that Jesus Christ, by the same virtue, wrought all his miracles, having while in the temple, stolen the ineffable name, which he put into his thigh between the skin and the flesh. They add, that we might be able to do as much as they did, if we could attain the perfect pronunciation of this name. They flatter themselves that the Messiah will teach them this mighty secret. The *Tetragrammaton* [or four-lettered name] is called by Josephus, τα ἱερὰ γράμματα, το φρικτὸν ὄνομα Θεῶν—the sacred letters—the shuddering name of God.” And Caligula in Philo swears to him and the ambassadors his associates, by the God who was to them ἀκατανόμαστος—of unknown (unpronounceable) name.

The Jews believe, that whoever knows the true pronunciation of *Jehovah*, or the name with four letters, the *Tetragrammaton*, cannot fail of being heard by God; that if they have not the happiness to be heard at this day, it is owing to their ignorance of the true pronunciation; that Simon the Just, the high-priest, was the last who was acquainted with it; that after his death the number of profane persons increasing, and abusing this divine name, others forbore to pronounce it, and substituted a name composed of twelve letters, which the high-priest pronounced when blessing the people. Tarphon, a famous rabbin (believed to be the *Tryphon*, against whom Justin Martyr argues in his dialogue), relates, that one day drawing near the priest to hear his benediction, he perceived that he did not pronounce distinctly the twelve letters, only muttering while the Levites sung; that this proceeded from the multitude of profane persons, to whom it was not prudent to discover this sacred name. The Talmud denounces terrible curses against those who pronounce it; they scruple even the attempt; and pretend that angels have not this liberty.

The very Heathen seem to have had some knowledge of this great, ineffable name. We have an oath in Pythagoras's golden verses, By him who has the four letters; Τετρακτύς. Vide Selden, *de Diis Syr. Syntag.* 11. cap. 1. On the frontispiece of a temple at Delphi was inscribed (says Eusebius, *Præpar. lib. xi. cap. 11.* Plutarch, *Tract. de Eu. inscrip. forib. templi Delph.* tom. 2. page 384.) ΘΟΥ ΑΡΤ. The Egyptians on one of their temples inscribed, I AM. The Heathen had names of their Gods, which they did not dare to pronounce. Cicero produces an example in his catalogue of Heathen deities, *de Nat. Deorum, lib. iii.* Lucan says, the earth would have trembled had any one pronounced them :

an ille
Compellendus erit quo nunquam terra vocato
Non concussa tremuit, Pharsal, lib. vi. 744.

The name of Romulus was written in the public records like that of *Jehovah* among the Jews, with the four consonants which compose it. But this, not so much out of respect, as out of fear lest any one should call away the tutelary gods of their city, says Pliny, *lib. xxviii. cap. 2.* *Constat ideo occultum (nomen) in cuius Dei tutela Roma esset, ne qui hostium simili modo evocarent.*

The Jewish cabalists have refined very much on the name *Jehovah*. They remark, for example, that in Genesis, Moses calls God *Elohim*, while speaking of the creation of the world; but after he had finished the creation, he calls him *Jehovah*, meaning, say they, that in the beginning God seemed, in some sort, imperfect, while producing beings by parts, but after he had concluded his work, he took the name of *Jehovah*, which is a name of infinite perfection. To this they refer the words, Deut. xxxii. 4. *The work of the Rock is perfect, or rather the work of God, this almighty Rock, is perfect.*

The letters which compose this adorable name abound with mysteries. *Jod*, the first letter, denotes the thought, the idea of God; to this light no man can approach; the eye of man hath not seen, nor the mind of man comprehended it; of this Job spoke, *Seeing it is hid from the eyes of all living, &c.* The *Hé*, the last of the four letters, discovers the unity of God and the creator. From thence issue the four rivers of Paradise, i. e. the four majesties of God, which the Jews, call *Shekinah*.

The name of God includes all things: He who pronounces it shakes heaven and earth, and inspires the very angels with terror. A sovereign authority resides in this name; it governs the world; other names and surnames of the deity are ranged about it, like officers and soldiers about their king and general; from this they receive their orders, and this they obey. This is the fountain of graces and blessings; the channel through which God's mercies are conveyed to men. He who knew all the mysteries of God's name, would be ignorant of nothing in all the ways of his justice and providence.

The Mussulmen frequently use the name *Hu*, or *Hou*, which has almost the same signification as *Jehovah*, i. e. *He, who is.* They place this name in the beginning of their rescripts, passports, and letters patent; they pronounce it often in their prayers; some repeat it so frequently, and so vehemently, crying out with all their strength, *hou, hou, hou*, that at last they are stunned, and fall into fits, which they call extasies. But their great name of God is *Allah*, which they pronounce often, and in which they have great confidence. They say that by virtue of this name, Noah made the ark float up and down

down as he pleased; that Japheth engraved it on a precious stone, which he left to his sons; and by the help of this he could bring down rain when he thought proper. By this very name they say Jesus Christ wrought his miracles. Among the Arabians, and all Mahometans, the name *Allah* corresponds with the *Elohim* and *Adonai* of the Hebrews, and even with that of *Jehovah*, which is called ineffable.

[It would be waste of time and patience to repeat all that has been said on this incommunicable name: it may not be amiss, however, to remind the reader, that although it signifies the state of *being*, yet it forms no verb. 2. It never assumes a plural form. 3. It does not admit an article, or take an affix. 4. Neither is it placed in a state of construction with other words; though other words may be in construction with it, (as in the following appellations.) It seems to be a compound of יה, *the Essence*, and ירה, *existing* i. e. *always existing*; whence the word *Eternal*, appears to express its import; or, as it is well rendered, Rev. i. 4. viii. 17. *He who is, and who was, and who is to come*; i. e. *ETERNAL*, as the schoolmen speak, both a *parte ante*, and a *parte post*. Comp. John viii. 58. It is usually marked by an abbreviation י, in Jewish books, where it *must* be alluded to. It is also abbreviated in the term, יה *Jah*, which the reader will observe enters into the formation of many Hebrew appellations.]

[JEHOVAH JIREH, JEHOVAH *will see*, or JEHOVAH *will see to it*, or JEHOVAH *will provide for it*, Gen. xxii. 14. But it should be observed, that most modern interpreters take this word passively, "shall be seen;" and the LXX also, have taken this word passively in verse 15. I incline to think, that Abraham used this expression, and gave this name to this place, in such a manner that *at this day*, i. e. in after ages, (as at the time when this history was composed, or, when Ezra revised the copy,) it became usual to say; "In this very identical mountain *Jehovah* shall appear—shall be seen: this is where we expect his appearance." Consider the building of the temple of Solomon nearly adjacent; (if not on the very spot,) where "the Lord had chosen to put his name," Deut. xii. 5. 1 Kings xiv. 21. 2 Chron. xii. 13. Consider also the crucifixion of Jesus, at, or near, perhaps on, this very spot. I apprehend that many such titles not only commemorated (past) facts, but predicted (future) expectations.]

[JEHOVAH NISSI, JEHOVAH *my banner*, Ex. xvii. 15. The principles of this expression have been examined in FRAGMENT, No. CCXVIII. Does this appellation also look backward, *Jehovah has been my banner*; and forward, *Jehovah shall be my banner*, or standard?]

[JEHOVAH SHALOM. JEHOVAH *of peace*, Judg. vi. 24. Gideon gave this name to an altar which he built in a place where an angel of Jehovah had appeared to him, and had saluted him by saying, *Peace be to thee*. Probably this name may be taken 1. To *Jehovah of peace*, i. e. taking *peace* for general welfare—to the *Divine Protector*. 2. As the words are usually rendered, *Jehovah shall send peace*, i. e. we expect prosperity under the auspices, &c. of Jehovah. Apparently, the phrase became in after ages a kind of proverbial saying, as probably was the case with all these remarkable titles, which are come down to us: for what else has been their preservation, when so many thousand other titles have perished?]

[JEHOVAH SHAMMAH, JEHOVAH *is there*: rather, *the settlement, station, residence of Jehovah*, i. e. God's town; Jehovah's town. This name Ezekiel gives to a future holy city, which he describes in the close of his prophecy, chap. xlvi. 35.]

[JEHOVAH TZIDKENU.—JEHOVAH *our righteousness*, Jer. xxiii. 6. xxxiii. 16. In the first of these passages we read of a branch, a king, called the *Lord our Righteousness*; in the second passage we read, "This is the name wherewith she [*Jerusalem*] shall be called, the *Lord our Righteousness*." Now, the impropriety of calling a female, *she*, by the name of the *Lord*, masculine, is apparent; and the words *is the name* are supplied in this place, by our translators; but the word *name* is in the original in the former passage: where the words are, *and this his name is which they shall call him, Jehovah our righteousness*: but in the latter passage the words are, literally, *and this he shall call to her, Jehovah our righteousness*; which perhaps ought to be supplied, *and this [prosperity] because, or inasmuch as he shall proclaim to her* (לָהּ) or for, about, over, before her, *Jehovah our righteousness*.]

JEHOZABAD, יְהוֹזָבָד, *portion of the Lord*; from זָבָד *zabad*, *portion*, and יָה *jah*, *the Lord*.

I. IEHOZABAD, son of Shomer, one of the murderers of Joash king of Judah, 2 Kings xii. 21. A. M. 3165, ante A. D. 839.

II. JEHOZABAD of Manasseh, one of David's gallant officers. 1 Chr. xii. 4. 20. [*Jozabad*.]

III. JEHOZABAD, son of Obededom a Levite, a porter of the tabernacle, 1 Chron. xxvi. 4.

IV. JEHOZABAD, general of Jehoshaphat's army, 2 Chron. xvii. 18.

JEHOZADAK, יְהוֹזָדָק, *the just Lord*, or, *Lord of justice*; from צָדִיק, *tzadik*, *just*, and יָה *jah*, *the Lord*.

JEHOZADAK, son and successor of Seraiah, high-priest of the Jews, 1 Chron. vi. 14, 15.

Ezra

Ezra iii. 2. It does not appear that he ever exercised the high-priesthood. - He died at Babylon. But his son *Joskua* or *Jenu*, returned from the captivity, and assumed that dignity, after rebuilding the temple, Ezra iii. 2. viii. 2. x. 18, &c. A. M. 3468, ante A. D. 536.

JEHU, *היהו, himself*; from the pronoun *הוא* *hwa*: otherwise, *who exists*; from *היהוה* *havah*.

I. JEHU. The prophet *Jehu*, son of Hanani, was sent by God about A. M. 3073 or 3074, ante A. D. 931 or 932, to Baasha king of Israel, to predict punishment for his misdeeds, 1 Kings, xvi. 1. 4. "Him that dieth of Baasha in the city, shall the dogs eat; and him that dieth of his in the fields, shall the fowls of the air eat." The Vulgate adds, that Baasha incensed at this liberty of *Jehu*, put him to death: but the Hebrew says only, "*Jehu* having declared to Baasha what the Lord had pronounced against him, and that the Lord would treat his house as he had treated the house of Jeroboam; for this he slew him." It is not expressly mentioned whether Baasha slew *Jehu*, or the Lord slew Baasha. What makes the latter more credible, is, that about thirty years after the death of Baasha, we see again *Jehu*, son of Hanani, sent by God with reproaches to Jehoshaphat king of Judah, 2 Chron. xix. 1, 2, &c. Certainly, if *Jehu* had been put to death by Baasha, he could not have appeared so long afterwards before Jehoshaphat. Some insist, that there were two persons named *Jehu*, sons of Hanani: but I should choose to say, that in the first passage the death of Baasha, not that of *Jehu*, is intimated; rather than multiply persons without necessity. It is said, 2 Chron. xx. 34. Now the rest of the acts of Jehoshaphat first and last, behold they are written in the book of *Jehu*, son of Hanani, who is mentioned in the book of the Kings of Israel. "From whence it appears, that the prophets employed themselves in recording the transactions of their times, and that what *Jehu* had written of this kind, was thought worthy to be inserted in the Memoirs, wherein the several events were registered, which daily happened in every prince's reign." See Theodor. *Prefat. in 1 Reg.*

II. JEHU, son of Jehoshaphat, and grandson of Nimshi, captain of the troops of Joram king of Israel, was appointed by God to reign over Israel, and to punish the sins of the house of Ahab. The Lord had ordered Elisha to anoint *Jehu*, 1 Kings xix. 16. which order was executed by one of the sons of the prophets, 2 Kings ix. 1, 2, 3, &c. The Lord declared his will to Elisha concerning *Jehu*, A. M. 3097, ante A. D. 907; but *Jehu* was not anointed till A. M. 3120, ante A. D. 884, twenty-three years after the order given to Elisha. *Jehu* was at Ramoth-

Gilead, besieging the citadel of that place, with the army of Israel, when a young prophet entered, who took him aside from among the officers, and when they were alone in an apartment, poured oil on his head, and said, "Thus saith the Lord, I have anointed thee king over Israel, thou shalt extirpate the house of Ahab, and avenge the blood of the prophets shed by Jezebel." The prophet instantly opened the door and fled; *Jehu* returning to the officers, they inquired what might be the business? He declared to them what had passed. Whereupon they rose up, and each taking his cloak, they made a kind of throne for *Jehu*, and sounding the trumpets, cried, "Long live King *Jehu*."

Joram, king of Israel, was at Jezreel under cure for wounds received in besieging Ramoth. *Jehu* ordered that no one should leave the army, which he quitted instantly, in order to surprise the king at Jezreel. Joram sent to meet him an officer, and a second; at last Joram came himself, riding in his chariot, with Ahaziah, king of Judah, who also was in his chariot; and they met *Jehu* in the field of Naboth of Jezreel.

Joram asked him, "Is it peace, *Jehu*?" and he answered, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" Joram immediately turning, said to Ahaziah, "We are betrayed." *Jehu* drew his bow, smote Joram between his shoulders, and pierced his heart. Then he commanded his body to be thrown into the portion of Naboth the Jezreelite, to fulfil the prediction of the prophet Elijah. *Vide* AH-AZIAH.

Jehu went afterwards to Jezreel, where was Jezebel. As he entered the city, Jezebel, who was at a window, said to him, "Can he who has killed his master hope for peace?" *Jehu*, lifting up his head, and seeing her, commanded two or three eunuchs, who were above, to throw her out of the window, which they did, and she was trampled to death under the horses' feet; her corpse was devoured by dogs; so that when *Jehu* sent to have her buried, they found only parts and bones. 2 Kings x. *Vide* FRAGMENT, LIII. After this, *Jehu* commanded the inhabitants of Samaria to slay all the late king's children, and to send him their heads; then he slew all Ahab's relations and friends, the great men of his court, and his priests, who were at Jezreel.

After this, proceeding to Samaria, he met the relations of Ahaziah king of Judah, going to Jezreel to salute the king and queen's children, of whose death they were ignorant. *Jehu* ordered, to massacre them all, forty-two. A little farther, he found Jehonadab, son of Rechab,

Rechab, and taking him into his chariot, he said to him, "Come with me, and see my zeal for the Lord." At Samaria, he slew all who remained of Ahab's family, not sparing one. Then assembling the people there, he said, "Ahab paid some honours to Baal, but I will pay him greater, collect now all the ministers, priests, and prophets of Baal, for a great festival." When they were all in Baal's temple, he commanded to give them all habits, and to take particular care, to exclude strangers. After which he ordered his people to slay them every one. The statue of Baal was pulled down, broken, and burnt; the temple itself was destroyed, and made a privy.

The Lord promised *Jehu* that his children should sit on the throne of Israel to the fourth generation. But Scripture accuses him of following the sins of Jeroboam, son of Nebat; and the prophet Hosea, i. 4. threatens him, *Yet a little while, and I will avenge the blood of Jezreel on the house of Jehu*, &c. *Jehu* had indeed been the instrument of God's vengeance on the house of Ahab, but in what he had done he had been impelled by the spirit of animosity, and ambition; He had followed his own passion, rather than the will of God. He had not kept within due bounds. God therefore while he rewards his obedience, punishes his injustice, ambition, idolatry, and the blood unjustly spilt by him. He reigned twenty-eight years over Israel, and Jehoahaz his son reigned in his stead. 2 Kings x. 35, 36. The four descendants of his family who governed after him, were *Jehoahaz*, *Joash*, *Jeroboam II.* and *Zechariah*. The reign of *Jehu* was perplexed with war against Hazael king of Syria, who ravaged the frontiers of Israel, and wasted the whole country beyond Jordan, and the tribes of Manasseh, Gad, and Reuben. We do not know when this war commenced; probably early in *Jehu's* reign, when Hazael, having intelligence that *Jehu* had quitted Ramoth-Gilead, fell upon this country, and subdued it.

III. *JEHU*, fourth son of Rehoboam, king of Judah, and Abihail, 2 Chron. xi. 19.

IV. *JEHU*, son of Obad, 1 Chron. ii. 38.

JEHUBBAH, יְחֻבָּה, יְחֻבָּה, *secret, hidden*; from חָבַה *chaba*: otherwise, *friendship, affection*; from חָבַב *chabab*. 1 Chron. vii. 34.

JEHUCAL, יְחֻכָּל, *every thing of the Lord*; from כָּל *calal*, *all*; or *perfection and consummation of the Lord*; from *calal*, and יָהּ *jah*, *the Lord*. Son of Strelemlah, Jer. xxxvii. 3.

JEHUD, יְהוּד, *he that praises*.

[A city of Dan. Josh. xix. 45.

A celebrated city, or a celebrating city. The first refers to itself; the latter may refer to divine worship. Or we may express it in English "praise."]]

JEHUDI, יְהוּדִי, *God is my praise*. Son of Nathaniah, Jer. xxxvi. 14.

JEHUDIJAH, יְהוּדִיָּה, *the praise of the Lord*. Wife of Ezra, 1 Chron. iv. 18.

JEIEL, יְעִיֵּל, *God has taken or driven him away*; from יָחַהּ *jahah*. 2 Chron. xxvi. 11.

I. *JEIEL*, a Levite of Gibeon. 1 Chr. ix. 35.

II. *JEIEL*, of Reuben, 1 Chron. v. 7.

JEKAMEAM, יְקָמֵעַם, יְקָמֵעַם, *Vulgate, Jecmaan; resurrection, or confirmation, or vengeance of the people*; from קָמַם *kum*, and חָמַם *ham*, *the people*. Fourth son of Hebron. 1 Chron. xxiii. 19.

JEKAMIAH, יְקָמִיָּה, *resurrection, or confirmation of the Lord*; from קָמַם *kum*, *to rise*; and יָהּ *jah*, *the Lord*. Son of Shallum, of Caleb's family, 1 Chron. ii. 41.

JEKUTHIEL, יְקוּתִּיָּהּ, *God is my hope*; or *the hope of God*; from יָהּ *kavah*, *to hope, to wait for*; otherwise, *assembly of God*; from the same, and אֵל *el*, *God*.

JEMIMA, יְמִמָּה, *handsome as the day*; from יָמָה *jom*, *the day*. Daughter of Job, Job xlii. 14.

JEMINI, יְמִינִי, יְמִינִי, *my right hand, or which is on the right hand*; from יָמִין *jamim*, *the right-hand*.

JEMINI This word is generally placed for *Benjamin*. Thus it is said that Gera, father of Ehud, was son of *Jemini*, i. e. of the tribe of *Benjamin*. Judg. iii. 15. And of Saul, it is said, he was son of a man of *Jemini*, i. e. of the tribe of *Benjamin*, 1 Sam. ix. 1. *The land of Jemini* is the land of *Benjamin*, 1 Sam. ix. 4. This name Jacob gave his son, whom Rachel called *Benoni*, or *the son of my sorrow*. Vide BENJAMIN.

JEPHTIAH, יִפְתָּה, *he that opens, or he [God] will open*, from פָּתַח *pathach*, *to open*. [Comp. יִפְתָּה, and יִפְתָּה-עַל, which are from the same root, and signify *opened by God*.]

JEPHTHAH, judge of Israel, successor to Jair. Was a son of Gilead by one of his concubines, Judg. xi. 1, 2. vide CONCUBINE. Gilead, having married a lawful wife, and having had children by her, these children drove *Jephthah* from his father's house. *Jephthah*, retired into the land of Tob, where he became captain of a band of rovers. At this time the Israelites, beyond Jordan, being pressed by the Ammonites, desired assistance from *Jephthah*, offering him the command. *Jephthah* reproached them with their injustice to him when he was forced from his father's house; but agreed to succour them, provided that at the end of the war they would acknowledge him for their prince. A. M. 2817, ante A. D. 1187.

Jephthah having been acknowledged prince of Israel, in an assembly of the people, sent to the king of the Ammonites, saying, "Why art thou come to ravage my country?" The Ammonite,

nite answered, "Because when Israel came out of Egypt he seized my country," &c.

Jephthah, filled with a divine spirit, began to assemble his troops, and went over all the land of Israel beyond Jordan. He also vowed to the Lord, that if he were successful against the Ammonites, he would offer up a burnt offering, and whatsoever should first come out of his house to meet him. *Jephthah* vanquished the Ammonites, and ravaged their land: but as he returned to his house, his only daughter came out to meet him, with timbrels and dances, and thereby became the subject of his vow.

The tribe of Ephraim, jealous of *Jephthah*, passed the Jordan in a tumultuous manner, complained, that he had not invited them to share in this war, and threatened to fire his house. *Jephthah* answered, that he had sent to desire their assistance, but they did not come. *Jephthah* did more than reply, he assembled the people of Gilead, gave the Ephraimites battle, and defeated them. The conquerors made themselves masters of the fords of Jordan, and when an Ephraimite desired to go over, the Gileadites asked, "Art thou an Ephraimite?" If he replied, "No;" they said, pronounce then *Shibboleth*, (which signifies an ear of corn) but if instead of *Shibboleth*, he said *Sibboleth*, without an aspiration, he was immediately killed. 42,000 men of Ephraim fell on this occasion.

We know nothing more in particular concerning *Jephthah*; he judged Israel six years, and was buried in Mizpah, in Gilead, Judg. xii. 7. St. Paul, Heb. xi. 32. places him among the saints of the Old Testament, whose faith had distinguished them. The fable of Iphigenia, daughter of Agamemnon, seems to have been borrowed from the history of *Jephthah*, and his daughter.

JEPHTHAH'S VOW. There is something so extraordinary in *Jephthah's* vow, that notwithstanding Scripture mentions it in clear terms, yet difficulties perplex commentators.

The Spirit of the Lord came upon Jephthah, says the Sacred writer, Judg. xi. 29, 30, 31, &c. and he passed over Gilead and Manasseh; no doubt to gather troops, and form an army against the Ammonites. "And he made a vow, unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into my hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."

Observe, he does not say,—*the first thing, the first animal*, but—*the first person*: he does not say, barely, that he will vow, consecrate, or offer him to the Lord, but adds that he will offer

him up.—*Eum holocaustum offeram Domino.* This is the true meaning of the text, and the fathers so explained it.

Yet, notwithstanding, modern interpreters translate thus. "And the thing which shall go forth out of the doors of my house when I return in peace from making war with the Ammonites, that shall be the Lord's, and I will offer it up to him for a burnt-offering." *Jephthah*, say they, vows to God whatever should come forth to meet him, whether man or beast, but not in the same manner: i. e. if it be a man or woman, I will consecrate him (or her) to the Lord; if it be an unclean animal, for example, a dog, I will kill him, or redeem him. Would he have dared, say they, to have offered a dog? Could *Jephthah* be ignorant, that the sacrifice of human victims was odious to God? Would not the principal men of the nation, and the priests, have opposed such a sacrifice? Supposing that *Jephthah* had devoted his daughter, was he ignorant of the law which allowed him to redeem her for a moderate sum of money? "He who shall have vowed his life to the Lord, shall pay the price that shall be ordained: a man fifty shekels; a woman thirty," &c. Lev. xxvii. 2, 3.

It may be replied, 1. That they who allege this, wrest the meaning of the text, which says expressly, "He who should come out to meet him should be the Lord's, and should be offered up for a burnt sacrifice." He speaks of a person, not of a beast. 2. No one pretends to justify either this precipitate vow of *Jephthah*, or his literal execution of it: it is allowed, that this vow was not according to knowledge, and that God did not require such a victim. He had done much better had he asked forgiveness, and imposed on himself, with the advice of the high-priest, &c. some penalty proportioned to his fault. 3. The redemption of things devoted which the law permits, is not of things devoted by *anathema*, but of such only as are devoted simply; in the former case they are not redeemable. "No devoted thing that a man shall devote unto the Lord, of all that he hath, both of man and beast, . . . shall be sold or redeemed . . . none devoted which shall be devoted of men shall be redeemed; but shall surely be put to death." Lev. xxvii. 28, 29.

The fathers and many learned commentators have made no difficulty to own, that *Jephthah* did really offer up his daughter for a burnt-sacrifice. Josephus, *Antiq. lib. v. cap. 9.* expressly says he did, συγχωήσας δε τὸν κατὰ προσηρμένον χρόνον μετὰ τούτων διελθόντα θύσας τὴν παῖδα ὡλοκάντωσα. The Chaldee paraphrast says, "He sacrificed her without consulting the high-priest; and that if he had consulted him, he would have redeemed his daughter with a

sum.

sum of money." St. Ambrose, *de Offic. lib. iii. cap. 12.* deplores the cruelty of *Jephthah's* promise, and the rigorous execution of his vow. St. Austin, *Qu. 49. in Judic.* disapproves the conduct of *Jephthah*, and says, that in this particular he did what was forbid by the law. *Fecit quod ex lege vetabatur, et nullo speciali jubebatur imperio.* St. Jerom believes, that God permitted the performance of it, to punish this imprudent father for his temerity: *ut qui improspecte voverat, errorem votorum in filiae morte sentiret.* *Contra Jovinian. lib. i.*

St. Chrysostom, *Homil. 14 ad. pop.* Antioch. observes, that God by his all-wise providence permitted this father really to put his daughter to death, thereby to restrain those who might be too easily induced to make such promises: to inspire men with circumspection, and to restrain them from rash vows and contracts. Justin the Martyr, and Theodoret, looked on this action in the same view. Others, not satisfied with supposing the sacrifice of *Jephthah's* daughter to be a certain fact, have approved and praised it. The author of *Questions to the Orthodox*, printed in Justin's name, doubts not but that his piety, which induced him to sacrifice his daughter, engaged the apostle to place him among the righteous. St. Jerom, *Ep. ad Julian.* expresses himself after the same manner: *Jephthe obtulit filiam virginem, et idcirco in enumeratione sanctorum ab Apostolo ponitur.* He says, on Jer. *cap. xvii.* That if the sacrifice be not laudable, at least the spirit and intention deserve approbation: *Non sacrificium placet, sed animus offerentis.* St. Ambrose does not accuse him for having executed his promise; but pities him for being under such an unhappy necessity, as not to be able to fulfil his vow, but by parricide: *Non possum accusare virum, qui necesse habuit implere quod voverat; sed tamen miserabilis necessitas, quæ solvitur parricidio.* St. Thomas acknowledges, that the faith and devotion, which inclined him to make this vow, proceeded from God, and that this was the Apostle's motive for placing him among the righteous; but that which quite spoiled his action was his suffering himself to follow his own particular motion, in executing what he had too rashly promised.

[After all, this matter depends on the acceptance of a single particle, taken for either AND or OR (LXX.) for the same Hebrew particle, ו, may signify either:—*q. d.* "Whatever comes to meet me, I will devote to the Lord—OR—I will offer him up a burnt-sacrifice."—Otherwise, we may read—"Whatever comes to meet me I will devote to the Lord; AND *i. e.* ALSO, I will offer up to him a burnt-sacrifice:"—or, "AND I

PART XV. Edit. IV.

will offer up to him *that* which comes out of my house:" as CALMET, before.

We ought farther to notice that *Jephthah's* rashness had time to cool—since his daughter went *two months* into the country to bewail her virginity—(where, observe, it is not said her sacrifice), *i. e.* her consecration to God, which obliged her to remain single, without posterity, &c. Moreover, the Israelite women went yearly four times to mourn for—rather WITH—the daughter of *Jephthah*: to lament her seclusion from the world, and the hardship of her situation, cut off from domestic life and enjoyment. Now, if in the course of two months nobody could have suggested to *Jephthah* a ransom for his daughter, yet surely she must have been alive, though dead to him and his family (she being his only child) and to the world by her seclusion, if the Israelite women went to condole with her, (or, to gossip with her, to prolong discourse, as the word signifies, Judges v. 11.)

Observe, also, it is not said afterwards, that he sacrificed her, but, "he did with her according to his vow:" it is added, *she knew no man*: now, if she were sacrificed this remark is frivolous; but if she was consecrated to perpetual virginity, this idea coincides with the visits of the Israelitish women. Were there at this time women attendants at the tabernacle? as CALMET always supposes:—Did she join their company?

JEPHUNNEH, פנה, *he that beholds*; from פנה, *phanah, he beheld.* [*beheld, i. e.* by God.]

I. JEPHUNNEH, father of Caleb, of Judah. Numb. xiii. 6. xiv. 6. xxxiv. 19, &c.

II. JEPHUNNEH, son of Jether, 1 Chr. vii. 38.

JERAI, ירה, ירהא, or JARE, *the moon, or month*; from ירח *jarach*: otherwise, *to scent or smell*, from ירח *rich*. Fourth son of Joktan. Gen. x. 26.

JERAHMEEL, ירחמאל, ירחמאל, *mercy of God*; from רחם *racham*, and אל *el, God*: according to the Hebrew and Syriac, *the love of God*.

I. JERAHMEEL, son of Kish, 1 Ch. xxiv. 29.

II. JERAHMEEL, eldest son of Hezron, of Judah. *Jerahmeel* was brother of Chelubai and Ram, 1 Chron. ii. 9, 25, 26, 27.

III. JERAHMEEL, commanded by king Jehoiakim to seize Baruch and Jeremiah, Jer. xxxvi. 26.

IV. JERAHMEEL, a district in Judah, south; possessed by the descendants of *Jerahmeel*, son of Hezron. 1 Sam. xxvii. 10. xxx. 29. David told Achish that he invaded the country of *Jerahmeel*, while he was ravaging the territories of the Amalekites, Geshurites, and Jezrites.

JEREMAI, ירמי, ירמי, *my height, my elevation*, from ירם *rum, elevation*, and the pronoun O div. 2.

י, my: otherwise, *he that fears*; from יָרֵא, *jare*: or that *rejects the waters*; from רָמָה *ramah*, to reject, and מַיִם *majim*, waters. Ezra x. 33.

JEREMIAH, יֵרֵמְיָה, 'Iepemias, *exaltation, or grandeur of the Lord*: or *who exalts, or gives glory to the Lord*; or רָמָה *ramam*, to lift up, and יָהּ *jah*, the Lord. [*raised up by the Lord*; as a child: q. also as a prophet?]

JEREMIAH, son of Hilkiah, of a priestly family, native of Anathoth, a village of Benjamin, Jer. i. 1. Before his birth, he was destined to be a prophet. When God first sent him to speak to the kings and princes, the priests and people of Judah, he excused himself, alleging his youth. This was in the fourteenth year of his age; and the thirteenth year of Josiah. A. M. 3375, ante A. D. 629. He prophesied till after the destruction of Jerusalem by the Chaldees, A. M. 3416, and he died, as is believed, in Egypt, two years after.

Jeremiah preached *viva voce*, till the fourth year of Jehoiakim king of Judah. When God called *Jeremiah* to the prophetic ministry, he discovered to him, that he should suffer much from the Jews; but at the same time he promised to make him as a wall of brass against the kings, princes, and people of Judah. He likewise shewed him, under the figure of a branch of an almond-tree, and that of a pot heated by fire blown up by a vehement north wind, that Judea was threatened by a very great and near calamity, from the Chaldeans. Jer. i. 11, 12, &c. We may say, that this is the general subject of his prophecies. They turn on the sins of Judah, and their punishment by Nebuchadnezzar.

The prophet begins with a sharp invective against the disorders of Judah, during the first years of Josiah's reign, wherein these prophecies were pronounced, and before that prince had reformed his dominions; which he did in the eighteenth year of his reign. See chap. ii. iii. iv. v. vi. vii. viii. &c. During this time *Jeremiah* endured great persecutions, 2 Kings xxiii. 4, 5, 6, &c. His very relations and fellow citizens of the little town of Anathoth, threatened to kill him if he continued prophesying. But he threatens them, too, that they should perish by the sword, or by famine, chap. xii. xiii. xiv. xv. xvi. There was a famine at this time in the land, as one effect of divine wrath. About this time, God forbade the prophet from taking a wife, and having children in Jerusalem, from entering any house of mirth and feasting, or any house of mourning, to comfort those in sorrow.

It is our opinion, that under the reign of Shallum son of Josiah, *Jeremiah* received God's orders to go to a potter's house (chap. xvi. xvii.

xviii.) where he observed a pot which broke in the potter's hands, who immediately made another of the same clay; *Jeremiah* represented this as an indication of Judah's reprobation, in whose place God would raise up another people. To render this prophecy more striking, he was commanded to take an earthen pitcher, and to break it before the priests and elders of the people in the valley of Hinnom. From hence he went up to the temple, where he confirmed all he had said. Pashur, captain of the temple, seized and confined him in a prison belonging to the temple, till the next day. Then he told Pashur, that he, his sons, and his friends, should be carried into captivity.

Jehoiakim king of Judah, having succeeded Shallum, *Jeremiah* told him, chap. xxii. that if he would be steadfast in fidelity to God, there should still be kings of Judah in his palace, with all the lustre of their dignity; but if he persevered in his irregularities, God would reduce that palace to a wilderness. As Jehoiakim, instead of reforming, abandoned himself to cruelty and avarice, and to raising of costly buildings, *Jeremiah* threatens him with a miserable death, deprived of the honours of burial. He farther foretels against *Coniah*, brother of Jehoiakim, that he should be delivered to the Chaldeans, and never should any prince of his family sit on the throne of Judah, chap. xxiii. Shallum reigned about three months. Jehoiakim was put in his place the same year, A. M. 3394. The prophecies of *Jeremiah* against Jehoiakim may have been pronounced A. M. 3395.

About this time *Jeremiah* going up to the temple foretold its destruction: hereupon the priests seized him, and declared he deserved to die. The princes being come thither to judge him, *Jeremiah* undauntedly told them that he had said nothing but by God's order; and that unless they were converted, they would soon see the accomplishment of his menaces. This affected some of his judges; they dismissed him, and justified him by the example of the prophet Micah, who had foretold the same event under king Hezekiah, without suffering for it.

Before the fourth year of Jehoiakim, *Jeremiah* had prophesied against several people bordering on Judæa (chap. xlv. xlvii. xlviii. xlix.) against the Egyptians, Philistines, Tyrians, Phœnicians, Edomites, Ammonites, Moabites; against Damascus, Kedar, Hazor, &c. (for *Jeremiah* was appointed prophet of the Gentiles; *Prophetam in Gentibus dedit*; as St. Paul was "apostle of the Gentiles.") The prophet threatens all these people that they should drink the cup of God's wrath. This prophecy was not perfectly fulfilled till after the destruction of Jerusalem by the Chaldeans.

In the fourth year of Jehoiakim, Nebuchadnezzar besieged Jerusalem, took Jehoiakim and others, among whom was Daniel. He designed to carry them all to Babylon; but he set Jehoiakim at liberty, and sent the other captives thither. In this year *Jeremiah* positively foretold the captivity of the Jews, and its duration for seventy years, after which God would punish the Chaldeans and Babylonians in their turn.

In this year likewise, the prophet was ordered to write what had been revealed to him, from the thirteenth year of Josiah, to this time, chap. xxxvi. He dictated his prophecies to Baruch, and directed him to read them in the temple, himself being in fetters by the king's command. Baruch, in the fifth year of Jehoiakim went to the temple, and on the great day of expiation read before the concourse of people the unwelcome predictions of *Jeremiah*. The king was informed of all, and Baruch was examined concerning the manner, wherein this volume was dictated by *Jeremiah*. The king heard three or four columns of it read; then, being angry, he cut it with a pen-knife, and threw it into the fire, commanding Baruch and *Jeremiah* to be seized. *Jeremiah* received orders to dictate a second time to Baruch what was thus burnt; and God added many new things.

Jeremiah one day, by God's order, brought the Rechabites into the temple, and presented wine to them. They declined drinking it, saying, that Jonadab, their ancestor, had forbid them; also, that he allowed them to lodge in tents only, adding, that necessity alone had impelled them to enter the city, the Chaldeans being masters of the country, and not suffering them to live there. From this circumstance we judge, that this was during the siege of Jerusalem, in the seventh and last year of Jehoiakim. *Jeremiah* took occasion from this to reproach the Jews with their little submission to God's laws, while the Rechabites shewed so much to the orders of their ancestor. Comp. JEHOADAB.

Some little time after, Jehoiakim was taken, killed, and thrown by the Chaldeans into a common sewer. His son Jehoiachin succeeded, and reigned three months only: he too was taken by the Chaldeans, and carried captive to Babylon. Zedekiah succeeded Jehoiachin.

The countries of Moab, Ammon, Edom, Tyre, and Sidon, sent ambassadors to Zedekiah in the beginning of his reign. To each of these ambassadors, *Jeremiah* gave a yoke to carry to their masters, with orders to tell them from God, that whosoever should refuse submission to Nebuchadnezzar, should be compelled to it. *Jeremiah* said the same to Zedekiah: and as the prophet wore bonds and yokes on his neck, hinting to the Israelites their approaching cap-

tivity, Hananiah, a false prophet, laid hold of these, and breaking them publicly, said, "Thus will the Lord break the yoke which Nebuchadnezzar would impose on the Jews." As *Jeremiah* was retiring, God secretly directed him to return, and tell Hananiah, that "instead of the wooden yoke which he had broken, king Nebuchadnezzar would put on them (the Jews) another of iron: and since you (Hananiah) abuse the name of God with your lies, you shall die before the end of this year." Accordingly, he died within two months.

We are of opinion, that in the reign of Zedekiah, *Jeremiah* received God's orders to go to some cavern near the Euphrates, and hide there a linen girdle. Some time afterwards he returned to the same place, and found the girdle all rotted; prefiguring God's desertion of Judah, which heretofore he had valued as a girdle. In the fourth year of the same prince, Seraiah, Baruch's brother, being sent to Babylon, probably to desire of Nebuchadnezzar the restitution of the vessels belonging to the temple, *Jeremiah* gave him his prophecies against Babylon, with directions to read them to the captive Jews; then to fasten them to a stone, and throw them into the river Euphrates, chap. l. li. 1, 2—59, 61, 62. *Jeremiah* wrote again to the same captives, by Gemariah, whom the king sent to Babylon, advising them to settle in that country, to build houses and marry there, because their captivity was to last seventy years. Shemaiah, at Babylon wrote to Zephaniah, one of the chief priests, and reproved him for permitting *Jeremiah* to write these things. Zephaniah read the letter to *Jeremiah*, and this prophet wrote again to the captives of Babylon, and foretold to Shemaiah, that he should die in captivity, and that neither he, nor any of his posterity, should see the deliverance of Judah.

While Nebuchadnezzar was besieging Jerusalem, in the tenth year of Zedekiah, *Jeremiah*, who was continually prophesying adversities, was imprisoned in the court of the place. Hanameel, son of *Jeremiah's* uncle, visited the prophet, and told him, that the right of redeeming a certain field at Anathoth was his. *Jeremiah* bought the field, sealed the writings, and paid the money for it. He committed the writings to Baruch, to keep them, because, added he, the time will come, when this land will be again cultivated and inhabited. Vide FRAGMENT, No. LXXX.

During the siege, the king and the inhabitants of Jerusalem liberated their slaves, because it was a Sabbatical year; but Nebuchadnezzar having left the siege, to oppose the king of Egypt, who advanced to its relief, the king and people seized their slaves again, regardless of

their word, or of the law of God. *Jeremiah* hereupon threatened them terribly. After the siege was suspended, his liberty was given him, and Zedekiah, sent to him, recommending himself to his prayers. The prophet sent the king word, that Nebuchadnezzar would return against the city, that he would take it and reduce it to ashes. When he was retiring to Anathoth, the place of his nativity, the guards seized him, as a deserter, and the princes threw him into a dungeon, where his life was in great danger. Zedekiah some time afterwards released him from this place, and ordered bread for him every day while there should be any in the city.

Nebuchadnezzar returning to the siege of Jerusalem, and this prophet continuing to foretell calamities, the great men of Jerusalem complained to Zedekiah, who permitted them to do what they pleased with *Jeremiah*. They let him down into a muddy well where the prophet must have soon perished, if Ebedmelech had not informed the king, who commanded him to be taken out; but he was kept in the court of the prison till the city was taken.

Jeremiah with other captives was carried to Ramath; but as Nebuchadnezzar had charged Nabuzaradan, his general, to give *Jeremiah* his liberty, Nabuzaradan gave him the choice of going to Babylon, or staying in Judæa. The prophet chose the last, and went to Gedaliah at Mizpah. Here they lived in security, when Ishmael, son of Nethaniah, murdered Gedaliah.

Johanan having got together as many Jews as he could at Bethlehem, they consulted *Jeremiah*, whether they should stay in Judæa, or retire into Egypt, chap. lxii. The prophet desired time to consult God; after ten days he answered them, that if they went into Egypt, they would there perish by the sword, famine, and pestilence; if they continued in Judah, God would preserve them. The principal of the people asserted, that this answer proceeded not from God, but from Baruch, to divert them from going into Egypt. They resolved therefore to go thither, and compelled *Jeremiah* and Baruch to accompany them. Here this prophet uttered several predictions against the Jews and Egyptians—that Nebuchadnezzar would invade the country; he described the very place where he would erect his throne;—and he threatened the king of Egypt, that God would give him into the hands of the Chaldeans, as he had given Zedekiah.

Several of the ancients maintain, that *Jeremiah* was put to death at Taphnis in Egypt, by the Jews, who were enraged at his menaces and reproaches; and they explain Heb. xi. 37. *They were stoned*, as relating to his death. Some rabbins think he returned into Judæa; others

that he died in Babylon. Beside the book of his prophecies, we have his *Lamentations* in five chapters, which are mournful songs, composed on occasion of those calamities which befel Jerusalem by the Chaldeans. This opinion we think is the best founded. Others think *Jeremiah* composed these songs on the death of king Josiah. It is certain that he wrote *Lamentations* on that subject, 2 Chron. xxxv. 25, but they have not come down to us. He is said likewise to be the author of Psalm cxxxvii.; and some assert that he with Ezekiel, composed Psalm lxv. Some authors affirm that he compiled the two books of Kings; because the last chapter of *Jeremiah* is the same with the last chapter of the second book of Kings. But the reason is, the last chapter of *Jeremiah* was taken from the second book of Kings, as a supplement to his prophecy. There are citations in 2 Maccabees ii. 3, from writings of *Jeremiah*, which were extant A. M. 3880, ante A. D. 124. The fathers often cite Baruch under the name of *Jeremiah*, because Baruch is generally mentioned at the end of his master's prophecies.

It is said, 2 Macc. xv. 13, that *Jeremiah* appeared after his death to Judas Maccabæus with that holy high-priest Onias, and gave him a sword of gold, very bright and glittering, saying, "Take this holy sword, the gift of God, with which thou shalt wound the adversaries." At the same time Onias shewing him *Jeremiah*, said, "This is a lover of the brethren, who prayeth much for the people and for the holy city."

The Alexandrian chronicle relates, that *Jeremiah* when in Egypt, foretold to the priests, that their idols would be overthrown by an earthquake, when the Saviour of the world should be born, and lying in a manger; from that time they had a virgin represented with a child lying in a manger, and paid divine honours to it. King Ptolemy asking the priests the reason of this, they told him what *Jeremiah* had prophesied. The Chronicle adds, that Alexander the Great visiting this prophet's tomb, and being informed of his predictions concerning his person and conquests, ordered his body to be removed to Alexandria; and a magnificent monument to be erected for him. John Moschus, in his *Pratum Spirituale*, chap. 17. likewise relates this circumstance; adding that *Jeremiah* was very much honoured in that part of Alexandria called *Tetraphylus*.

Eupolemus, cited in Eusebius, offers some particulars of the life of *Jeremiah*, of equal uncertainty. We read 2 Macc. ii. 4, 5, 6. that *Jeremiah* having taken the sacred fire, concealed it in a cistern, where, when the Jews returned from the captivity, they found only some muddy water, which however became enflamed when poured

poured on the altar; also that he removed the tabernacle and the ark to mount *Nebo*, and hid them in a cave, where they remain to this day.

Ecclesiasticus, xlix. 7. in the encomium on this prophet, seems to draw his character from the persecutions he endured. St. Jerom observes, that *Jeremiah's* style is lower and more neglected than some others of the prophets (*Isaiah's* for example). This he ascribes to this prophet's birth and education at Anathoth, a village, or little country town. Other critics discover a sublimity, and greatness, in his style. Grotius thinks with reason, that his talent lay principally in touching and exciting the tender passions. In this kind the *Lamentations* are a master-piece.

II. JEREMIAH, of Libnah, father of Hamutal wife of Josiah king of Judah, 2 Kings xxiv. 18.

III. JEREMIAH, a very valiant man of Manasseh; head of a family. 1 Chron. v. 24.

IV. JEREMIAH. Two heroes of this name in David's army. 1 Chron. xii. 4, 10, 13.

JERIAH, יִרְיָה, יִרְיָה, *the fear of the Lord*; from יָרָא *jara*, to fear; otherwise, *vision of the Lord*; from רָאָה *raah*, to see; otherwise, *projection of the Lord*; from יָרָח *jarah*, to cast, and יָה *jah*, the Lord. Son of Hebron, 1 Chron. xxiii. 19.

JERIBIA, יִרְבִּי, יִרְבִּי, *hethat fights, pleads, or reproves*; from רִב *rub*, or *that multiplies*, from רָבָה *rabah*. One of David's officers. 1 Chr. xi. 36.

JERICHO, יִרְדּוֹ *his moon, or month*; from יָרַח *jarach*; otherwise, *his scent*; from יָרַח *reach*, and the pronoun הוּא *his, or hers*.

[Perhaps, *prolonged odour*, "Scented town," At least, we are sure that this city produced balsam, honey, cypress trees, myrobalans, roses, and other odoriferous plants. It was also known as the city of palm trees; and this character, derived from its situation, was likely to be expressed in its name. Deut. xxxiv. 3.]

JERICHO, a city of Benjamin, about seven leagues from Jerusalem, and two from Jordan. Josh. xviii. 21. Josephus *Antiq. lib. iv. 5.* says, that in the territory of this city were not only many palm-trees, but likewise the balsam-tree. The valley of *Jericho* was watered by a rivulet which had been formerly salt and bitter; but was sweetened by the prophet Elisha, 2 Kings ii. 19. *Jericho* was the first city in Canaan, taken by Joshua. Josh. ii. 1, 2, &c. He sent spies thither, who were received by Rahab, and preserved from the king of *Jericho*. See RAHAB.

Joshua received God's orders to besiege *Jericho*, soon after his passage over Jordan, and perhaps on the evening before, or on the very day of the first passover, which the Hebrews celebrated in Canaan. Josh. vi. 1, 2, 3, &c. The manner of the siege was very extraordinary.

God commanded them once a day for seven successive days to march round the city. The soldiers marched first (probably beyond the reach of the enemies' arrows,) after them the priests, the ark, &c. On the seventh day they marched seven times round the city; and at the seventh, while the trumpets were sounding, and all the people shouting, the walls fell down. The first day the Rabbins say, was, (our) Sunday, and the seventh the sabbath-day. During the first six days the people continued in profound silence; but on the seventh Joshua commanding them to shout, they all exerted their voices; and the walls being overthrown, they entered the city, every man in the place opposite to him.

This city being *cherem* (see CHEREM, or ANATHEMA,) they set fire to it, and consecrated all the gold, silver, and brass. Then Joshua said, Cursed be the man before the Lord, who shall rebuild *Jericho*. Hiel of Bethel, about 537 years afterwards, rebuilt it. 1 Kings xvi. 34. He lost his eldest son, Abiram at laying the foundations, and his youngest son Segub, when he hung up the gates. Vide FRAGMENT, No. V.

However we are not to imagine, that there was no city of *Jericho* till the time of Hiel. There was a city of palm trees, the same probably as *Jericho*, under the judges, under Eglon king of Moab. Judg. iii. 13. David's ambassadors, who had been insulted by the Ammonites, resided at *Jericho* till their beards were grown again, 2 Sam. x. 4, 5. There was therefore a city of *Jericho*, but it stood in the neighbourhood of the original *Jericho*. Doubdan, *Voyage de la Terre Sainte, cap. 37.* Josephus distinguishes these two places, when he says, *de Bello, lib. v. cap. 4.* that in his time near ancient *Jericho*, which was destroyed by Joshua, there was a fountain which abounded with water. But after Hiel of Bethel had rebuilt old *Jericho*, no one scrupled to dwell there. Herod built a very beautiful palace at *Jericho*. Our Saviour wrought miracles at *Jericho*; here he invited himself to Zacchæus, &c.

The Rose of JERICHO is mentioned Eccclus. xxiv. 18. *Quasi plantatio Rosa in Jericho*, with approbation, and in the writings of travellers; though we may well question whether what Scripture calls the *rose of Jericho*, be what the moderns understand by that name. Several virtues are ascribed to it, without foundation. *E. gr.* If it be left some time in water, it opens, and blows; out of the water, it closes again; and this in all seasons of the year. See BALSAM-TREE.

[In FRAGMENT No. V. we ventured to associate *Jericho* with other towns producing abortion: we then omitted the testimony of Josephus, who

who says, *Ant. lib. v. cap. 1.* "Near Jericho is a very plentiful spring—it riseth near the old city—of which spring there is a report, that in former times it did not only *make the fruits of the earth and of the trees to decay, but also the offspring of women*; and was universally deleterious, &c. but this was amended by Elisha, &c. and these waters have now so great a virtue in them, that wherever they are conveyed, they produce very speedy ripeness."

To these observations on the nature of the soil of Jericho, we may add, that the Rabbins mention another place in the mountains of Judah, which they call *Caphtar-decaraim*, because, "unless the women departed from this town to some other place, they could not bring forth male children,"—meaning, they were liable to abortions. *Hieros. Taanith*, fol. 69. 1.

Strabo, *lib. xvi.* mentions the groves of palm trees, and other garden plants; the royal court, the paradise for balsam, &c. at Jericho.

Jericho was the second city in Judea: in its royal palace Herod died; it had also a hippodrome and an amphitheatre. There is a tradition, says the Jerusalem Talmud, *Taanith*, fol. 67. 4. that there were at least twelve thousand priests, at Jericho, ready to supply any deficiency that might occur at Jerusalem. Comp. Luke x. 31, 32.

The wheat at Jericho was gathered before the first fruits at Jerusalem; as the productions of this neighbourhood were much forwarder in respect of ripeness.

Some have supposed that the *Pannag* of Ezek. xxvii. 17. is the *balsam* which grew at Jericho; but others think *Pannag* is *Panicum*.

D'Arvieux thus describes the state of Jericho; in his time, A. D. 1659. "After having travelled a quarter of a league in the plain, we encamped near to the gardens of Jericho, by the side of a small brook; and while our supper was preparing, we walked in the gardens, and among the ruins of Jericho. This very ancient city is now desolate, and consists of only about fifty poor houses, in bad condition, wherein the labourers who cultivate the gardens shelter themselves. The plain around is extremely fertile; the soil is middling fat; but, it is watered by several rivulets, which flow into the Jordan. Notwithstanding these advantages, only the gardens adjacent to the town are cultivated.

"We saw here abundance of those trees which are called in Arabic *Zacoun*; they are furnished with thorns like *Acacias*, and resemble bushes. They bear fruits the size of large plums; the stone of which resembles a rough sided melon. These are pounded, and the kernel yields an oil, which is a kind of balsam, perfectly good against bruises, cold tumours, nervous contractions, and rheumatisms.

"We visited the fountain of the prophet Elisha, which for many ages has furnished water for the gardens; it was formerly bitter, but was healed by that prophet. The head of this water is enclosed in a bason of a triangular shape, of which each side is about three fathoms in length. It is lined with wrought stone, and is even paved in parts. There are two niches in one of its sides, which is higher than the others, and an orifice by which the water issues in a stream sufficient to turn a mill. It is said that several sources discharge themselves into the same bason; but their depth prevents them from being explored.

"We found in this bason fishes of middling size, and cray-fish, which are so tame, that they come to the edge of the bank so soon as they perceive any body sitting there and eating. The country people have used them to this familiarity, by always giving them a share of their food. It is extremely strictly forbidden to Christians to fish for them, or to frighten them. The Greeks would infallibly excommunicate whoever should transgress in this instance. Adjoining to this bason is a fig tree, of as great dimensions, and as well furnished with branches and foliage as can possibly be seen. Were it not for the shadow of this tree the water in the fountain would be so heated as not to be drinkable. The peasants who labour in the environs come here to make their meals, in the season of the heats; which are altogether extraordinary in this country.

"In returning to our tents we passed by some ruins on the side of a hill, where is a cistern and some buildings, with a channel which conveys to the Jordan the waters of a spring which issues on the mountains of Quarantania."

Volney adds but little to this account. "*Jericho* is now called *Raha*, or *Eriha*; it is six leagues N. E. of Jerusalem, and stands in a plain six or seven leagues long by three wide, around which are a number of barren mountains that render it extremely hot. The thorns of the *zakkoun*, are four inches long, with leaves like those of an olive tree, but narrower, greener, and prickly at the end; its fruit is a kind of acorn without a calix, under the rind of which is a pulp, and then a nut. The oil sells very dear; and is the sole commerce of *Raha*." Trav. vol. ii. p. 322.

"The brook of Elisha," says Dr. Shaw, "which flows from the mountain of Quarantania, and waters the gardens of Jericho, together with its plantations of plum trees (the *Zacoun*) and date trees, hath its banks adorned with several species of brook-lime, *lysimachia*, water cresses, betony, and other aquatic plants; all of them very like those that are the produce of England.

And

And, indeed, the whole scene of vegetables, and of the soil which supports them, hath not those particular differences and varieties, that we might expect in two such distant climates." P. 369. *fol. edit.* Maundrell calls *Jericho*, "a poor nasty village of the Arabs." Chateaubriand says, "At present there are neither roses nor palm-trees at *Jericho*."]

JERICON, JERCON, or JARKON, a town of Dan. Josh. xix. 46. *Me-jarkon*, signifies the waters of *Jarkon*. This place was near Joppa.

JERIEL, יִרְיָאֵל, *Irsayal*, fear, or vision, or projection of God. See **JERIAH**. 1 Chr. vii. 2.

JERIMOTH, יִרְמִיָּה *eminences*; from יָרָם *ramam*: otherwise, he that fears, that sees, that rejects death: from יָרָה, (see *Jeriah*) and מוֹת *maveth*, or *muth*, death. A city in the south of Judah. See **JARMUTH**.

JEREMOTH. There were several persons of this name, but we know nothing of their lives. See 1 Chron. vii. 17. viii. 14. xxiii. 13. xxiv. 30. xxv. 4, &c.

JERIOTH, יִרְיָעוֹת, *curtains*; from יָרָה *jeriah*: or, *confused cries*; from יָרוֹחַ *ruoh*, or יָרִיחַ *riah*: or *ruptures*; from יָרָחַ *raah*. 1 Chr. ii. 18.

JEROBOAM, יִרְבֵּעַם, *he that rejects or opposes the people*; from יָרָה *jarah*, to reject: or *cause, or dispute of the people*; from יָרָב *rub*, to plead, to dispute: otherwise, *that multiplies the people*; from יָרָב *rabab*, to multiply, and חָם *ham*, the people.

I. **JEROBOAM**, son of Nebat, who made Israel to sin, is often characterized in Scripture, as author of the schism and idolatry of the ten tribes; he was son of Nebat, and of a widow named Zeruah: and was born at Zereda, in Ephraim. *Jeroboam* was bold and enterprising. Solomon gave him commission to levy the taxes of Ephraim and Manasseh. One day when *Jeroboam* went out of Jerusalem, going alone into the country, the prophet Ahijah met him wearing a new cloak. 1 Kings xi. 29. There were only these two in the field. Ahijah taking his cloak, rent it in twelve pieces, and said to *Jeroboam*, Take ten to thyself; for the Lord will rend the kingdom of Solomon, and give ten tribes to thee. See **FRAGMENT**, No. CLIX.

Jeroboam, already disaffected, began to incite the people to revolt. But Solomon having intelligence of his designs, *Jeroboam* fled into Egypt, and there continued till the death of Solomon. Rehoboam, behaving in a haughty and menacing manner, ten of the tribes separated from the house of David; and *Jeroboam* returning from Egypt, these ten tribes invited him among them to a general assembly, in which they appointed him king over Israel. He fixed his residence at Shechem.

Jeroboam forgetting the fidelity due to God,

who had given him the kingdom, resolved to make two golden calves, in imitation probably of the god *Apis*, to place one at Dan, the other at Bethel. "Henceforth," said he, to his people, "go no more to Jerusalem."—*Vide CALF, GOLDEN.*

He appointed a solemn feast on the fifteenth day of the eighth month, to dedicate his new altar, and consecrate his golden calves; and himself went up to the altar to offer incense and sacrifices. 1 Kings xiii. At that time a man of God (generally believed to be the prophet *Iddo*), came from Judah to Bethel by God's direction, and seeing *Jeroboam* at the altar, he cried, "O Altar, Altar, thus saith the Lord; a child shall be born to the house of David, by name Josiah, and upon thee shall he sacrifice the priests of the high-places, who now burn incense upon thee: he shall burn men's bones upon thee," &c. The king, who was standing by the altar, stretching out his hand, commanded the prophet to be seized: but the hand he so stretched out, became withered, and he could not draw it back. The altar immediately was broken, and the fire with the ashes fell on the ground. Then the king said; "Pray to God, that he may restore my hand." The man of God besought the Lord, and the king's hand was restored.

An event so extraordinary, did not recover *Jeroboam* from his impiety. This was the sin of *Jeroboam's* family, and the cause of its extirpation. He died after a reign of twenty-two years; *Nadab* his son succeeded him.

II. **JEROBOAM** the second, king of Israel, was son of Jehoash. He succeeded his father, A. M. 3179, ante A. D. 825. He reigned forty-one years. He walked in the evil ways of *Jeroboam* son of Nebat. 2 Kings xiv. 23. His reign was long and happy. He restored the kingdom of Israel to its splendour, from which it had fallen under his predecessors, he reconquered those provinces and cities which the kings of Syria had usurped, and he extended his authority over all the countries beyond Jordan, to the Dead Sea.

The prophets Hosea, Amos, and Jonah, prophesied under *Jeroboam* II. We see by their writings, that in his reign, idleness, effeminacy, extravagance, and injustice, polluted Israel; that the licentiousness of the people in point of religion was extreme; that they not only frequented Dan and Bethel, the golden calves, but Mizpah in Gilead, Beersheba, Tabor, Carmel, Gilgal, and wherever God had at any time appeared to the Patriarchs; also, almost all the high-places in Israel. Not that they always worshipped idols there; but they exposed themselves to disorders, by frequenting assemblies of so much licentiousness. In his reign several articles of the ceremonial

monial law were observed in Israel. The first fruits and tythes were paid; the feasts and sabbaths were observed; and Nazarites were consecrated. See Amos, chap. ii. iv. v. viii.

JEROHAM, יְרוֹחַם *pitiful*; from רָחַם *rechem*: or *well-beloved*, from the Syriac. 1 Chr. vi. 27.

JERUBBAAL, יְרֻבְעָל, *he that disputes, or defends Baal, or that revenges the idol*: otherwise, *let Baal defend his cause*; from רֹב *rub*, *to dispute, plead, or defend*, and בַּעַל *baal*, an idol. Gideon's surname, after he had destroyed Baal's grove, and his father had said it was Baal's business to avenge it. Judg. vi. 31, 32. See GIDEON.

JERUBESHETH, יְרֻבְשֶׁת, Ἰεροβᾶσῃ, *Jerobesheth, let the idol of confusion defend itself*: from רֹב *rub*, *to struggle, to plead*, and בֹּשׁ *bosh*, *shame*; or בִּשְׁת *bosheth*, *idol, infamous*. A play of words on *Jerubbaal*.

JERUEL, יְרוּעַל, *fear of God, or vision of God*; from יָרָא *jarah*, *to fear*; or רָאָה *raah*, *to see*, and אֵל *el*, *God*. [Called the valley of Berachah, or blessing; between Engaddi, and Tekoa. 2 Chron. xx. 26.] King Jehoshaphat obtained a great victory over the Ammonites, Moabites, &c. in the wilderness of *Jeruel*: west of the Dead Sea in the south of Judah, not far from Ziz.

JERUSALEM, יְרוּשָׁלַיִם, Ἱερουσόλυμα, *vision of the perfect*; or *of the pacific*; from רָאָה *to see, or vision*; and שָׁלוֹם *shalom*, *peace, or perfection*.

JERUSALEM, called anciently *Jebus* or *Salem*. Some call it *Solyra* or *Ierosolyra*; the Hebrews called it *Jeruschalaim* or *Jeruschelem*: *q. the vision of peace, or the possession, or inheritance of peace*. [Or *perfect, or consummate vision*: otherwise, *perfect, or consummate fear*. Simon thinks "the possession of peace," or "the peaceful possession." Josh. x. i.—In the *dual* form, implying an upper and lower town. In the Chaldee, this termination is rather *plural* than *dual*, implying several divisions.

The Rabbins say this name is compounded of *Jirch* and *Shalem*. The first was the name given by Abraham to the place where he purposed to sacrifice his son; the latter, say they, was the name given to the royal station of Melchizedek, *i. e.* Shem: now, God being unwilling to offend either of these patriarchs, by adopting one name only, he combined them; whence, *Jeru-Shalem*. Berish. Rabba, sect. ix. Aruch, in *Jerusalem*.]

Joshua (xviii. 28.) gave *Jerusalem* to Benjamin. He slew the king of *Jerusalem* in the famous battle of Gibeon; yet it appears from other passages, that the *Jebusites* continued to hold it till David's time, 2 Sam. v. and it is said expressly, that the children of Benjamin did not drive the *Jebusites* out of *Jerusalem*, Judg. i. 21.

Jerusalem being on the frontiers of the two tribes of Benjamin and Judah is sometimes referred to one, sometimes to the other; Benjamin had most right to it by Joshua's division; and Judah might claim it by right of conquest, having twice subdued it; first under the Judges, afterwards under David.

After the Lord had declared his choice of *Jerusalem* for the place of his habitation, and temple, it was considered as the metropolis of the Jewish nation, as belonging to all Israel in common, and not properly either to Benjamin or to Judah. Joseph. *de Bello*, lib. iii. cap. 5. iv. cap. 6.

The city of *Jerusalem* was built on hills, and was encompassed with mountains, Psalm cxxv. 2. in a stony and barren soil, and was about sixty furlongs in length, says Strabo, lib. xvi. Adjacent to *Jerusalem*, were the fountains of Gihon and Siloam, and the brook Kidron; also the waters of Ethan, which Pilate conveyed through aqueducts into the city. Joseph. *de Bello*, lib. ii. cap. 15. The ancient city *Jebus*, which David took from the *Jebusites*, was not large. It stood on a mountain, south of that whereon the temple afterwards stood. Here David built a new city, which he called the city of David, wherein was the royal palace.

Between these mountains lay the valley of Millo, which David and Solomon filled up to join the two cities, 1 Kings ix. 15, 24. xi. 27. After the reign of Manasseh, there is mentioned another city, called the *Second*, inclosed with walls by that prince. 2 Chron. xxiv. 22. xxxiii. 14. and 2 Kings xxii. 24. The Maccabees considerably enlarged *Jerusalem* on the north, inclosing a third hill. Josephus speaks of a fourth hill called *Bezetha*, which Agrippa joined to the former. This new city lay north of the temple, along the brook Kidron. Wherefore *Jerusalem* had never been so large, as when it was attacked by the Romans. It was then thirty three furlongs in circumference: nearly four miles and an half. Josephus informs us, that the wall of circumvallation, which Titus made, was thirty-nine furlongs; or four miles, eight hundred seventy-five paces. Others admit a much larger extent. See Villalpandus for the affirmative; and Reland for the negative, *Palæstin. tom. 2. lib. iii. Vide the MAPS of JERUSALEM*.

It is a general opinion, that Melchisedek was king of *Jerusalem*; but there is some difficulty in this. Jerom thinks that the *Salem*, of Melchisedek, was a village near Scythopolis, where the ruins of that prince's palace were visible in his time; *Ep. ad Evangelicum*, Gen. xiv. 18. The author of the Paschal Chronicle says likewise, that he saw the village where was formerly

house of God. 1 Macc. i. 62. Things continued thus for three years. Judas Maccabæus having defeated Nicanor, Gorgias, and Lysias, went up to *Jerusalem*, purified the temple, and restored the sacrifices. 1 Macc. iv. 36, &c.

The year following, Antiochus Eupator was received by Judas Maccabæus in *Jerusalem*, after peace had been concluded between them. This prince honoured the temple; and made presents to it. But before he left the city, he gave directions for pulling down the wall between the temple and the citadel, which secured the holy place from the attempts of the Syrians. This citadel, which kept *Jerusalem* dependent on the kings of Syria, stood twenty-six years, from A. M. 3836 to 3862, when it was demolished by Judas Maccabæus.

Antiochus Sidetes after he had ravaged the open country of Judea, compelled Hircanus to retreat to *Jerusalem*, where he besieged him, 4 Macc. ii. but meeting with a vigorous resistance, he incamped at the distance of two furlongs, from the temple, toward the north, and erected a hundred and thirty towers, on which he placed soldiers, to drive away all who defended the walls. As they were carrying on the sap, they discovered the foundations of them to be laid on wood; Antiochus therefore set fire to it, which threw down a great part of the wall: but the besieged appeared on the breach, and stopped their enemies. At the same time Hircanus made a vigorous sally on the besiegers, and compelled Antiochus to retreat; after which Hircanus burnt the towers.

Jerusalem enjoyed pence till the reign of Hircanus and Aristobulus, sons of Alexander king of the Jews. Hircanus, as the eldest, had been acknowledged king; but stupidity and laziness rendering him unfit to reign, Aristobulus his brother made himself master of the kingdom, and after Hircanus had been on the throne three years, he obliged him to relinquish it, having overcome him in a battle near Jericho, and forced him in the temple, A. M. 3938, ante A. D. 66. Joseph. *Antiq. lib. xiv. cap. 1.*

Aretas king of the Arabians, having undertaken to restore Hircanus, and besieging Aristobulus in *Jerusalem*, the two brothers addressed themselves to Pompey, then in the east, desiring his protection. Pompey undertook to re-establish Hircanus, and to exclude Aristobulus; he attacked *Jerusalem*, took it, entered the temple, and went into the sanctuary; but touched nothing in that holy place. He left great treasures there, and above all admired the attachment of the priests to their religious services, which neither the alarms of the siege, nor the sword of the conqueror, could induce them to interrupt. The day after the temple was taken, he com-

mended it to be purified, and sacrifices to be offered. A. M. 3940, ante A. D. 64. Joseph. *Antiq. lib. xiv. cap. 8. de Bello, lib. i. cap. 5.*

Some years after, Julius Cæsar, at the request of Hircanus, and in consideration of his services in Egypt, permitted him to rebuild the city walls. The decree was prepared at Rome, and no sooner was it brought to *Jerusalem*, but Antigonus set people to work, and it became very suddenly as strong as it had been before. Joseph. *Antiq. lib. xiv. cap. 17.* As the city was considerably enlarged afterwards, king Agrippa enclosed the new town with walls; but Narsus, præfect of Syria, representing this to the Emperor Claudius, the emperor forbade his proceeding. Josephus says that had he been suffered to go on, he had made the walls so high and so strong, that no human power could have forced them. Tacitus, *Hist. lib. v. cap. 12.* remarks, that when Titus besieged *Jerusalem*, it included two great hills fortified with very strong walls, not drawn in a straight line, but with angles in and out, and towers; so that the enemy who attacked them, might lie open on the sides, and expose his flanks to the besieged. *Duos colles immensum editos claudebant muri per artem obliqui, ac introrsum sinuati ut latera oppugnantium ad ictus patescerent.* This was the good and ancient way of fortifying places, according to Vitruvius, *lib. i. cap. 2.* and Vegetius, *de Re Mil. lib. iv. cap. 2.*

Antigonus, son of Aristobulus, supported by the Parthians, some years after attacked his uncle Hircanus in *Jerusalem*. Herod and Phasael defended the city: but Hircanus and Phasael going to treat with Pacorus, the king of Parthia's son, they were both seized and loaded with fetters. Herod was forced to leave the city and save himself by flight. Joseph. *Antiq. lib. xv. cap. 24, 25. de Bello, lib. i. cap. 11.* He went to Rome, where, by the interest of Mark Antony and Cæsar, he procured the title of king from the senate. He returned to Palestine, and being assisted by Sosius, who commanded in Syria, he besieged Antigonus in *Jerusalem*, A. M. 3966, and 3967, who surrendered after a siege of five months. Archelaus, son and successor of Herod the Great, being exiled, Judæa was reduced into a province, under the governor of Syria. The Romans kept a garrison in the citadel Antonia, till the last rebellion of the Jews, which begun by their besieging this fortress, wherein they forced and destroyed the Roman garrison. The year following, A. D. 70, Titus besieged the city, burnt it, and reduced it to a wilderness. Josephus, *de Bell. Jud. lib. vii. cap. 18.* remarks, that Titus, after he had taken *Jerusalem*, commanded his soldier to demolish it, except three of the largest and

most beautiful towers; these he was desirous of preserving as a monument of the valour and power of the Romans. The towers were those of Phasaël, Hippicus, and Mariamne. He likewise left standing, the city wall on the west side, to serve as a rampart to the Roman camp and troops. All the rest of the city was levelled, so that they who had never before seen it, could scarcely persuade themselves that it had been inhabited.

The Jewish authors assure us, that *Turnus Rufus*, or rather *Terentius Rufus*, whom Titus left in command, ploughed up the ground on which the temple had stood, that none might ever after rebuild it. The Roman laws indeed prohibited the rebuilding of places where this ceremony had been performed, without first obtaining permission from the senate: but it is believed, that the ground on which the temple stood was not ploughed up till after the revolt of the Jews under Adrian. Some are of opinion, (*Hieron. in Zach. cap. viii.*) that *Jerusalem* was not so totally destroyed but that some inhabitants remained there; whether amid the ruins, with the Roman troops, or near them; or in private dwellings.

St. Epiphanius affirms, that the house whither the Apostles retired after the ascension of Jesus Christ, and in which they received the Holy Ghost, was preserved; together with seven synagogues, near it, on mount Sion. Besides, we know the names of several bishops of the Hebrew race, who governed the church of *Jerusalem*, to Adrian's time, when a bishop was chosen from among the uncircumcised.

Eusebius, *Demonstrat. Evan. lib. vi.* goes farther than Epiphanius; for he insists that Titus preserved half the city, agreeably to the prediction of the prophet Zachary, xiv. 2. "Half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city:" meaning, that one portion of the city should be left, and that the whole should not be razed to the foundations till the time of Adrian. St. Jerom maintains, that mount *Moriah*, where the temple had stood, and *Sion*, where the palace had been, were left entire by Titus. *Hieron. & Cyril. in Zach. xiv.* All which is founded only on what Josephus says, of Titus's leaving that part of the wall standing, which enclosed *Jerusalem* on the west (which has been interpreted to include half the city) with the towers Phasaël, Hippicus, and Mariamne. It is farther presumed, with reason, that the tenth legion, which was appointed to the town, did not continue there alone; but that houses were preserved for their lodgings, and some families of Jews for their service.

The Rabbins pretend that God wrought con-

tinual miracles in the temple, and city of *Jerusalem*, such as, 1. No woman ever miscarried by smelling the meats sacrificed in the temple, or by eating to excess of them. 2. Flesh, placed on the altar, never corrupted, though left there several days without being consumed by the fire; which sometimes happened, when the quantity of victims was unusually great. 3. That the high-priest never contracted any pollution, the night before the great day of expiation. 4. The rain never extinguished the fire of the altar. 5. The wind did not hinder the smoke from rising like a pillar towards heaven. 6. There never was any defect or putrefaction in the manna preserved in the golden omer, nor in the shew-bread. 7. The Israelites never found themselves too much crowded in the court of the temple, let the assembly there be ever so numerous. 8. No one ever failed to get a lodging at *Jerusalem*, where he might lie. 9. *Jerusalem* never ceased to be holy after its consecration by Solomon: nothing that happened to it after that time was capable of profaning it.

They affirm farther, that this city was common to all the tribes; that it was not subject to the law, which required all murder committed within the confines of any tribe to be expiated by the sacrifice of a young heifer. No house in it belonged to him who had bought it, as his property. None was allowed to have gardens or orchards within the compass of the city; and when dead bodies were removed from one place to another, they were not permitted to be carried through the city, lest they should pollute it. There were but two sepulchres in the city, that of David, and that of Huldah, which had been built by the old prophets. These remarks are all taken from the Rabbins, whose exactness however is not always unexceptionable.

The Orientals, as well as the ancient Jews, call *Jerusalem* the *Holy City*, and sometimes the *Holy House*, by reason of the temple. *Vide FRAGMENT, No. Llv.* They call it likewise *Thia*, a corruption of *Ælia*, the name given it by the emperor Adrian. They affirm that *Jerusalem* was built by Melchisedek son of Shem, who removed thither the body of Adam, which had been kept by Noah in the ark. They also maintain, that it is situated in the centre of the habitable earth, according to the psalmist, "Thou hast wrought salvation in the midst of the earth." Psalm lxxiv. 12.

Mahomet, in the early years of his sect, commanded all Mussulmen to turn towards *Jerusalem*, at their devotions; and after his death, the generality of his companions were for burying him in that city. They believe, that the stone which Jacob anointed in his way to Mesopotamia

nia was removed to *Jerusalem*, and placed on the mountain where Solomon's temple stood. After the ruin of that temple, the Christians built a magnificent church in the place; and the Turks becoming masters of the city, Omar, one of their caliphs, built a mosque near the same stone, to which, of all places of devotion frequented by them, next to those of Mecca and Medina, they principally go in pilgrimage; and their pilgrimages to Mecca having been interrupted by the incursions of the Carmates from the year 317 to 339 of the Hegira, the Mussulmen went to *Jerusalem*, and there performed their devotions. [Omar's Mosque still exists; and is one of the noblest specimens of Arabian architecture extant.]

The Cadi *Gemaliddin*, son of Vustel, writes that passing through *Jerusalem* in his way to Egypt, he saw Christian priests carrying glass bottles full of wine, and placing them on the *Sakra*, that is to say, on Jacob's stone, near to which the Mussulmen have built a temple.

ADDITION.

The history of *Jerusalem*, after the destruction of the city by Titus, presents little other than a series of struggles and desolations. The same persuasion, that it was the peculiar residence of Deity, and therefore *could not be taken*, continued to influence the Jewish nation with expectations of recovering it. Many of the Jewish Christians returned to the desolated city; and were suffered to inhabit it. But, in the time of Adrian, [A. D. 134 to 179. See ADRIAN, and БАР-СНОЧЕВА.] the Jews of Judea and the neighbouring countries rebelled; and this emperor completed the destruction of whatever could remind the Jews of their former polity. He forbade them from entering the city, on pain of death. He built a new city, which he named *Ælia Adria Capitolina* [See the PLATES: MEDALS of JERUSALEM.] He erected several temples to Heathen Divinities; and especially one very magnificent to Jupiter. He placed the figure of a hog over the gate leading to Bethlehem; and did his utmost to obliterate the memorials of Christianity as well as of Judaism. This state of things continued till the time of Constantine, the first Christian Emperor, (A. D. 306; died, 337;) notwithstanding occasional commotions under Antoninus, Septimus Severus, and Caracalla. Helena, mother of Constantine, built many churches in Judea, and in *Jerusalem*, about A. D. 326. Julian, who, after his father, succeeded to the empire of his uncle Constantine, endeavoured to rebuild the temple, but his design (and that of the Jews, whom he patronized) was frustrated, A. D. 363.

A. D.

501. Under Justinian, the Jews again revolted.

613. *Jerusalem* was taken by Cosroes, king of the Persians; who slew 90,000 of the inhabitants, and demolished, to the utmost of his power, whatever they (the Christians) had venerated.

627. Heraclius defeated Cosroes. *Jerusalem* recovered by the Greek Emperor.

636. *Jerusalem* taken from the Christians, by the Caliph Omar, after a siege of four months. He was assassinated here.

868. Ahmed, a Turk, sovereign of Egypt, conquered *Jerusalem*; but it was retaken by the caliphs of Bagdad, in 905.

936. Mahomet Ikschid, another Turk, sovereign of Egypt, subdued *Jerusalem*.

984. Ortok, a Turk of another race, took *Jerusalem* from the Egyptians; and left it to his family: after some years they were expelled by Mostali, caliph of Egypt.

1076. Meles Schah, a Seljuide Turk, took the Holy city: but, the descendants of Ortok, recovered possession of it; which they held till 1076, when they lost it to the Fatemites.

1099. *Jerusalem* was taken by the Crusaders, under Godfrey of Bouillon, (July 15.) who was elected king. He was succeeded by his brother Baldwin, who died 1118. [See their tombs, in the PLATE Chapel of the RENT in THE ROCK.] Having no son, Baldwin's eldest daughter Melisandra, conveyed the kingdom into her husband's family.

1188. Saladin, sultan of the East, captured the city; assisted by the treachery of Raymond, count of Tripoli, who was found dead in his bed, on the morning of the day in which he was to have delivered up the city. It was restored in 1242, to the Latin princes, by Saleh Ismael, emir of Damascus: they lost it in 1291, to the sultans of Egypt, who held it till 1382. Selim, the Turkish sultan, reduced Egypt and Syria including *Jerusalem*, in 1517. His son Solymán built the present walls in 1534. It continues under the Turkish dominion.

Thus we see that *Jerusalem* was destined to be subject to a neighbouring power, either from the North or from the South.—Amidst so many revolutions and destructions, it may well be supposed that few of its early antiquities retain their original appearance, or remain in a state to be recognized. Some have been continued by means of reparations, and restorations, by which the very heights and dimensions of the ground are changed. The Mounts Sion and Mo-
riah

riah are greatly levelled from what they once were; and only the places around the city, as the Mount of Olives, the Brook Kedron, &c. retain their former character.

For further particulars, see the various Plates referring to these places;—the PLANS of JERUSALEM, of the HOLY SEPULCHRE, of the TEMPLE, &c.; also, the MEDALS, &c. with their Explanations.]

[JERUSALEM, *the New*. This city furnishes, also, a metaphorical application of its name, in an exalted and spiritual sense. The first hint of this in the N. T. occurs, Gal. iv. 25, where the Apostle refers to the formation of the Hebrew nation into a Church state, by the giving of the law from Sinai; under which terrific and slavish dispensation, the "*Jerusalem* that now is," says he, "continues; but the *Jerusalem* above is free, which is the mother of us all,"—Gentiles as well as Jews (perhaps, Πάντων-μήτηρ, the UNIVERSAL MOTHER)—the formation of all mankind, as it were, (not of a single nation) into a Church state, beginning at *Jerusalem*, the city of peace; though properly originating in Heaven, the seat of the Celestial *Jerusalem*, the mansion of complete and uninterrupted tranquillity.

The metaphor is resumed, and enlarged by the writer of the Revelations; who describes a *new Jerusalem*—after the destruction of the former city, by Titus, Rev. iii. 12, "the city of my God, the *new Jerusalem*, which cometh down out of heaven, from my God." It appears, here, by its coming down from heaven, to refer to the Christian establishment, or church, which now had taken place of the Jewish. But, the same writer afterwards employs it in a still superior sense, chap. xxi. "And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away—and I saw the Holy City, *new Jerusalem*." This he describes at large, verse 10, *et seq.* in a strain of oriental metaphor, that can only agree to the celestial state; similar allusions to certain parts of its decorations, occur in Isaiah liv. 11. and in Tobit xiii. 16.

This Celestial city—called the Holy city, and the great city—had no temple, nor other peculiarities of the Jewish service; and the whole description of it, the dimensions, the parts, and the properties of it, are symbolical in the highest degree. The *new Jerusalem* on earth should be carefully distinguished from the *new Jerusalem* in heaven, in explaining this book; nor should it be forgot, that much of the scenery in it is conceived in the spirit of one who had been familiar with the courts, altars, &c. of that Jewish *Jerusalem*, and temple, of which he had lived to witness the destruction.]

JERUSHA, יְרוּשָׁה, *he that possesses the inheritance*; from יָרַשׁ *jarash*: otherwise, *exiled, banished, rejected*; from יָרַח *jarah*. Mother of Jotham, son of Uzziah, king of Judah. 2 Kings xv. 33.

JESAIAH, יֵשַׁעְיָה, 'Ισαΐα, *salvation of the Lord*; from יָשַׁע *jashah*, *to save*, and יָה *jah*, *the Lord*. Son of Pelatiah. 1 Chron. iii. 21.

JESHAIAH, יֵשַׁעְיָה, 'Ισαΐα, *salvation of the Lord*; from יָשַׁע *jashah*, *to save*, and יָה *jah*, *the Lord*. Son of Jeduthun, head of the eighth family of the Levites appointed for temple service. 1 Chron. xxv. 3.

JESHANA, יֵשָׁנָה, *he that sleeps, or grows old*; from יָשַׁן *jashan*: otherwise, *he that changes*; from שָׁנָה *shanah*. A city of Ephraim, 2 Chron. xiii. 19. the same perhaps as *Zin*, Num. xxxiv. 4. Eusebius and Jerom place *Zin* seven miles from Jericho, north.

JESHARELAH, יֵשָׁרְאֵל, 'Ισραήλ, or 'Ισραηλα, *God that prevails*: or *he that surmounts God*; from שָׁרַח *sharah*, *to surmount or govern*: otherwise, *uprightness of God*; from יָשָׁר *jashar*: or *song of God*; from שֹׁר *shur*, *a song*, and אֵל *el*, *God*. The seventh of the twenty-four families of Levites. 1 Chron. xxv. 14.

JESHEBIAB, יֵשֶׁבֶב, *habitation, residence of the father*; from יָשַׁב *jashab*, *habitation*, &c. otherwise, *captivity*; from שָׁבָה *shabah*: otherwise, *conversion, or return of the father*; from שָׁב *shub*, and אָב *ab*, *father*. Chief of the fourteenth family of priests. 1 Chron. xxiv. 13.

JESHER, יָשָׁר, 'Ισάρι, *just, equitable*: or, *he that sings, that regards, or governs*; from שֹׁר *shur*. Son of Caleb and Azubah, 1 Chr. ii. 18.

JESHIMON, יֵשִׁימֹן, *solitude, desolation*; from יָשַׁם *jasham*.

JESHIMON. Probably the same as *Hesmona*, *Asemona*, *Esem*, *Esemon*, and *Esemona*, a city in the wilderness of Maon, belonging to Simeon: in the south of Palestine, and even in Arabia Petræa. See 1 Sam. xxiii. 24. Joseph. *Antiq. lib. vi. cap. 14.* reads the wilderness of *Simeon*, instead of—the wilderness of Maon, where *Jeshimon* was situated.

JESHISHAI, יֵשִׁישַׁי, Σοῦσις, *old, ancient*; from יָשַׁשׁ *jashash*: otherwise, *a present*; from יָשַׁי *shai*: otherwise, *he that rejoices*; from יָשַׁשׁ *shush*. Of Gad, son of Jachdo. 1 Chr. v. 14.

JESHOAIAH, יֵשׁוּעָה, 'Ιεσῴα, *the Lord that presses, or humbles*; from יָשַׁח *jeshac*, *to humble*: or, *meditation of the Lord*; from שָׁח *shuach*, *to meditate*, and יָה *jah*, *the Lord*. 1 Chr. iv. 36.

JESHUA, יֵשׁוּעַ, ΣΑΥΙΟΥΡ, *Saviour*.

JESHUA, a city of Judah. Neh. xi. 26. Also, a Levite, 2 Chr. xxx. 15.

JESHUI, son of Saul. 1 Sam. xiv. 49.

[JESHURUN, *upright, or righteous*. See on the book of JASHER, article BIBLE.]

Translators

Translators differ in their ideas of this word, some rendering it, the *just*, or *upright*; others the *beloved*, others exchange it for *Israel*, or taking it as a diminutive, render it "*little Israel*." I am not satisfied with either. The *upright*, or *righteous*, seems contradictory to the charge of "waxing fat and kicking."—This ingratitude belongs not to the upright. Neither is it likely that *little Israel* should be used as a word of endearment to the person, &c. guilty of this misbehaviour; nor that *Israel*, in its *little state*, would thus behave, since this is the effect of being pampered. More probably, it rather expresses *fullness*, *completeness*, a state of sleekness: so we read, chap. xxxiii. 5. *Moses was king in Jeshurun*—say, the full congregation, the whole body, *when the heads of the people, and tribes of Israel were assembled together*; he was superior over them all: coincidentally, the sleek, the full-fed, the plump, he whose sides were made even, smooth—*straight*, (as the word denotes) by fatness—he kicked, &c. The idea of *made straight*, by fatness, in opposition to a lean, emaciated carcase, &c. appears to be plausible; moreover, the idea of the *full body of Israel* seems to be applicable where this word occurs, Deut. xxxiii. 26. Isaiah xlv. 2.]

JESIMIEL, יְשִׁמְיֵאל, *the Lord has named me*; from יָשָׁם *shem*, a name: otherwise, *admiration*, *astonishment*; from שָׁמַם *shamam*, and אֵל *el*, God. 1 Chron. iv. 36.

JESSE, יֵשׁוּ, *Yesai*, to be, or *who is*; from יָשָׁה *jesh*: otherwise, *my present*; from יָשָׁה *shai*.

JESSE, son of Obed, and father of David, Eliab, Abinadab, Shammah, Nethaneel, Raddai, and Ozem. David was the youngest son; but became the most illustrious. Ruth iv. 17, 22. 1 Chron. ii. 13. Matth. i. 5.

JESUL, יֵשׁוּעַ, *Yeshu*, *who is equal*, *proper*, *placed*; from יָשָׁה *shavah*: otherwise, *flat country*. Third son of Asher, head of a family. Numb. xxvi. 44. Comp. Gen. xlv. 17.

JESUS, יֵשׁוּעַ, THEOTZ, SAVIOUR. Vide JOSHUAH.

JESUS-CHRIST, son of God, the Messiah, and Saviour of the world, the first and principal object of the prophecies, who was prefigured and promised in the Old Testament, was expected and desired by the Patriarchs; the hope and salvation of the Gentiles; the glory, happiness, and consolation of Christians. The name *Jesus*, or, as the Hebrews pronounce it, *Jehosuah*, or *Joshua*, יְהוֹשֻׁעַ *Jehosuah*; Gr. Ἰησοῦς, signifies, *he who shall save*. No one ever bore this name with so much justice, nor so perfectly fulfilled the signification of it, as *Jesus Christ*, who saves from sin and hell, and hath merited heaven for us by the price of his blood.

The angel Gabriel had six months before foretold to Zechariah the birth of his son, John the

Baptist, the forerunner of the Messiah, when God sent the same angel to Nazareth, a town of Galilee, to Mary, a virgin, espoused to Joseph, of the tribe of Judah, and family of David. Luke i. 28. Gabriel announced to her the operations of the Holy Spirit, within her: and as a sign of his veracity, informed her of the conception of her ancient cousin Elizabeth; whom Mary went immediately to visit. Vide ANNUNCIATION.

Towards nine months after this, an edict of the emperor Augustus, enjoined all persons in Judæa, to be registered in the place of their birth, or from whence they derived their descent. Luke ii. 1, &c. Joseph being of the tribe of Judah, and family of David, with Mary his espoused wife, went to Bethlehem; while waiting there, Mary was delivered of a son, in the stable where they were obliged to lodge, there being no room in the inn (or caravanserai) of the town. Vide FRAGMENTS, No. XXIII. CCLXI. Whether our Saviour was born the very night on which the Blessed Virgin arrived at Bethlehem, or some days after, has been questioned. The common opinion is, that he was born that very night: but the text of the gospel, which says, "that while they were there, she brought forth her first-born," certainly favours the contrary opinion, and seems to imply that they waited at Bethlehem some time; till their turn came to be enregistered.

The night of his birth he was visited by shepherds, who were informed of that circumstance by an angelic host.

On the eighth day, at his circumcision, he was called *Jesus*. Quickly afterwards there came wise men from the east to Jerusalem, seeking the new-born king of the Jews: saying that a star had denoted his birth to them. Herod, then at Jericho, under cure for the disease whereof he died (Joseph. *Antiq. lib. xvii. cap. 8. de Bello, lib. i. cap. 21.*), being informed of this enquiry, sent for the priests, and asked them were the *Christ* should be born?—They answered at Bethlehem. Then, enquiring diligently at what time the star had appeared to the wise men, he bid them go and find out the new king; and directly as they had seen him, come and inform him, that he too might worship him. The star conducted them to Bethlehem, and to the place where the child was. Here they adored *Jesus*, offered their presents, and being divinely warned, in a dream, perhaps the same night, of Herod's evil disposition, they returned by the other way into their own country. [i. e. South of the Dead Sea, instead of North of it.]

Forty days after the birth of *Jesus*, the time of Mary's purification being come, she went to the temple at Jerusalem, to present her first-born son,

son, and to offer those sacrifices, which the law prescribed for women after lying-in. Luke ii. 22, &c. The good old man Simeon, filled with the Holy Ghost, came that instant into the temple; and taking *Jesus* in his arms, gave thanks to God, saying, "he should die contented, since he had seen that Saviour, the expectation of Israel." There was also a pious widow, named Anna, in the temple; who also praised God, and reported the birth of the Messiah.

After this, Joseph and Mary preparing to return to Nazareth, an angel warned Joseph in a dream, to fly with *Jesus* into Egypt. Now Herod understanding that the wise men were returned home, and fearing this new-born king might deprive him of his crown, he sent orders to slay all the male children under two years old in Bethlehem, and its confines. He died soon after, and Archelaus his son succeeded him. Joseph now returned into Judæa from Egypt, but when he understood that Archelaus reigned there, he chose rather to go to Nazareth, (in Galilee) out of the dominion of Archelaus. Here *Jesus Christ* dwelt, subject to Joseph and Mary, working at his father's trade, who was, as is generally believed, a carpenter, till the thirtieth year of A. D. which was the thirty-third year of the true age of *Jesus*.

Jesus, at the age of twelve years accompanied his parents to Jerusalem, to celebrate the passover, Luke, ii. 42—52. Joseph and Mary returning to Nazareth, and believing *Jesus* to be in the company, went a day's journey, not suspecting his absence; but in the evening, they sought him in vain. They went back the next day to Jerusalem, where they found him in the temple, sitting among the doctors, asking them questions, and hearing them. He returned with them to Nazareth.

After a long interval, of which we have no authentic memoir, John the Baptist, son of Zechariah, having lived to the age of thirty-two in the wilderness, came into the country about Jordan, preaching repentance, and proclaiming the long expected Messiah, as then present among the Israelites. A. M. 4032, A. D. 31. Matt. iii. 13, &c. Luke iii. 1—22.

Multitudes resorted to *John*, to be baptized; *Jesus* went to him also, but *John*, who by the Holy Spirit discovered him, said, "Rather should I receive baptism from thee." *Jesus* answered, "Suffer it to be so now; it is necessary, that I should thus fulfil all righteousness." *John* therefore baptized him. *Jesus* being come out of the water, while praying, the heavens were opened, and the Holy Ghost descended like a dove upon him, and a voice came from heaven, saying, "Thou art my beloved Son, in thee I am well pleased." Matt. iii. 13. Luke iii. 21, 22, &c.

After this, *Jesus* was led by the spirit into the wilderness, to be tempted of the devil; all whose temptations he piously withstood. See the history, Matth. iv. Luke iv.

Shortly after, when *John* was baptizing at Bethabara beyond Jordan, *Jesus* passed that way in his return from Galilee. *John* seeing him, said to two of his disciples, "Behold the Lamb of God, who beareth away the sins of the world!" Hereupon these two disciples, went with *Jesus* to his lodging, and continued that day with him. Toward evening, Andrew, having found his brother Simon, brought him to *Jesus*, who said, "Thou art Simon son of Jona (or Joanna;) thou shalt be called *Cephas*," (i. e. Stone, or Rock,—*Peter*). The next day, *Jesus* departed for Nazareth, accompanied by Andrew, Peter, and that other disciple, who first went with Andrew to visit *Jesus*, and whom some think was Bartholomew, or James son of Zebedee. *Jesus* on the way, met Philip; Philip followed him, and lighting on Nathanael, told him, "they had found the Messiah, in *Jesus* of Nazareth." Nathanael answered, "Can any good thing come out of Nazareth?" Philip replied, "come and see." *Jesus* saw Nathanael coming to him, and said, "Behold an Israelite indeed, in whom is no guile!" Nathanael answered him, "whence knowest thou me?" *Jesus* replied, "before Philip called thee, I saw thee under the fig-tree." (It is conjectured, that Nathanael was there at the time alluded to by *Jesus*, praying and beseeching God to discover the Messiah to him.) Then Nathanael answered him, "I see evidently, that thou art the Son of God, the king of Israel."

From Bethabara, *Jesus* went to Cana in Galilee, where being invited to a marriage-feast, with his mother and disciples, he changed water into wine, and wrought his first public miracle, John ii. 1—12. From thence he went to Capernaum, where he continued some days with his mother and his disciples, because he proposed to celebrate the passover at Jerusalem.

CHRIST'S FIRST PUBLIC PASSOVER.

Being come into the temple, he drove out the money-changers, and the sellers of beasts and birds for sacrifice. John ii. 13—21. When questioned as to his authority, he answered, "Destroy this temple, and in three days I will raise it up again:" by which he alluded to his death and resurrection. While at Jerusalem, Nicodemus came by night to visit him: *Jesus* discoursed to him of baptism and regeneration; declared himself to be the light of the world, and the son of God from heaven. Nicodemus did not very readily understand these mysteries, but the sequel shews, that his faith and conversion were solid and real. John iii. 1, &c. From

From Jerusalem, *Jesus* went and resided in Judæa, and in the country about Jordan; where he began to baptize by his disciples; being himself employed in preaching. The number of those who resorted to him, was so great, that the disciples of John the Baptist grew jealous, and hinted their uneasiness to their master. But John answered, "He is the bridegroom, and I am only the friend of the bridegroom. John iii. 29.

John the Baptist being imprisoned by Herod the Tetrarch, (A. D. 31. Luke iii. 20.) *Jesus* fearing lest the Pharisees should induce Pilate to seize him also, on pretence, that he was too much followed by the people, retired to Galilee, which was part of Philip's Tetrarchy, where Pilate had no power. In the way he stopped near a small village called Sychar, inhabited by Samaritans: he sat down, greatly fatigued, near Jacob's well, and sent his disciples into the town to purchase provisions. In their absence, a woman of the place came to draw water; *Jesus* desired her to let him drink; and a very interesting conversation ensued.

The woman going to the town expressed her opinion of *Jesus*, and the Samaritan inhabitants came and invited him to enter their city. *Jesus* continued there two days, and many believed on him. John iv. 43.

On his arrival in Galilee, he preached in the synagogues. At Nazareth, he applied to himself the passage of Isaiah, lxi. 2. which describes the Messiah. The people of Nazareth admired his manner and doctrine, but were scandalized at the meanness of his descent, &c. He told them, that no prophet was honoured in his own country; that God was sovereign in dispensing his favours; and indeed, that he had formerly preferred heathen to native Israelites, and might do the same again. This liberal discourse so incensed the Nazarenes, that they led him to the top of a mountain, on which their city was built, designing to throw him down headlong; but *Jesus* passing through the midst of them retired to Capernaum.

He went a second time to Cana; where, an officer belonging to King Herod came, desiring him to cure his son, who was sick at Capernaum. *Jesus* told him he might return, his son was healed. On his way home, his servants met him, with the good news of his son's recovery, which began at the moment of our Saviour's telling him his son was cured, John iv. 46. Some days after, on the sea of Tiberias, *Jesus* called a second time, to more stated attendance on him, Peter and Andrew his brother, who were then employed in fishing. A little farther, he called the two brothers James and John, sons of Zebedee, who were likewise in their vessel. Matth. iv. 18, 19, 20, &c.

On a sabbath-day in the synagogue of Capernaum, he healed one possessed with a devil; at Simon's house, he cured his mother-in-law of a violent fever, Mark i. 21—29. Towards evening, all who had any sick persons, brought them to the door of the house, where *Jesus* was, and he healed them. The next day early in the morning, he retired alone into a desert place to pray. Peter and the other disciples sought him; and told him, that the multitude were eager to find him. But he carried them through the cities and villages of Galilee, where he preached the kingdom of God. His reputation spread throughout Syria; and sick were sent to him from all quarters. Matth. viii. 23, &c.

At his return from his journey, he went again to Capernaum, and being pressed with the multitude which attended to hear him, he entered into Simon Peter's ship, and from thence taught the people, who stood on the shore. He directed Peter to launch out into the deep, and let down his nets for a draught. Peter obeyed, and took so large a quantity of fish, that his nets broke. From thence *Jesus* went to the lake of Genesareth, and called Matthew, (otherwise Levi,) a publican, to follow him. See MATTHEW.

CHRIST'S SECOND PASSOVER.

While at Jerusalem, whither he went to celebrate the passover, *Jesus* cured one sick of the palsy, who had been thirty-eight years waiting at the pool of Bethesda. This cripple carrying his bed on the sabbath-day, caused scandal to the Jews, who receiving information that *Jesus* had commanded it, resolved on his death, as a blasphemer; also, a destroyer of the law, because he had declared that God was his father, John v. 1—47. Departing from Jerusalem, he passed through corn fields on a sabbath-day, and his disciples rubbed the almost ripe ears of corn within their hands, designing to eat the corn. The Pharisees complained of this to *Jesus* as a violation of the sabbath; but he justified their conduct by *David's* example, who in his necessity ate the shew-bread taken from before the Lord, 1 Sam. xxi. 4, 5, 6. and by that of the priests, who worked in the temple on the sabbath-day, &c.

The next sabbath-day, in the synagogue of Capernaum, he cured a man whose hand was withered. The Pharisees being exasperated, confederated with the Herodians, (see HERODIANS) to procure the death of *Jesus*. Our Saviour withdrew from Capernaum, to the sea-coast of Tiberias, whither a crowd of people followed to hear him, and to be cured of diseases, Matt. iv. 22. Overwhelmed with the multitude, he crossed the sea, and retired alone to a mountain, where he passed the night in prayer. The next morning

morning he came down, chose twelve of his disciples to be *Apostles*, i. e. *messengers*: and, being seated on a rising ground, he began to instruct them and the people, by his admirable sermon on the mount. Matt. v. vi. vii.

After this discourse, a leper was presented to him, whom he healed, and enjoined to shew himself to the priests.

He returned to Capernaum, where a centurion, a gentile, prevailed on the principal Jews of the city, to intreat *Jesus* to restore one of his servants to health. The centurion observing, that *Jesus* was hastening toward his house, went himself, and told him "he did not esteem himself worthy to receive him under his roof, but if he would only speak the word, his servant would be healed." *Jesus* admired his faith, and cured his servant. Matt. viii. 5, 13. *Jesus* went from Capernaum to Naim, where he raised from the dead a widow's son, whom the people were carrying to his grave, Luke vii. 10—50. When come into the city, a Pharisee, named Simon, invited him to dine with him; and while at table, a woman of the place, of loose conduct, came and washed his feet with her tears, and wiped them with her hair. Simon was offended at this; but *Jesus* convinced him of her repentance and love.

After *Jesus* had gone through Galilee he returned to Capernaum, where he was so oppressed with the crowd, that he had scarcely time to eat. His relations, informed of the throng about him, came to disengage him, saying, *He was beside himself*. Mark. iii. 20, 21. [*ὁρῶν ἑαυτὸν*; *He over-does himself*: whether his mental or bodily strength: literally, *he out-goes himself*.] Some translate, *He fainted away*; others, *He lost his wits*; or, *He went out of his own house*, like one fit to be confined and bound, or, *He was as it were in a trance*, like one under a violent enthusiasm. He cured one possessed with a devil, who was both blind and dumb. Matt. xii. 22. The Pharisees, whose envy was raised by the many wonders he performed, said "He casts out devils in the name of Beelzebub, prince of the devils." They also required a prodigy from heaven. But *Jesus* told them he would give them no other than that of the prophet Jonas, i. e. the miracle of his glorious resurrection; not that of his ascension. *Vide FRAGMENTS*, Nos. CXV. CXLVII. CCCCLXX., &c.

Toward evening, after he had delivered certain parables, he went into a ship, to pass over the sea of Tiberias, but in the night he fell asleep, and a storm rising, the vessel was in danger. The disciples therefore awoke *Jesus*, who commanded the winds, and immediately the sea was calm. Matt. viii. 23. Luke viii. 23.

Jesus landed in the country of the Gergasenes, PART XV. Edit. IV.

east of the sea which he had crossed. Here were two famous demoniacs, one of them possessed by a legion of devils: he met *Jesus*, and the devils complained by him, that *Jesus* came to torment them before their time. They besought him not to send them into the abyss, but rather into a herd of swine feeding near the place. *Jesus* suffered them, and immediately the swine (about 2,000) ran violently down a precipice into the sea of Tiberias. The Gergasenes frightened, entreated *Jesus* to quit their country. He re-crossed the sea, and was scarcely come ashore, when Jairus a ruler of the synagogue at Capernaum desired him to cure his only daughter, of twelve years old. As he was going to Jairus's house, a woman who had an issue of blood, was cured by touching secretly the hem of his garment. Soon after Jairus was informed that his daughter was dead. But *Jesus* encouraged him; and restored the child to life. Matt. ix. 18, 19—26. Luke viii. 49—56.

Going to Nazareth two blind men earnestly begged to be restored to sight: They followed *Jesus* into a house, and he granted them their restoration. Mark vi. 1, 2, &c. Matt. ix. 27—31. He cured one possessed with a devil, who was dumb. He preached in the synagogue, and was admired by all. Soon after, he sent his disciples through the country, to proclaim the approach of the kingdom of God; he sent them two by two with power to perform miracles; but forbade them to carry provisions, arms, or change of raiment. He directed them to visit the houses of persons in repute for virtue, to abide there, without changing lightly their habitation, and to receive there such entertainment as they were pleased to give.

One day he crossed the lake Gennesareth (or sea of Tiberias), and retreated to a mountain, but the crowd followed him by land, and came to the same mountain, in the desert of Bethsaida. *Jesus* coming down from his retreat, cured the sick presented to him, and taught the people. The apostles represented to *Jesus*, that it was time to dismiss the people into the villages to buy provisions. *Jesus* answered, "Give them food." They excused themselves by the impossibility of compliance; whereupon, understanding they had five loaves and two fishes, he made the people sit down on the grass, and supplied them with food, plentifully. The fragments being gathered up, filled twelve baskets. Their number was about five thousand men. Mark vi. 37.

In the evening, he compelled his disciples to re-pass the sea in a ship, while he continued on the mountain in prayer. The apostles having a contrary wind all night, instead of proceeding to Bethsaida, as they proposed, were driven for
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the coast of Tiberias or Capernaum; the next morning, 'ere day-break, they discovered themselves to be five and twenty or thirty furlongs from the shore. They then saw a man walking on the sea near them. Taking it for an apparition, they were terrified: but *Jesus* removed their fears, by telling them, it was he. Peter asked leave to walk on the water, but alarmed, and beginning to sink, he cried out, "Lord save me." *Jesus* supported him by the hand; and the disciples took *Jesus* into their ship. Matt. xiv. 13—34. Mark vi. 47—53. John vi. 16—21.

The multitude came on this side of the sea to find *Jesus*, who during the interval was gone to Capernaum. He exhorted them to labour for the meat which perisheth not; told them he was the true bread from heaven; that his flesh was meat indeed, and his blood was drink indeed. This discourse being figurative, occasioned his being deserted by many disciples; but Peter testified that he was the true *Christ*, and protested the constancy of the apostles. John vi.

JESUS CHRIST'S THIRD PASSOVER.

As the feast of the passover drew near, *Jesus* prepared to visit Jerusalem. The evangelists do not inform us what he did there. John says only, that the miracle of multiplying the five loaves was wrought a little before the feast of the passover. John vi. 4, 5.

Being near Sidon, a Phœnician or Canaanitish woman desired him to cure her daughter: as she continued her urgency, the apostles desired him to send her away. He replied, I am not sent but to the lost sheep of Israel; meaning that his favours were not intended for gentiles, such as the Phœnicians. When returned to the house, this woman, not discouraged, threw herself at his feet, and besought him on account of her daughter. *Jesus* answered, It is not just to give the childrens' bread to dogs. True, Sir, said she, yet the dogs eat the crumbs under their master's table. *Jesus* admired her faith, the readiness of her turn of words, and complied with her desire. Matt. xv. 22—38.

He continued his journey towards Sidon; and returning by the springs of Jordan, went through Decapolis beyond the sea of Tiberias, where he cured a man who was deaf and dumb. He retired to a mountain in private, and continued there three days. When he came down, he found abundance of sick people; whom he cured. Then he ordered seven loaves and some small fishes, to be distributed among the multitude (four thousand). They were all satisfied, and seven baskets were filled with the fragments.

Jesus immediately embarked for Magdala, in

Dalmanutha, (See DALMANUTHA), towards the springs of Jordan. While there, certain Pharisees and Sadducees came and asked a sign from heaven. He referred them, as he had referred others, to that of Jonah: and to the prophecies. He afterwards took shipping on the sea of Tiberias, and came to Bethsaida, where he cured one who was blind. He foretold to his disciples his sufferings at Jerusalem; and said to the multitude, "If any man will come after me, let him deny himself, take up *his cross*, and follow me.

Six days after this he took three of his apostles, Peter, James, and John, into a high mountain apart (which some believe was mount *Tabor*) where, while at prayer in the night-time, he suddenly appeared surrounded by great glory and splendor. The apostles, who were asleep, awakened by the brightness of this light, were witnesses of their master's transfiguration. They saw Moses and Elias with him, who spoke of his sufferings, ascension, &c. at Jerusalem. Peter said to *Jesus*, "Lord, let us make three tabernacles, one for thee, and two others for Moses and Elias." Scripture observes, that Peter was so transported as not to know what he said. Moses and Elias soon disappeared, and the apostles heard a voice, saying, "This is my beloved son, in whom I am well pleased, hear ye him." Matt. xvii. 1—9. Mark ix. 1—8. Luke ix. 28—36. Comp. 2 Peter i. 16—21.

They found the other disciples in dispute with the scribes, on their inability to cure a young man, who was dumb, lunatic, epileptic, and possessed with a devil. Directly as *Jesus* appeared, the whole company respectfully met him, and the young man's father importuned him to cure his son; which *Jesus* did. Matt. xvii. 19, 21. Mark ix. 18—29.

He continued to preach throughout Galilee, carefully preparing his apostles for his death and passion, by frequently foretelling his sufferings; but they did not comprehend his meaning. When *Jesus* and Peter came to Capernaum, the receivers of the two drachms, or half-shekel *per* head, which every Jew paid annually to the temple, asked Peter whether his master would pay them? *Jesus* prevented Peter, before he could mention it to him, shewing, that as the son of God he was not obliged to pay this tribute. Nevertheless, he directed him to go to the sea, and throw in his line, and the first fish which he should take, would furnish what was necessary to pay for both of them. Peter accordingly went, and the first fish he took had a *stater* or *shekel* of silver under his tongue, Matt. xvii. 24—27. By this time the other disciples arrived, and having had a smart dispute by the way, they asked *Jesus* which of them should be greatest in the kingdom of heaven? Our

Our Saviour, who knew what had passed among them, told them, that to become first they should endeavour to place themselves last; and taking a little child, said, that if they desired admission into the kingdom of heaven, they should become like that child, Matt. xviii. 1—5. adding, that the least of those, who believed in him, was not to be despised. He afterwards delivered rules how to treat our brethren when they offend us; and Peter asking him, how often he was to forgive his brother? whether seven times? *Jesus* replied, "not seven only, but seventy times seven." He added the parable of the servant, to whom his master had forgiven the sum of ten thousand talents, but who refused to have compassion on one of his fellow-servants, that owed him only one hundred pence. Matt. xviii. 10.

Jesus, in the last year of his life, intending to keep the feast of Pentecost at Jerusalem, sent his disciples before him, to preach in those places wherein he designed to follow them, giving them powers of curing the sick, and dispossessing devils. Having sent one of his apostles into a Samaritan village, to prepare a lodging for him, they would not receive him. James and John, sons of Zebedee, asked him, whether they should call for fire from heaven upon that village? But *Jesus* told them, "he was come not to destroy, but to save mankind." Luke ix. 51—56. *Vide JAMES I.*

Our Saviour proceeding to Jerusalem, lodged with two sisters, Martha and Mary, at Bethany, about two miles from Jerusalem. Martha was very diligent in preparing entertainment for him and his retinue, while Mary sat at his feet, and heard his word. Martha complained of this to *Jesus*, but he answered her, "Martha, thou art concerned about many things; whereas one thing only is necessary: and Mary hath chosen the better part, which shall not be taken away from her." Luke x. 38—42. As he was on the Mount of Olives over-against Jerusalem, his disciples desired of him a form of prayer in imitation of John Baptist, who had given one to his followers. *Jesus* again gave them the Lord's prayer, and discoursed to them on the qualities and power of prayer. *Jesus* having cured one possessed, who was dumb, the Pharisees again accused him with expelling devils by the power of Beelzebub. He confuted their calumny, by remarking that such a principle would divide and destroy the kingdom of Satan. He began to inveigh against the Pharisees with much severity, which advanced to still greater sharpness at an entertainment to which he was invited by a Pharisee, where it was taken ill that he sat down to table without washing his hands. Luke xi. 14—28—36. He delivered much instruction to the people and his disciples at this Pentecost. Luke xi. 38—54. xii. xiii.

While he was at Jerusalem, some of the Pharisees told him, that Herod designed to put him to death. *Jesus* answered, "Go tell that fox, behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." Hinting by this ambiguous mode of expression, that his life was drawing near its close, and that neither Herod nor any other should, or could, hinder him from accomplishing its purpose. [also, at his resurrection.]

Returning from Jerusalem, he came to Capernaum, where, while dining with a Pharisee, one sick of a dropay was presented to him for cure. The Pharisees watched him, whether he would cure on that day, it being the sabbath. He healed the sick, and appealed for the propriety of this benevolence to their own conduct, saying, "If one of your cattle should fall into a ditch on the sabbath-day, would you not on that day drag it out?" Having likewise remarked with how much avidity and vanity persons invited to this entertainment secured the first places at the table, &c. he gave them excellent lessons of modesty, humility, and charity. [and true politeness.] Luke xiv. 1—14.

He then made a progress in Galilee, and returning to Capernaum, he did not disdain to act, converse, and eat with publicans and sinners. At this the Pharisees murmured: but he related the parable of a man, who had a hundred sheep, and having lost one, left the ninety-nine; sought that which was gone astray; and brought it to his house again, rejoicing: likewise, the parable of the prodigal son; which is to the same purpose. Luke xiv. xv.

He designed to visit Jerusalem at the feast of tabernacles, which this year. A. D. 32. (of *Jesus Christ* 35), fell on October 13. He went thither through the country beyond Jordan: and in the way gave instructions to the people and to his disciples, concerning the use of temporal goods; also concerning scandal, divorces, alms, and other duties, Luke xvi. xvii. In the mean time those of his relations who did not believe in him, solicited him to shew himself at Jerusalem, to manifest himself to the world. *Jesus* told them, they might go thither without delay, but that his time was not yet come. In fact, the feast was half over when he appeared in the temple and began to teach. The Jews admired his doctrine, which he declared to them was not restrictively his own; but his heavenly Father's also. There was abundance of talk about him, and many different opinions concerning him; some affirming that he certainly was the *Messiah*, others maintaining the contrary.

On the last day of the feast, *Jesus* cried in the temple, "If any man thirst, let him come to me and drink, and out of his heart shall flow rivers of living water." These discourses en-

creased the contradiction of opinions concerning him. The priests maintained stiffly that he could not be a prophet, because he was of Galilee. The people were so struck with his miracles, that they were ready to admit, not only his being a prophet, but his being the Messiah. *Jesus* passed this night on the Mount of Olives. John viii. 1—11. The next day he returned to the temple, and the Pharisees brought to him a woman who had been surprised in adultery; and asked him, what they should do with her? *Jesus* wrote on the ground, as if too busy to attend to them, but slightly rising up, he said, "He that is without sin among you, let him cast the first stone." Then he resumed his writing; not appearing to notice their conduct. They took this opportunity, one by one, to slink away, from around him. *Jesus* said to the woman, Hath no man condemned thee to instant execution?—Neither do I: Go and sin no more." *Vide ADULTERY.*

The next day, *Jesus* saw in a street, a man who had been blind from his birth. His disciples asked him, whether this affliction were a punishment of his own, or of his parents' sins. *Jesus* told them, of neither; but, that the works of God should be manifested in him. Then spitting on the ground, he made a kind of clay, rubbed the blind man's eyes with it, and bid him go and wash them in the pool of Siloam. He went thither, and returned perfectly cured. This miracle made a great noise, because the blind man was well known; he was brought to the Pharisees, and examined how he had been cured. He told them. Now the cure being wrought on the sabbath-day, the Pharisees maintained, that *Jesus* could be no true prophet because he violated the sabbath. The blind man asserted resolutely, that *Jesus* was a good man, and a prophet; so they drove him out of the temple, [some think they even excommunicated him]. The next day *Jesus* met him, and said, "Dost thou believe on the Son of God?" The blind man replied, "Who is he?"—"THOU HAST SEEN HIM," said *Jesus*, *i. e.* notwithstanding thou wast born blind; thou art now favoured with a sight of him. And immediately he threw himself at our Lord's feet. John ix. 1, &c.

After this, *Jesus* returned into Galilee: but determined to be present at the feast of the dedication of the temple, (1 Macc. iv. 42.) which was celebrated this year December 22. Journeying through the midst of Galilee and Samaria, as he came near to a certain village, ten lepers stood at a distance, and cried, *Jesus, Master! Have mercy on us!* He said, go, shew yourselves to the priests. As they were going, they discerned that they were healed. But on-

ly one of them, a Samaritan, turned back to *Jesus*, to thank him.

While he was in the temple, the Pharisees asked him, when the kingdom of God should come? *Jesus* answered, it would not come with pomp and much external notice; but that it was an internal principle. On this occasion he instructed his apostles concerning vigilance, assiduity in prayer, and humility, in the parable of the Pharisee and the publican, who prayed in the temple.

As *Jesus* was walking in the temple, in Solomon's porch, the Jews said, "How long wilt thou keep us in suspense? If thou art the *Christ*, tell us." "I have already told you, said he, but ye do not believe me: the works that I do, prove my mission. If ye were my sheep, ye would believe me; or at least my father; and my father and I are one." Then they took up stones to stone him, pretending he had blasphemed, because he made himself God. He said to them, "Is it not written, I said ye are gods? If therefore they to whom God speaketh are styled *gods*, how can ye say I blaspheme, because I call myself the Son of God, when God hath actually sent me and sanctified me?" He escaped from them, and departed from Jerusalem, to Bethabara beyond Jordan, where he abode about a month. Many of the Jews came to him, and believed on him; saying, John the Baptist did not perform one miracle, whereas *Jesus* has wrought many. John x. 34—42.

While he was beyond Jordan, Lazarus, brother to Martha and Mary, fell sick; and a messenger informed *Jesus* of it. He answered, his disease would not issue in death, but in the manifestation of God's power: so he continued two days longer in the same place. In the mean time, Lazarus died. Then he told his disciples that Lazarus was dead; and set forwards for Judæa, though dissuaded from it by his disciples. When arrived at Bethany, he found Lazarus had been buried four days. Martha met him, and said, "Lord, if thou hadst been here, my brother had not died." *Jesus* assured her he should rise again, Mary likewise coming soon after, *Jesus* sympathized with the tears of the sisters, desired to be conducted to the grave, ordered it to be opened, called Lazarus with a loud voice, and raised him from the dead. This miracle made a great noise in Jerusalem; being performed in the neighbourhood of that city, and witnessed by many Jews from thence; insomuch that the priests concluded, that it was necessary to put *Jesus* to death, [with Lazarus, also.] But our Saviour retired to Ephraim on the Jordan, where he abode to March 24, which was the fourth of Nisan. John xi. 45.

CHRIST'S FOURTH PASSOVER.

Jesus set out for Jerusalem. He forewarned his disciples of what was to befall him there; but it was a mystery they did not comprehend. At Jericho, a blind man, who knew of his arrival, solicited the gift of sight from him, and obtained it. Near the city he saw a publican called Zaccheus, who had climbed up into a sycamore tree, that he might have a better view of him over the crowd; *Jesus* invited himself to lodge with him, and Zaccheus transported with this honour, became benevolent, and made full restitution of whatever he might have been supposed to have overcharged in his office. Luke xviii. xix. *Jesus* the next day quitting the city, restored two blind men to their sight, one of whom was Bar-Timæus. Comp. Matt. xv. 29—44. Mark x. 46—52.

Jesus came to Jerusalem some days before the passover, but did not appear so soon in the temple. Six days before this festival, while he was at table in Bethany, in the house of Simon, surnamed the Leper, Mary, Lazarus's sister, poured a box of very precious spikenard on our Saviour's feet, and wiped them with her hair. The disciples, and particularly Judas Iscariot, grumbled at this liberality, as wrong placed, and muttered that it had been better to have sold this perfume, and to have given the money to the poor. *Jesus* defended Mary, saying, that what she had done was a prelude to the embalming of his dead body, [which he foresaw would not indeed be anointed for that purpose; though it might be covered with spices; and though ointments might be prepared for it.]

The next day, Monday, March 30th, (*Nisan* 10) five days before the passover, *Jesus* went early from Bethany, to Jerusalem: near Bethphage he sent two of his disciples, directing them to bring him an ass, that he might make his entry into Jerusalem, in order to fulfil a prophecy, Zech. ix. 9. He entered the city, therefore, as it were, in triumph, followed by a multitude, shouting (those who went before) *Hosanna to the son of David!*—and those who came behind, *Blessed be the king of Israel! who cometh in the name of the Lord.* He went to the temple amid these acclamations, and drove out those who sold doves, and the money-changers, who sat there for the accommodation of strangers, who came from remote provinces to Jerusalem, and wanted the current coin of the place. He likewise cured the blind and the lame, in this holy place; and the priests and Pharisees taking exception at the acclamations in his honour, he told them, "that if the children were silent, the stones in the street would shout aloud." Matt. xxi. 1—15. Mark xi. 1—11. Luke xix. 29—46. John xii. 12—19.

In the evening he retired to Bethany; the next day, Tuesday, March 31, going in the morning early to Jerusalem, he was hungry, and advanced toward a fig-tree to look for fruit, but finding nothing on it but leaves, he cursed it; and the tree began to wither. See FRAGMENTS, No. LXVII. CCLX. and PLATE. In the temple, he again drove out the merchants. The priests and elders sought to seize him, but they feared the people, who admired his discourses. He again retired to Bethany.

On Wednesday, April 1, returning with his disciples to Jerusalem, they noticed the withered fig-tree; and remarked it to *Jesus*. This day while he was in the temple, the chief priests and elders asked him, by what authority he set up for such a reformer? He in his turn asked them, whether the baptism of John, was human or divine? Unwilling to own its divinity, yet fearing to call it an imposture, they answered, "they could not tell." Why, then, said *Jesus*, I do not tell you my authority. Math. xxi. 24.

Addressing afterwards the priests, doctors, and Pharisees, he proposed some parables to them, suggesting that God was about to reject them, because of their infidelity and misconduct, and to call the Gentiles into his church. Such is the parable of the two sons, sent into the vineyard by their father, one of whom said he was going, but did not go; the other at first refused, but afterwards went: also, that of the husbandmen, who in the vintage season, used the servants ill, who were sent by the owner for his rent, and who killed his son: and, lastly, the parable of the feast, to which the persons invited would not come; but strangers were collected from all quarters, and were brought to partake of it. Math. xxi. 28—46. xxii. 1—22. Luke xx. ix. 26.

After this, the Herodians, the Sadducees, and the Pharisees, came one after another and proposed captious questions to him. The Herodians asked him, if it were lawful to pay tribute to Cæsar? *Jesus* being shewn a piece of money stamped with the impression of Cæsar, said they ought to give to Cæsar the things that were Cæsar's, and to God the things that were God's. [Vide FRAGMENTS, Nos. XXVIII. XCII]. The Sadducees asked, whose wife a certain woman would be after the resurrection, as she had successively been married to seven brothers? *Jesus* told them, that at the resurrection there would be no marriage: consequently, no special property of wives and husbands. The Pharisees demanded which was the greatest commandment of the law? He answered, the first and principal was, the love of God; the second, the love of our neighbour. After this he inveighed severely against the Pharisees, their hypocrisy, and the abuses they patronized.

Towards

Towards evening, as *Jesus* was going out of the temple, his disciples observed to him the strength and the beauties of this edifice, with the rich presents belonging to it. *Jesus* replied, that the time would come, when the temple should be so entirely destroyed, that one stone should not remain upon another. When he was withdrawn from the city, to the mount of Olives, over against the temple, they enquired, when they should see the accomplishment of his predictions concerning the ruin of the temple? Then he described the siege of Jerusalem by the Romans, (which happened about thirty-four years after,) and told them, that the generation then in being should behold this melancholy event! At the same time leading their minds to the great catastrophe of the world, and its inhabitants. After this he proposed some parables, whose tendency was to keep them vigilant; as that of the servant set over his fellow-servants, who used them ill, and followed his diversions during his master's absence; but was punished for his wicked conduct:—that of the five foolish and the five wise virgins;—that of the patron who distributed money to his servants, to trade with during his absence, and who at his return, rewarded the faithful and diligent, and punished the idle. He concludes, that so it will be at the last judgment.

This day, *Jesus* told his disciples, that the passover was to be celebrated in two days, and that the son of man should be delivered into the hands of his enemies, and be crucified. This day, the priests took their resolution of seizing *Jesus*, and putting him to death; and Judas Iscariot engaged to deliver him to them, on receiving thirty shekels; about £3. 8s. 6d. or at most £4. 10s.

Thursday, April 2, *Jesus* came not in the day time that we know of, to Jerusalem, at least nothing is related of it by the evangelists. He sent Peter and John thither to prepare a room, and accommodations for celebrating the passover. In the evening he came into the city, and went to the house, where Peter and John had provided; and sitting down to table with them, predicted, that one of them should betray him.

He expressed also his great desire of eating this passover with them; after which, he instituted the Sacrament of his body and blood; and, to cure his disciples of their passionate inclination for pre-eminence and distinction, he rose from table and washed their feet; exhorting them to imitate him, and to consider as their true dignity, the showing all manner of respect and deference to each other. Judas having received a sop, by which he was marked to John, rose from table, transported by the evil spirit.

Jesus further discoursed concerning humility, union and charity, which his disciples ought

to maintain among themselves, and the confidence they should place in Providence, and in his kindness for them. He promised, also, another Comforter; and told Peter, that he would deny him that very night before the cock crew. Having repeated an hymn of thanksgiving, he went out of the city with them: enlarging, as he went, on their union to him, on his approaching sufferings, death, and resurrection; on the scandal which his death would occasion; on their flight, on Peter's denial, and on the descent of the Holy Spirit: which demonstrated that he foreknew all things, and that he suffered death in perfect coincidence with his own will.

Having passed the brook Kidron, he came to Gethsemane, where was a garden, into which he went with his apostles. As he had frequently been here, Judas perfectly knew the place. Leaving his apostles to wait for him, he took Peter, James, and John with him further into the garden. Here he became extremely sad; "his soul was sorrowful even unto death." "Stay here," said he, "watch and pray, lest ye enter into temptation." Going about a stone's cast from them, he fell on his knees, then prostrating himself on the earth, he said, "Father, all things are possible to thee: if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." An angel from heaven comforted him, and being in this agony, he continued his prayer, and his sweat was, as it were, drops of blood falling to the ground.

He rose three times from prayer, and coming to his disciples, he as often found them sleeping. The third time he told them, his betrayer was near, and that it was proper to meet him. Judas now entered the garden with a company of soldiers, to whom he had given this signal, "Seize him whom I shall kiss, and convey him away safely." He therefore drew near to *Jesus* to kiss him. *Jesus* said to him, "Judas, betrayest thou the Son of man with a kiss?" Then advancing toward the soldiers, he said, "Whom do ye seek?" They answered, "*Jesus* of Nazareth." *Jesus* said, "If ye seek me, let these go." Then they took *Jesus*, and bound him. Peter drew his sword, and struck one of the high-priest's servants; he aimed at his head, but he only cut off his ear: *Jesus* touched his ear, and cured him; saying to Peter, "Put up thy sword; for those who take the sword, perish by the sword."

Jesus was carried first before Annas the father-in-law of Caiaphas. Annas had been high-priest: and Caiaphas was so, actually, that year. Annas questioned *Jesus* concerning his doctrine and disciples. *Jesus* told him, he had taught nothing in secret; and that all the Jews were witnesses of his doctrine. One of the high-priest's servants smote him on the face, saying,
"Answerest

"Answerest thou the high-priest so?" *Jesus* said to him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? *Annas* remanded *Jesus* to *Caiaphas*, who probably dwelt in the same house.

Caiaphas having sent for the priests and doctors of the law (the Sanhedrim), ordered *Jesus* before them. They sought evidence against him, that might convict him of a capital crime, but they could find none strong enough. At last, a man was produced, who had heard him say, That in three days he would destroy the temple of God, and in the same time build another. This testimony was neither exact, nor sufficient to condemn a man to death. All this time *Jesus* continued silent; whereupon *Caiaphas* adjured him in the name of the living God, to declare, whether he were the *Christ*? *Jesus* confessed it; adding, that he would come one day on the clouds, at the right hand of his Father, to judge mankind. At these words, the high-priest rent his clothes, exclaiming, "What need we witnesses? ye have all heard his blasphemies: what think ye?" they answered, He deserves to die. All this passed in the night.

At day-light the priests, the senate, and the doctors, again assembled, and asked *Jesus* if he were the *Christ*,—the Son of God? They adjudged him to death. But as the Romans had deprived them of the power of life and death, they could not condemn him in form, or order his execution; but they carried him before *Pilate* the governor, to whom they insisted, 1. That *Jesus* was a disturber of the public peace. 2. That he taught the unlawfulness of paying tribute to the emperor. 3. That he called himself *Christ*, and Son of God. *Pilate* examined him; and asked him, if he were the *Messiah*, or king of the *Jews*? *Jesus* answered, "that indeed he was a king, but his kingdom was not of this world: nor dangerous to the state."

As the Jews, the accusers of *Jesus*, did not enter the judgment-hall, or *Pilate's* house, lest they should be polluted, because they intended that evening to eat the passover; *Pilate*, after having examined *Jesus*, went out to them, declaring he found nothing in him that deserved condemnation. Notwithstanding which declaration, they clamoured against him with great vehemence; but *Jesus* replied not a word. *Pilate* being informed that *Jesus* was a Galilean, sent him to *Herod*, king (or tetrarch) of Galilee, who was then at Jerusalem. *Herod* had long desired to see *Jesus*, of whom he had heard many wonders, and proposed to him several questions, to which *Jesus* made no answer: which so surprised and provoked *Herod* and his court, that in derision they covered him with a scarlet robe, meaning to insult his royalty; and sent him back to *Pilate*.

Pilate having again examined *Jesus*, declared to the Jews, that as neither he nor *Herod* had found any thing in him, which deserved death, he should be content with ordering him only to be scourged, and so dismiss him.—But, he gave them their choice of this *Jesus*, or *Jesus Barabbas* (a most notorious villain and murderer, under sentence of death), it being customary to grant them the life of some criminal at the passover: they chose *Barabbas*, and cried out "Crucify *Jesus*." *Pilate* having made one more attempt to deliver the innocent, overpowered with their cries and threats, and fearing sedition, he ordered water to be brought, in which he washed his hands, told them, that he cleared himself of the guilt of his death, and gave him up to them. It was about the third hour, or nine o'clock in the morning, when the governor thus determined. *Jesus* was put into the hands of the Roman soldiers, in order to be executed. They first insulted him, by deriding his title of king; they cast an old purple cloak around him, placed a crown of thorns on his head, and a reed, as a substitute for a scepter, in his hand; and mimicking a salutation and homage, they spat in his face, and struck him on the head with a cane.

After this, they laid (a part of) his cross on him, and conducted him to Calvary, a little hill north-west of the city. As *Jesus* was extremely faint, and the cross was heavy, the Roman soldiers, meeting one *Simon*, pressed him to assist in carrying it. When he came to Calvary, they offered *Jesus* wine mingled with myrrh, or gall, to drink; but having tasted it, he would not drink. They nailed him to the cross which they raised between two thieves; one on the right hand, the other on the left. He prayed for those who crucified him. [About eleven o'clock, or twelve, i. e. at noon. Luke xxiii. 44.]

Pilate commanded his sentence of condemnation to be affixed on his cross in these terms, "JESUS OF NAZARETH, King of the Jews." The Jews would have persuaded him to alter this to "*pretended King of the Jews*:" but he refused. The soldiers parted his garments among them; but for his coat they cast lots, being unwilling to cut it, because it had no seam, but was made in the loom, all of one piece. The magistrates, priests, people, and the very thieves themselves who were crucified close to him, insulted him. Nevertheless, one of the thieves rebuked his companion, confessed his own guilt, acknowledged the innocence of *Jesus*, and desired to be remembered by him, when he came in his kingdom. *Jesus* promised him, that he should be that day with him in paradise. Mary the mother of *Jesus*, Mary the wife of *Cleophas*, and Mary Magdalene, with John the Evangelist, were

were then standing near his cross. *Jesus* said to his mother, referring to John, Woman, behold thy Son! and to John, he said, Behold thy mother! From that time John kept her as his mother.

About noon, the sun was covered with darkness which continued till the ninth hour, or three o'clock in the afternoon. At the ninth hour the darkness abated, and *Jesus* cried with a loud voice, "My God, my God, unto what hast thou forsaken me?" The soldiers gave him vinegar in a sponge to drink; and when he had tasted it, he said, "It is finished!" Then he bowed his head, and dismissed his spirit. That instant the earth trembled, the adjacent rocks were rent, graves were opened, the substantial veil of the temple, was rent from the top to the bottom. The Jews being unwilling that the bodies should remain on the cross the next day, which was the great day of the sabbath, or passover, desired Pilate that their legs might be broken, to hasten their death; and that they might be taken down. But *Jesus* being already dead, they brake not his legs; but to make sure of his being truly dead, one of the soldiers with a spear pierced his side, and forthwith there issued blood and water. [from his heart.]

Toward the evening, Joseph of Arimathea, a disciple of *Jesus*, and a senator of distinction, requested from Pilate, permission to receive the body of *Jesus*, to bury it before sun-set: for it was the evening before the sabbath, the rest whereof began at sun-set. Pilate having first enquired whether *Jesus* were truly dead, consented; and Joseph having a garden close by, wherein, in a rock, he had cut a tomb intended for himself, he placed the body of *Jesus* in this unfinished sepulchre, closing the entrance with a great stone. The priests fearing lest the disciples of *Jesus* should purloin his body, placed guards there, and sealed up the sepulchre. The next day, being the great sabbath-day, every one rested, according to the law; but after sun-set, when it was allowable to engage in business, and buy any thing, the holy women who had seen that our Saviour's body was put hastily into the tomb, and who purposed to embalm it further, bought drugs and spices for that purpose. The next day, early in the morning, before it was light, they went toward the garden. But *Jesus*, who had submitted to the bonds of death for so long time as he thought proper, had now awaked from his confinement, and was risen; and the soldiers, who witnessed his resurrection, returned into the city, in a state of confusion and alarm.

These women coming to the sepulchre, saw there two persons clothed in white, who said to them, "Fear not. Ye seek *Jesus* of Nazareth, who was crucified; he is not here, he is

risen; come and see the place where he lay." Mary Magdalene hastened to Jerusalem, and told some of the apostles, that their master's body was missing. Peter and John ran to the sepulchre; John arrived first, but did not enter the sepulchre. Peter entering it, saw the linen-clothes in which the body of our Saviour had been wrapped, and the napkin which had covered his head, all carefully folded up. John likewise saw them, and believed; and they returned to Jerusalem. Mary, who was come again to the sepulchre, stooping down to look within the grotto, saw two angels there, one at the head, the other at the foot of the sepulchre, who said to her, "Why weepest thou?" She answered, "They have carried away my Lord, and I know not where they have laid him." Turning herself backward, she discerned *Jesus*, and said to him, "If thou hast borne him hence, tell me where thou hast laid him, that I may take him away." *Jesus* said unto her, "*Mary!*" Immediately she knew his voice, and threw herself at his feet to kiss them. Mary returned to Jerusalem, and related what she had seen to the disciples. *Jesus* appeared also to other women, as they returned from the sepulchre; and they adored him. But the apostles treated them all as fanciful persons, and did not believe what they related.

The same day, being the first day of the week (*Nisan* 16), and the day after the passover, two of *Jesus*'s disciples going on foot to Emmaus, a village about seven miles from Jerusalem, *Jesus* joined them in the way, appearing as a traveller, and, enquiring what was the subject of their earnest discourse? They spoke at large of his death and passion, which were the subject of universal conversation in Jerusalem. We had hopes, said they, this *Jesus* should redeem Israel: but—Then *Jesus* reproved their exhausted faith; and demonstrated from the scriptures, that the Messiah was first to suffer, and afterwards to enter into glory. Being come to Emmaus, they invited *Jesus* to stay with them, which he at first politely declined, but they constrained him very civilly. At table, he assumed the character of master of the family, blessed the bread, and gave it them; then their eyes were opened, and they knew him: but they soon lost sight of him. Returning immediately to Jerusalem, they found the apostles; and understood that *Jesus* had appeared likewise to Peter.

While they were together, *Jesus* entered the room, and presented himself among them. This sight alarmed them, but he removed their apprehensions, by saluting them, "Peace be with you. Look upon my hands and feet, and see that it is I myself: touch me." He also took broiled fish, and part of an honey-comb, and
did

did eat before them; then breathing on them, he said, "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained."

Now Thomas, one of the twelve, was not with them at this time; but afterwards, when told of these events, protesting his want of conviction, he said, "Unless I see the print of the nails in his hands, and thrust my hand into his side, I will not believe this report." Eight days after, the apostles being all together, *Jesus* appeared again among them, and said, "Peace be to you:" then addressing Thomas, he said, "Put your finger into the wounds of my hands and feet, and thrust your hand into my side, and no longer hesitate to believe." Thomas answered, and said to him, "My Lord, and my God."

The apostles going into Galilee after the passover, *Jesus* shewed himself to several of them at the sea of Tiberias. Peter, Thomas Nathanael, James, John, and two other disciples, were on this sea a-fishing, when *Jesus* appeared in the morning on the shore, and directed them to a considerable capture of fishes: but none of the Apostles asked him, who he was? for it was evident that he was *Jesus*.

After this, *Jesus* enquired of Peter three times successively; Peter, lovest thou me more than these? Peter likewise answered three times; that he loved him with all his heart; and *Jesus* as often directed him to shew his affection by feeding his flock. He foretold also that Peter should suffer crucifixion for his sake: but that John should live to see Jerusalem severely punished for its rejection of him.

The disciples of our Saviour being assembled on a mountain in Galilee, *Jesus* shewed himself to them. When they saw him, they worshipped him: but some doubted, whether his body were a real body; for as to his resurrection and his presence, it does not appear, that they could doubt of them. *Jesus* said to them, "All power is given to me in heaven and in earth; Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo, I am with you always, even to the end of the world." It is generally believed, that it was on this occasion, he shewed himself to above five hundred brethren at once; many of whom were living when St. Paul wrote his second epistle to the Corinthians, A. D. 57.

After this, *Jesus* appointed his disciples to meet him at Jerusalem, where he conversed with them, and ate with them; reproaching their incredulity as to his passion and resurrection; shewing them by the Scriptures, that all this was fore-appointed as part of the Messiah's character. He also opened their understandings, and explained the Scripture to them;

PART XV. Edit. IV.

commissioned them to preach the gospel throughout the world, impowered them to perform miracles, enjoined them to baptize, and convert all nations. He directed them to stay in Jerusalem till they should receive the Holy Ghost.

After this, he conducted them from Jerusalem to Bethany, and on the Mount of Olives, lifting up his hands, he blessed them, and rising in the air, was gradually taken up by a cloud, beyond their view. Then two angels appeared to them, who said, "Ye men of Galilee, how stand you admiring with your eyes thus lifted up to heaven! This *Jesus*, shall return in like manner," &c. Then they went back to Jerusalem, and there continued, with Mary the mother of *Jesus*, till the day of Pentecost, on which the Holy Ghost descended upon them.

This is an historical account of our Saviour's life, in a chronological order, according to the harmony of the gospels. We have avoided critical and theological questions, which abound in commentators, whose writings may be consulted. A Dictionary is not a collection of dissertations, nor a heap of critical reflections.

The power of performing miracles is so well known to have resided in *Jesus Christ*, not by Christians only, but likewise by Mahometans, that it is a kind of proverb with them, when commending an expert workman, to say, *he has the breath of the Messiah*; because our Saviour by his breath alone, not only raised the dead, but also gave life to things inanimate: for they hold, agreeably to the spurious "Gospel of the *Infancy of Jesus*," that in his youth he formed birds of potter's earth, and then with a puff of his breath only, set them a-flying. They affirm, that he was but three hours in the cradle; they call him sometimes *the Spirit of the Father*; an expression borrowed from some of the writings of the Christian fathers; they acknowledge that he was born without a father, of the Virgin Mary; they say he had a brother, whose name was *Okil*, or *Okail* (but this brother is in the Hebrew style, who call cousin-germans thus); they believe that he ascended up to heaven; that he will destroy *Antichrist*; that he exercises Almighty power in heaven, where he is our mediator, and possesses the place of honour in the fourth heaven, which is the *Empyrium*, according to their system. They own that from the gospel is derived the life of the soul, and the renovation of the heart. A Mahometan poet expresses himself on this subject after the following manner: He speaks to *Jesus Christ*; "The heart of man under affliction derives all its consolation from thy words: the soul recovers life and vigour, at the simple hearing of thy name pronounced. If ever the mind of man can raise itself to the contemplation of the mys-

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teries of the Deity, it is from thee that it derives the lights necessary to attain to the knowledge of God, and the attraction which it feels so sensibly, springs all from thee." Would any believe, that these were the words of one who did not acknowledge the divinity of *Jesus Christ*?

The Jews do him much less justice; some among them have the impiety to say, that the soul of Esau animated *Jesus Christ*; that he was born of one Panther, and a young milliner whom he had debauched; that *Jesus* had the dexterity to steal the name of God out of the temple, that he concealed it in a wound which he made in his thigh by opening the skin; and by the power of this name he escaped two lions formed by magic art, which were placed, one at the right, the other at the left of the sanctuary, and roared in a most frightful manner when any one went in, or came out: that by virtue of this name, he immediately raised one from the dead; and cured a leper at Bethlehem, the place of his nativity. The noise of this miracle drew a crowd of people after him, who conducted him to Jerusalem, as it were, in triumph, mounted on an ass, &c. Such are the stories in *Toledoth Jesu*.

There are several Jewish books, or tracts, entitled ספר תולדות ישו, *Sepher Toledoth Jesu*, in imitation of the title of St. Matthew's gospel, Βιβλος γενεσεως 'Ιησου Χριστου. "The book of the generation of *Jesus Christ*," or the history of *Jesus Christ*. The Jews have two principally, which go under this name: one published by Wagenseil, in the second volume of his *Tela Ignea Satanae*; the other by M. Huldreich, with annotations, in 1705.

Any one need only read these two works, in order to conceive that entire contempt for them which they merit. Notwithstanding, it is by works of this kind, that the Jews confirm one another in their aversion from Christianity. They have gone farther; for to get rid of the objections made to them, relating to the time when the *Messiah* should appear, they have abridged the chronology of the Old Testament, and placed the birth of our Saviour A. M. 3671, i. e. 329 years before his real epoch. They have altered the text of some prophecies, which were too clear for *Jesus Christ* [it is however doubted, whether this has been *purposely* done, at least in so many passages as Christian commentators suspect]. They have wrested the meaning of almost all the others that concern him; those particularly, whose completion is most evident and observable. They confound the characters of the *Messiah*; some insist that he has been come a long time, but lies concealed among men; others expect him, but curse those who

compute the time of his coming. Others again maintain, that the coming of the *Messiah* is no article of faith. What insatiation! what knavery!

The fathers inform us, that at the beginning of Christianity, the Jews sent agents over all the world to defame *Jesus Christ* and his doctrine, [Comp. Acts xxviii. 22.] and to persuade people that his disciples were impostors, who having stolen their master out of his grave, reported that he was risen again. *Euseb. in Isaiam. xviii. 1. Hieronym, ibid. Oecumen. in Ep. ad Rom.*

Much has been written concerning the form, beauty, and stature, of *Jesus Christ*. Some have asserted, that he was the handsomest of the sons of men. Others, that there was no beauty nor grace in his outward appearance; some think him to have been of an advantageous size; others say, he was diminutive; and passages of Scripture are wrested to support each of these opinions.

Nicephorus is of opinion, that St. Luke drew the pictures of *Jesus Christ*, of the Blessed Virgin, and of the Apostles, and that by this means their likenesses or representations, were preserved. [Comp. FRAGMENT No. CCLXXX.] It is certain, there has been always a particular tradition in the church, concerning the figure and stature of our Saviour. I will here describe our Lord's person, after the images which are believed to have been painted by St. Luke. "He was very beautiful in the face, and about seven *spithamas*, near six feet, high; his hair was inclining to be very fair, not thick, but a little curled; his eye-brows were black, and did not form exactly a semicircle. His eyes were large, lively, and something yellowish; his nose long, his beard black, and pretty short; but he wore his hair long: for the scissars had never been used upon his head, nor had the hand of any one touched him besides that of his mother the Virgin, when he was yet a child. His neck was not stiff, nor his carriage lofty or proud. He stooped a little with his head; his complexion was almost of the colour of wheat; his countenance neither round nor sharp; but like his mother's something longish, and pretty much upon the vermilion. Gravity, prudence, meekness, and clemency, were painted in his face; in a word, he resembled perfectly his divine mother." Nicephor. *Hist. Eccles. lib. ii. ch. 43.*

II. JESUS, or JESHUA, son of Jozadak, the first high-priest of the Jews, after their return from the Babylonish captivity. We do not know exactly how many years he exercised the high-priesthood. His first care after his arrival at Jerusalem, was to restore the sacrifices, to regulate the offices and orders of the priests and Levites, Ezra iv. 3. S. and, to rebuild the temple

plé, as far as the then condition of the Jews would allow of the work. The prophets Haggai and Zechariah often mention *Jesus*, or *Joshua*, son of Jozadak. Haggai, i. 1, 2, addresses himself to him and Zerubbabel, exciting them to build the temple, after the death of Cyrus and Cambyses, A. M. 3485, ante A. D. 519.

Zechariah relates, that the Lord shewed him the high-priest, *Joshua* son of Jozadak, standing before the angel of the Lord, and Satan standing at his right hand to accuse him. And the angel of the Lord said to Satan, "The Lord rebuke thee," &c. Zech. iii. 1, &c.

The same prophet having seen a vision of two olive-trees, which furnished oil for the golden candlestick, through which the oil ran into the lamps of that candlestick, the angel of the Lord told him, that these two olive-trees were *Jesus* son of Jozadak, and Zerubbabel son of Salathiel, "who are the two anointed ones that stand by the Lord of the whole earth." See also Zec. vi. 11. *Jesus* son of Sirach in Ecclesiasticus, commends *Jesus* son of Josedec, and Zerubbabel, as signets on the Lord's right hand, &c. chap. xlix. 14. *Jesus* son of Josedec was succeeded in the high-priesthood by his son Joachim, who was high-priest in the reign of Xerxes. Joseph. *Antiq. lib. xi. cap. 5. initio.*

III. *Jesus*, son of Sirach, author of the book of Ecclesiasticus, was, according to Genebrard, in his chronicle, descended from the high-priest *Jesus* son of Jozadak. Some Greek copies make Eleazar the father of *Sirach* of Jerusalem, to have been his grandfather: but *Jesus* son of Sirach, who speaks of himself, chap. xxix. and throughout chap. li. and in other places, says nothing of his being a priest, or that any of his ancestors were so. He informs us only, that he was desirous of wisdom, and earnestly entreated God for it, while prostrate before him in the temple; that he had studied hard, and had travelled much, to complete his studies; that he had run many risques; that having been slandered to the king, he was in imminent danger of death; but by God's mercy was rescued from it. *Jesus* his grandson, the translator of his work, testifies that his grandfather had been in great reputation for his wisdom. See the Preface to Ecclesiasticus. We do not know who Sirach was, the father of *Jesus*, nor can we certainly tell his name who was father of *Jesus*, the author's grandson, and translator of his work.

The Arabians are acquainted with this writer and his works. They believe that he, or his grandfather, was visier to Solomon; that he had a very virtuous wife, named Fikia, whose life has been written in Arabic. There is an Arabian book entitled, *The Sentences and Wisdom of Jesus the son of Sirach*.

IV. *JESUS*, otherwise *Jason*. See *JASON*.

V. *JESUS*, son of Damneus, high-priest of the Jews, was created by king Agrippa, A. D. 63, and deposed the same year. He succeeded Ananus:—his successor was

VI. *JESUS*, son of Gamaliel, high-priest. The two high-priests, *Jesus* son of Damneus, and *Jesus* son of Gamaliel, having each their party in the temple, and the city, disputed sword in hand for the pontificate. Agrippa, to end this bloody contention, deposed them both; and elected Matthias, son of Theophilus, A. D. 64.

JETHER, יֶתֶר, *he that excels, or remains*; from יָתַר, *jathar*: or, *that examines, searches*; from יָתַר *thur*: otherwise, *a line, or string*.

I. JETHER, son of Gideon had not courage to kill Zebah and Zalmunna, though his father commanded him. Judg. viii. 20.

II. JETHER, husband of Abigail, David's sister, and father of Amasa. 1 Chron. ii. 17.

JETHETH, יֶתֶת *he that gives*; from נָתַן *nathan*, *to give*. Son of Esau, an ancient duke of Edom. Gen. xxxvi. 40. [*Strengthened*.]

JETHLAH, יֶתְלָהּ, יֶתְלָהּ, or יֶתְלָהּ, *he that is fastened, or suspended*; from תָּלַהּ *thalah*: or *is assembled, from תָּלַל thalal*. A city of Dan. Josh. xix. 42.

[Perhaps, *exalted*, "high town," either in situation, as standing high; or as Simon supposes, exalted by God.]

JETHRO, יֶתְרוֹ יֶתְרוֹ, *his excellence, his remains, his posterity*. See JETHER.

JETHRO, priest, or prince, of Midian, [*Ita Ezechiel Poeta apud Euseb. Præpar. lib. ix. cap. 4. Jonath. alii plures*. The Hebrew כֹּהֵן *cohen*, signifies sometimes a prince.] the father-in-law of Moses. It is believed that he was a priest of the true God, and maintained the true religion, being descended from Midian, son of Abraham and Keturah. Moses does not disguise his alliance with *Jethro's* family, but invites him to offer sacrifices to the Lord on his arrival in the camp of Israel, as one who adored the same God, Exod. xviii. 11, 12. Some assert that he had four names, *Jethro*, *Raguel*, *Hobab*, and *Ceni*. Others, that *Jethro* and *Raguel* were the same person; that *Hobab* was son of *Jethro*, and brother to Zipporah; that *Ceni* is a common name, signifying the country of the *Kenites*, inhabited by the posterity of Hobab, south of the promised land. The Hebrew, *chothen*, which Jerom translates *cognatus, kinsman*, is used Numb. x. 29. to denote the relation between Moses and Hobab; also, Exod. xviii. 1. 27. Nevertheless, in Numbers Hobab is called son of *Raguel*. For which reason others are of opinion, that *Raguel* was the father of *Jethro*, and *Jethro* the father of *Hobab*. On the other side, *Raguel* gives Zipporah to Moses, Exod. ii. 18.

The signification of the Hebrew *chothen*, not being fixed, it is impossible to determine certainly this question. *Chother* חוֹתֵן *Gener, Affinis, Cognatus*. LXX. Παιδερὸς, *Socer*, vel Ταμβός, *Gener: Aquila. Sym, Theod. Νυμφίος, Sponsus.*

Moses having killed an Egyptian, who ill-treated a Hebrew, was obliged to fly from Egypt. He retired into the land of Midian, east of the Red Sea, near the gulph of Elam. As he sat near a well where *Jethro's* daughters were watering their cattle, there came shepherds, who forced them away. Moses defended the young women, and watered their flock. Their father, informed of what had passed, sent for Moses, and, eventually gave him his daughter Zipporah. After he had been forty years here, Moses saw the vision of the burning bush, and *Jethro* understanding the will of God, permitted him to return to Egypt with his wife and children. But Zipporah being obliged by incidents to return to her father, *Jethro* brought her to Moses, at the foot of Mount Sinai, about a year after the Hebrews came out of Egypt.

Moses went out of the camp to meet *Jethro*, fell prostrate before him, embraced him, introduced him into his tent, and related to him what the Lord had done for Israel. *Jethro* blessed God for it, offered burnt-offerings, and peace-offerings, and ate with Moses, Aaron, and the elders of Israel, in the presence of the Lord. The next day, Moses taking his seat to judge Israel, continued so employed from morning to evening. *Jethro* remonstrated that this fatigue was too great, and advised him to appoint deputies for lesser causes.

When the Israelites were decamping on their journey, Moses desired *Jethro* to accompany them; but he returned to Midian, leaving, as some believe, Hobab his son, to conduct the Israelites. Exod. xviii. 27. Comp. FRAGMENT No. CXCI. Hobab had a share in the division of the land made by Joshua. Numb. x. 29. We read nothing of *Jethro* after this time.

The Jews have published several fabulous accounts relating to *Jethro*.

The following curious, but uncertain particulars, of *Jethro's* life, are handed down by the Arabians. *Bibl. Orient.* p. 790. *Schoaib*. They say one Michael, son of Taskir, and grandson of Midian, was his father: this last was the immediate son of Ishmael, according to the author of *Leb-Tarik*; for Moses makes no mention of Midian among the sons of Ishmael, Gen. xxv. 13, 14. *Jethro* gave his son-in-law Moses the miraculous rod. He was favoured with the gift of prophecy, and God sent him to the Midianites, to preach the unity of God, and to withdraw them from idolatry. Mahomet says,

(*Alcoran, cap. Araf,*) that he wrought miracles to convert this nation; and one of his commentators affirms, that whenever *Jethro* had a mind to perform his devotions on the top of a certain mountain, the mountain became lower, in order to render the ascent more easy to him.

Another commentator on the Koran says, that *Jethro* took pains principally to reform the bad customs of the Midianites, such as stealing; or having two sorts of weights and measures, of buying by the larger, and selling by the smaller. He often used to say, "Get just weights and measures, and defraud no man, of what belongs to him." Beside these frauds of the Midianites in their trading, they offered violence to travellers, and robbed them on the highways. They threatened even *Jethro* for his remonstrances.

This insolence obliged God to manifest his wrath. He sent the angel Gabriel, who, with a voice like thunder, set the earth a-trembling, which destroyed them all, except *Jethro*, and those who like him, believed the unity of God. After this punishment, *Jethro* went to Moses, as related Exod. xviii. 1, 2, 3. The advice of *Jethro* on this occasion, made the Mussulmen call him, *The preacher of the prophets.*

JETUR, יֶתֶר, Ἰεθρ or יתרו, *he that keeps: otherwise, order, succession:* from יתר, *thur*; or, according to the Syriac, *mountainous*. Son of Ishmael, Gen. xxv. 15, father of the Ituræans. [A column: i. e. support of the family.]

JEUEL, יְעֻל, יְעֻל, *the Lord has taken it away.* 1 Chron. ix. 6.

JEUSH, יְעֻשׁ, *he that is devoured, gnawed by the moth, or scurf;* from יעוש *hushash*: otherwise, *assembled*; from יעוש *hush*. Gen. xxxvi. 18.

JEUZ, יְעֻז, *which is of wood*; from יעוז *hetz*: or, *counsel*; from יעוז *hutz*. 1 Chron. viii. 10.

JEW. The Israelites who returned from the captivity of Babylon, were then, and ever after, called by this name; because the tribe of *Judah* was not only the most powerful, but almost the only tribe which made any figure, and was considerable, after the captivity.

The Jews rebuilt the temple and the holy city, under Ezra and Nehemiah; and from this time were more zealous in the observance of their law, more faithful in the practice of their duties, and more averse from idolatry than they had been before. The *Israelites* of the ten tribes, who returned at different times from the captivity, were mingled with those of *Judah*, and were called *Jews*, perhaps politically, because the permission granted by Cyrus to the *Hebrew* captives, of returning to their own country, was granted expressly to those only of the kingdom of *Judah*; or, because after the captivity, being united under one monarchy, and

and there being no distinction of government between *Judah* and *Israel*, they took the name of *Judah*, as being that wherein the head of their religion resided (the high-priest at *Jerusalem*); and the prince of the country, who was always of the tribe of *Judah*: subordinate to the governor sent by the kings of Persia.

Under these kings they enjoyed peace, and settled themselves quietly in their country; they rebuilt their cities, and cultivated their lands.

When Alexander the Great warred against Darius Codomannus, the last king of Persia, the *Jews* continued firm in their duty to Darius, their lawful sovereign, and refused Alexander the succours he demanded for the siege of Tyre, in which he was then employed. That prince, resolved to punish their refusal, marched against *Jerusalem*. But the high-priest coming out to meet him at the head of his people, Alexander received him with respect, bestowed many favours on the *Jewish* nation, and granted them an exemption from tribute every seventh year, a favour which he would not grant to the *Samaritans*, as Josephus relates. Vide ALEXANDER.

After the death of Alexander the Great, the *Jews* were subject sometimes to the kings of Egypt, sometimes to those of Syria, according as these princes extended their conquests.

Under Ptolemy Philopater king of Egypt, they suffered a cruel persecution in his dominions, A. M. 3787, ante A. D. 213.

A division arising among their priests, and Jason purchasing the high-priesthood of Antiochus Epiphanes, A. M. 3834, ante A. D. 166, this prince took the opportunity to persecute the *Jews*, in order to force them to abandon their religion for that of the Greeks. He met with an inflexible resistance from the Maccabees, and from a great number of honest Israelites, who joined them, who maintained their religion with prodigies of valour, and at last restored their country to liberty. The Asmoneans (or *Maccabees*,) having some time exercised the high-priesthood under the Syrian kings, at length annexed the temporal sovereignty to the priesthood. Hircanus shook off the Syrian yoke, A. M. 3874, ante A. D. 126. Aristobulus his son and successor first assumed the title of king, A. M. 3898, ante A. D. 102. The kingdom continued in his family till the time of Herod son of Antipater the Idumæan. ante A. D. 36.

There was, however, some interruption; for Gabinus governor of Syria, entering *Judæa*, with a powerful army, not long after Pompey's leaving it, reduced Alexander the eldest son of Aristobulus, who had escaped from Pompey; restored Hircanus to the high-priesthood, and changed almost intirely the civil state of the country; from being monarchical he made it

aristocratical; suppressed the title of king, and instead of the Great Sanhedrim, and the courts of justice in Jerusalem, and other cities, he settled five courts in *Judæa*, each independent of the rest, and possessing a sovereign authority within its own district. The first was at *Jerusalem*; the second at *Jericho*; the third at *Gadara*; the fourth at *Amathur*; the fifth at *Sephoris*.

Some years afterwards, Julius Cæsar coming from Egypt to Palestine in his way to Syria, Antigonus son of Aristobulus, the last king of the *Jews*, threw himself at his feet, desiring to be restored to the principality of his father; complaining of Hircanus and Antipater. But Antipater, to whom Cæsar had great obligations, for services performed in Egypt, justified his own conduct and that of Hircanus; and Antigonus was dismissed as seditious. Cæsar appointed Hircanus to continue high-priest and prince of *Judæa*, giving Antipater the office of procurator of *Judæa* under Hircanus. The aristocracy settled by Gabinus was abolished; and the government restored as before.

Antigonus son of Aristobulus having given the Parthians large sums of money, that they might assist him in recovering the throne, defeated the forces of Hircanus, who was supported by Herod and his brethren; after which, Herod retired into Italy, Antigonus took Hircanus, had his ears cut off, in order to render him incapable of the high-priesthood, delivered him to the Parthians, who carried him into their country, and himself assumed the pontificate and principality of the *Jews*. A. M. 3964.

Herod arriving at Rome, laid before Antony the state of affairs in *Judæa*. Antony jointly with Octavian (afterwards *Augustus*) procured the crown of *Judæa* for him, which he transmitted to his children. I run over all this very slightly, my design being only to give a general idea of the state and government of the *Jews*, after the captivity of Babylon to the time of Herod.

After the death of Herod, his kingdom was divided among his sons. Archelaus had *Judæa*, *Idumæa*, and *Samaria*; Herod Antipas had *Gallilee* and *Peræa*; and Philip had the *Auranitis*, *Trachonitis*, *Paneas*, and the *Batanæa*.

Archelaus reigned ten years in *Judæa*. He was accused before Augustus by the *Jews* and Samaritans, and being unable to justify himself, was banished to Vienne in Gaul; and *Judæa* was reduced into a Roman province. In this condition it was at the death of our Saviour.

From that time to the destruction of Jerusalem, *Judæa* had Roman governors. See GOVERNORS. After the destruction of Jerusalem, *Judæa* was comprehended under the government of the presidents

presidents of Syria, and the *Jews* formed a separate people, and continued in their own country subject to the Romans, till the reign of Adrian; when they rebelled against the Romans: in this war many perished miserably, and their nation was intirely dispersed. See ADRIAN, BARCHOCHEBAS, and JERUSALEM.

THE RELIGION OF THE JEWS may be considered in different views, with respect to the different conditions of their nation. Under the patriarchs, they observed natural religion, opposing idolatry, and atheism; using circumcision, as the appointed seal of the covenant made by God with Abraham, and following the laws which reason, assisted by the lights of grace and faith, discovers to honest hearts, who seriously seek God, his righteousness, and truth; living in expectation of the *Messiah*, the desire of all nations, to complete their hopes and wishes, and fully to instruct and bless them. Such was the religion of *Abraham, Isaac, Jacob, Judah, Joseph*, &c. who maintained the worship of God, and the tradition of the true religion.

After the time of Moses, the religion of the *Jews*, [now become a nation] was more fixed. Before, every one honoured God according to his heart and judgment; but after Moses, ceremonies, days, feasts, priests and sacrifices were determined with infinite exactness. That legislator described the age, sex, and colour of certain victims: their number, qualities, and nature: at what hour, by whom, and on what occasions they were to be offered. He regulated the tribe, the family, the bodily qualities, the habits, order, rank, and functions of the priests and Levites. He specified the measures, metals, woods, and works of the tabernacle, or portable temple; the dimensions, metal, and figure of the altar, and its utensils; in a word, he omitted nothing which concerned the worship of God, who is the first and principal, or, more properly speaking, the only object of the *Jewish* religion.

To this may be referred likewise the several purifications used in preparing themselves for their approach to things holy, and the legal impurities which forbade their approach, the means of preventing, of avoiding, and of expiating pollutions; the continual care required of the *Jews* to avoid certain pollutions, which excluded them from civil society, from the use of things holy, from the camp, and from their own houses, under some circumstances; even certain natural infirmities, diseases, and involuntary accidents required purification. The bare touching of an animal which died of itself; or the being present at a funeral, or the touching of an unclean person, was capable of polluting a man, and laid him under an obligation of purifying himself.

I cannot forbear remarking the rigour of that

law which condemned to death, for example those who violated the sabbath; those who contracted marriage within prohibited degrees; those who were guilty of adultery; those who came near a woman at a particular time; those who committed sins against nature; those who solicited their brethren to idolatry; those who consulted diviners and magicians; those who blasphemed God; or those who came near to things holy without being purified. A layman, or even a *Levite*, who should have entered the temple, *i. e.* the holy, or the sanctuary, [*Vide* ANNUNCIATION II.] who should have touched the ark of the covenant, [*Vide* UZZAH, ADDITION] or who should have seen it uncovered. These, and many other faults, were punished with death. Such was the spirit of the old law, a spirit of fear, of bondage, and of constraint.

The long abode of the Hebrews in Egypt, cherished a strong propensity in them to idolatry; neither the miracles of Moses, wrought before their eyes, nor his precautions to withdraw them from the worship of idols, nor the rigour of his laws on that subject, nor the splendid marks of God's presence in the *Israelite* camp, were able to overcome this unhappy perversity. We know with what facility they fell into the adoration of the golden calf, when they were scarcely, as we may say, come out of the channel of the Red Sea, where they had been eyewitnesses of Divinely preserving wonders!

Moses gave his laws in the wilderness, but they were not all observed there. *Vide* Deut. xii. 8, 9. They did not circumcise the children born in the wilderness, because of the danger to which infants newly circumcised would have been exposed, by the fatigue of journeys, and frequent decampings: because, also, the people of *Israel* not being then mingled with other nations, were under no necessity of taking that sign, which was instituted principally to distinguish them from others. Josh. v. 4, 5, 6, 7.

During the wars of Joshua against the Canaanites, and before the ark of God was established in a fixed place, it was difficult to observe all the laws of Moses; wherefore under Joshua and the Judges, and even in the reign of Saul, we see licence enough in *Israel* with regard to the observance of many articles of the law, which were much better observed under David, or Solomon, for example; and when the *Hebrews* were at peace in their land, and when there was more easy access to the tabernacle. Before that period they sacrificed in different places of the country, and the most religious observers of the law made no scruple on this point, provided their sacrifices were offered to the Lord. They were even obliged to tolerate many abuses, for want of necessary power and authority

authority to suppress them. "In those days (says Scripture) there was no king in *Israel*, and every man did that which was right in his own eyes." Judg. xvii. 5, 6.—Hence Micah's ephod, which was removed to Laish, Judges xviii. 31.—hence that which Gideon made in his family, Jud. viii. 27.—hence the irregularities of the high-priest Eli's sons, 1 Sam. ii. 12, 13,—hence the crime of the inhabitants of Gibeah, Judg. xxi. 24. and hence also the frequent idolatries of the *Israelites*, mentioned in the book of Judges.

Saul and David, with all their authority, were not able entirely to suppress such inveterate disorders. Superstitions which the *Israelites* did not dare to exercise in public, they practised in private. They sacrificed on the high-places: they consulted diviners and magicians. Solomon, whom God had chosen to build his temple, was himself a stone of stumbling to *Israel*: he erected altars to the false gods of the Phœnicians, Moabites, and Ammonites; and he not only permitted his wives to worship the Gods of their own country, but himself adored them in their company. 1 Kings xi. 5, 6, 7. Few among the kings his successors, but shewed in this respect a like weakness. Jeroboam, son of Nebat, king of *Israel*, introduced the worship of the golden calves in *Israel*; and this worship took such deep root, that it never was entirely extirpated. From time to time some reformation in *Judah* suspended the evil, but they did not absolutely stop it, nor close the source of it.

The captivity of Babylon was a more effectual remedy. The Hebrews, borne down by the hand of God, were brought to reflection; and now renounced idols. They never were more faithful, or more exact in the observance of God's laws than after this period. The persecution of Antiochus Epiphanes, served only to sift the chaff from the wheat, and to display the zeal, courage and firmness of the Maccabees.

About the same time appeared among the *Jews* various religious sects, and divided opinions on the most important matters of the law. The Pharisees, Sadducees, and Essenes, formed three parties. The Pharisees prevailed most, and acquired infinite credit with the people. The Sadducees were not so numerous, but had a greater number of rich persons in their party. The Essenians were the most perfect, but lived retired, and did not concern themselves with public affairs.

Our Saviour found much to reprove in the Pharisees. He declared loudly against their dangerous explanations of the law; and thereby excited their hatred, which at last accomplished his death. In his time the law was known and observed; and perhaps greater zeal and punctu-

ality were never seen in the outward observance of Moses's ordinances. But the spirit of the law, the solid virtues of it, humility, simplicity, self-denial, the love of God, and of our neighbour, were scarcely known. The Pharisees practised the law-rites from ostentation. They abounded in pride, envy, and avarice; and they had changed the most important precepts, by their erroneous explanations.

The nation of the *Jews*, their priesthood, and their kingdom, were, according to St. Austin, prophetic of Christians, and of the priesthood and kingdom of Jesus Christ: what happened to them was figurative, says St. Paul; their bondage in Egypt, their miraculous deliverance, their passage through the Red Sea, their sojourning in the wilderness, their entrance into the promised land, their circumcision, their ceremonies, their priests, their sacrifices, were all predictive figures of Christ's coming, of the establishment of Christianity, of the duties and privileges of Christians, of the worship, sacraments, and excellence of the gospel.

This nation, which Moses first intended should live collected in one country, was afterwards, by God's wisdom, dispersed into many countries, that, before the coming of the *Messiah* they might be known throughout the world; that, by the singularity of their lives, their manners, religion, history, and laws, strangers might be every where informed who the *Jews* were, and that this information might insensibly dispose them to receive the *Messiah*, whom the *Jews* expected, and of whom they foretold so many wonders. Wherefore, when Jesus Christ appeared, all the east was in expectation of the birth of this redeemer, of this monarch, who was to be the happiness, the hope, and salvation of all people. [Com. FRAGMENT No. CCCXXXII.]

Providence has permitted that since the death of Jesus Christ, the *Jews* should be again dispersed into all the world, carrying every where the marks of their reprobation, and the punishment of the sin committed by their fathers against the *Messiah*, whom they rejected and delivered, and crucified. We see them every where odious, despised, debased, and persecuted, yet continuing obstinately fond of their ceremonies, and of the traditions of their fore-fathers; though being distant from Jerusalem, and without priests or temple, they are unable to observe the generality of their ceremonial laws. They expect continually the coming of the *Messiah*.

They preserve, they carry about with them, they read and study the sacred books of the Old Testament, without penetrating the sense of them; they know the letter of them, but not the mysteries contained in them. They afford light to others, but do not enlighten themselves,

says

says St. Austin. They carry our books, as servants do those of children, going to school. When we dispute with Pagans, Infidels, and Unbelievers, we argue from the sacred writings of the *Jews*, who certainly neither preserved, nor composed them, to oblige us. [Seen under this view, the *Jews* are strong and standing evidences in favour of Christianity, and indeed are (and will be much more) unwitting assistants to it.]

ADDITION.

[The existence of the *Jews* as a people distinct from all others, to this day, is a miracle of that indisputable kind which may well justify a further view of it.

I. *The Jews are spread into all parts of the Earth.* They are not only found in Europe, but to the uttermost extremity of Asia, even in China, where they settled A.D. 73. These say that some of their brethren settled in India *ante* A. D. 187. The settlement of Jews at Cochin, on the coast of Malabar, was most particularly described by the late Dr. Buchanan, who visited them in 1806; and, subsequently by other visitants. Their number may be about a thousand souls; five hundred of them descendants of white *Jews*; the rest black; these were the first settlers. Other colonies of *Jews* in India, were long before A. D. they call themselves *Israelites*, not *Jews*. But the settlers at Cochin describe themselves as being of the tribe of Benjamin; emigrants after the destruction of Jerusalem, by Titus. *Jews* abound in the cities of Persia, Northern India and Tartary, wherever our travellers have penetrated; and these are, as they assert, probably enough, descendants of the tribes which were carried captive by the Assyrian monarchs. Comp. FRAGMENT No. XXXIV. *Jews* are numerous in Arabia. In Egypt, and throughout Africa, along the coast of the Mediterranean, they have established themselves; nor should we overlook the settlements and former power of the *Jews* in Abyssinia, and along the Red Sea, &c.

II. *These dispersions are of different epochs*; some were voluntary, others by force. That many *Jews* settled in Egypt from the days of Solomon, is very credible: Comp. I Kings xi. 40. Jer. xli. xlii. *et al.* Many thousands were in Alexandria alone. See ALEXANDRIA. And we learn from the history of the Acts, that they had synagogues in Cyrene, Lybia, &c. also throughout Greece and Asia Minor; at Rome, and elsewhere in Italy, &c. Juvenal, and other heathen writers, hint that they were mostly regarded as little better than vagrants even before the final destruction of Jerusalem, by Titus. Yet these *Jews* in Italy, could not be any part of those involved in the

Babylonish captivity; which was the first great dispersion of their nation. These epochs should be well understood; because, the descendants of the earliest emigrants insist that *their ancestors* had no share in the crucifixion of Jesus Christ; consequently, *they* are not in a state of punishment for that crime, nor do *they* bear any enmity to Christ or Christianity.

III. *In all parts of the world their state is much the same*; that of dislike, contempt, or of actual oppression and suffering. *Jews* are every where aliens; and though natives of the country, are in no country treated as members of the community. Even in Persia, where they have been established for ages, and where they have occasionally obtained great power and influence, they are marked as strangers. They are tolerated only, among the Mahometans, and even among Pagans.

In Europe their condition is that of endurance, for the most part; and even where *Jews* are strongest in numbers, they are not the more respected. They *have been* rated and taxed as dogs, or beasts of burden, in ages past, in various parts, as Germany, &c. Their walking in the same public paths as others, gave offence, and exposed them to insults from the populace, till very lately; and perhaps does still. Among the Mahometans a common name for *Jews* is *asses*. They are usually shut up in an allotted district of each city, by themselves. We must not judge of the condition of the *Jews*, generally, by what they experience in Britain; where none of the privileges of humanity are denied them; neither are their rites or customs interrupted, nor their persons maltreated, except by a few inconsiderate profligates.

IV. *They every where maintain observances peculiar to themselves*; such as circumcision, performed after their own manner, and at their own time of life, *i.e.* infancy, even among nations which are circumcised; also the observance of a sabbath, or day of rest, not the same day of the week as that of nations which also observe a sabbath. They mostly have retained some remembrance of the Passover; but, if I mistake not, there are *Jews* who not being included in the plot of Haman to destroy their nation, do not commemorate the *Purim*. This national constancy demonstrates a most wonderful energy in the Mosaic institutions; which are still fresh and vigorous, and not obsolete.

V. *They are divided into sects of various opinions.* Some of them are extremely attached to the traditions of the Rabbins, and to the multiplied observances enjoined in the Talmud, &c. Others reject these with scorn, and adhere solely to Scripture. The major part of the *Jews* in Europe, and those with whose works we

we are mostly conversant, are Rabbinitis; and may be taken as representatives of the antient Pharisees. But, all *Jews* profess a veneration for their Sacred books; and according to the best information that can be obtained, they preserve them carefully, and read them with respect in their places of worship; to which, in all countries, they fail not to resort.

VI. *They every where consider Judea as their proper country; and Jerusalem as their Metropolitan city.* This is a mark not to be disregarded. Wherever settled, and for how long so ever, even for many ages and generations, the *Jews* still cherish a recollection or reference, unparalleled among nations. They have not lost it; they will not lose it, and they transmit it to their posterity, however comfortably they may be settled in any residence, or in any country. They hope against hope, to see Zion and Jerusalem revive from their ashes.

VII. *The number of the Jewish nation, was estimated a few years ago, for the information of Buonaparte, at the following amount; but from what documents we do not know.*

| | |
|--|-----------|
| In the Turkish Empire . . . | 1,000,000 |
| In Persia, China, India, on the
East and West of the Ganges | 300,000 |
| In the West of Europe, Africa,
America. | 1,700,000 |
| Total | 3,000,000 |

This number is probably very far short of the truth: it is supposed by the best informed, that another million may safely be added to this estimate; if not two millions.

VIII. *The States of Christendom have lately manifested a disposition to relax the severities of their laws against the Jewish nation.* In various places princes have admitted them to the rights of citizenship; but the populace still retain prejudices against them. From some countries they are excluded; as they long were from England: and we do not learn that under the Mahometans their condition is in any degree improved. It seems to follow, that if they are destined by Providence to return to their own land, as they hope, and as many pious Christians believe, they have yet long to wait for it,—till “the times of the Gentiles be fulfilled.” The attempts lately made to convert the Jews are, no doubt, extremely laudable; but they have made little impression on the bulk of the nation, or will make, till the Spirit be poured out from on high; when this people will become a miracle of another kind from that which they now exhibit; and with them will come in, also, “the fulness of the Gentiles.”

IX. *The long protracted existence of the*
PART XV. Edit. IV.

Jews as a separate people, is not only a standing evidence of the truth of the Bible; but is of that kind which defies hesitation, imitation, or parallel. Were this people totally extinct, some might affect to say, that, *they never had existed*; or, that if they had existed, *they never practised such rites as were imputed to them*; or, that they were not a numerous people, but merely a small tribe of ignorant and unsettled Arabs. The care with which the *Jews* preserve their sacred books, and the conformity of those preserved in the East with those of the West, as lately attested, is a satisfactory argument in favour of the genuineness of both; and farther, the dispersion of the nation has proved the security of these documents; as it has not been in the power of any one enemy however potent, to destroy the entire series, or to consign the whole to oblivion.

The authorities for this *Addition* may be found in the LITERARY PANORAMA, *passim*.]

[JEWELS. Valuable, whether for store, or for apparel. This word does not mean jewelery works, gems, &c. but whatever is stored up in consequence of its superior estimation. God calls his people *jewels*, Mal. iii. 17. the lips of knowledge are a *jewel*, Prov. xx. 15.]

JEZANIAH, יֵזַנְיָה, *Ἰεζωνίας*, whom the Lord will hear, or who is attentive to the Lord.

JEZANIAH, son of Hoshaiiah, Jer. xlii. 1. is probably the Azariah, son of Hoshaiiah, chap. xliii. 2. a principal person who engaged the Israelites, left in Judea, to go into Egypt.

JEZEBEL, זִבְזִי, *island of the habitation*; from זִי *ai*, an island, and זִבְזִי *zabal*, habitation: otherwise, *woe to the habitation*; from זִי *oi*, woe: or, according to the Hebrew and Syriac, *isle of the dunghill*, or *woe to the dunghill*.

[Rather, from the Arabic, or Phenecian, *habitation of Ail*, (or *Akil*, i. e. *Venus*) a Phenician deity. This compliment to the beauty of Jezebel, is a very credible origin of her name: but the term זִבְזִי, *zebel*, being variable by pronunciation, into the signification of *dung*, is alluded to in the phrase, “the carcase of Jezebel shall be as *dung* on the field—so that they shall not say this is Jezebel”—the mansion of Venus. 2 Kings ix. 37.]

JEZEBEL, daughter of Ethbaal, king of the Zidonians, and wife to Ahab king of Israel. 1 Kings xvi. 31. This princess introduced into the kingdom of Samaria the public worship of Baal, Astarte, and other Phenician deities, which the Lord had expressly forbid; and with this impious worship, a general prevalence of those abominations which had formerly incensed God against the Canaanites, to their utter extirpation. *Jezebel* was so zealous, that she fed at her own table four hundred prophets belonging

S div. 2.

to

to the goddess Astarte; and her husband Ahab in like manner kept four hundred of Baal's prophets, as ministers of his false gods.

Jezebel seems to have undertaken the utter abolition of the worship of the Lord in Israel, by persecuting his prophets: and she had destroyed them all, if a part had not been saved by some good men. Elijah, who lived at this time, having brought fire from heaven on his burnt-offering, in sight of Ahab and of all Israel, assembled at mount Carmel, and the people having killed four hundred and fifty of Baal's prophets, *Jezebel* sent to Elijah, declaring, that the next day she would take care he should be dispatched: hereupon he fled. 1 Kings xix.

Some time after, Ahab being desirous to buy Naboth's vineyard, but meeting with a refusal from Naboth, *Jezebel* wrote in the king's name to the principal men of Jezreel, requiring them to accuse him of blaspheming God, and the king, and to punish him capitally. These orders were but too punctually executed. Ahab returning from Jezreel, Elijah met him, and threatened his destruction in the name of God; and that *Jezebel*, who had been the cause of this evil, should be eaten by dogs in the field of Jezreel, or, according to the Hebrew, by the outward wall of Jezreel. These predictions were verified, when Jehu son of Nimshi rebelling against Ahab, and coming to Jezreel, *Jezebel* in full dress, looked out of a window, which was in the apartment over the city-gate, and seeing Jehu as he entered riding in his chariot, she cried out, "Had Zimri peace who slew his master?" Jehu asked who was there? whereupon two or three eunuchs made him a low reverence; and Jehu said, "Throw her down." They threw her out of the window, and she fell into the inclosure of the outward wall, where she was eaten by dogs. Jehu afterwards said, "Go, see what is become of this unhappy woman, and bury her; for she is a king's daughter." They went, and found only her skull, her feet, and the palms of her hands. *Vide FRAGMENTS*, No. LII. LIII.

In Rev. ii. 20. the angel of Thyatira is reproached with suffering, *Jezebel*, "that woman who calleth herself a prophetess, to teach and to seduce the servants of Jesus Christ," &c. *Jezebel* is in this place a figurative name, and signifies some impious and cruel woman, who dogmatized and domineered in the church.

JEZER, זֶרַח, 'Isa'ap, who is shut up, made, created; or who is in a straight, or in pain. Son of Naphtali, head of a family. Gen. xli. 24. Numb. xxvi. 49.

JEZIEL, זִיְאֵל, sprinkling of God; from זָרַח *zarah*, and אֵל *el*, God. 1 Chron. xii. 3.

JEROAR, זָרַח *Sahar*, (ISAAR, Vulg.) or Zo-

har, bright, white; from צָרַח *tzachar*. 1 Chr. iv. 7.

JEZRA, יֶזְרָא, 'Ez'epa, [JAHZERAH, Eng. Tr.] which pertains to the hog; from חָזִיר *chazir*, a hog. Son of Meshullam. 1 Chron. ix. 12. [Rather brought back, i. e. from captivity or evil; probably the *Ahasai* of Neh. xi. 13.]

JEZRAHIAH, יֶזְרָחִיָּה, the Lord is the east, or the Lord arises: otherwise, brightness of the Lord; from זָרַח *zarach*, to arise, and יָה *jah*, the Lord. Intendant, or chief, of the singers belonging to the temple. Nehem. xii. 42.

JEZREEL, יֶזְרְעֵאל, seed of God; from זָרַע *zeruah*, seed: otherwise, God who spreads the evil; from נָזַח *nazah*, to spread, and רוּחַ *ruah*, evil: otherwise, dropping of the friendship of God; from the same, and רַעַה *raah*, friendship, אֵל *el*, God.

[Possibly this name might be taken optative-ly, "may God sow and preserve (Israel) as seed!" otherwise, sowing, and preservation, for which we have no single name in English.]

I. JEZREEL, a city of Judah. Josh. xv. 56.

II. JEZREEL, son of Etam, of Judah. 1 Chr. iv. 3.

III. JEZREEL, son to the prophet Hosea, i. 4.

[A remarkable variation of this name is employed by the prophet Hosea, symbolizing the fate of the people of Israel. "The Lord said to me, call his name *Jezrael*, for yet a little while, I will avenge the blood of *Israel* on the house of Jehu, and cause to cease the kingdom of the house of *Israel*, and will break the bow of *Israel* in the valley of *Israel*." Here are three allusions in one name. The royal palace was called *Israel*; here Jehu slew Ahab's family: *Israel* was also a valley, Josh. xvii. 16. in the border of Naphtali, where the Assyrians routed *Israel*, 2 Kings xv. 29. so that the blood shed in the palace *Israel*, was avenged in the valley *Israel*, on the kingdom of *Israel*. Jehu's family was dethroned, 2 Kings xv. 12. Moreover, the Hebrew words זָרַח *zarah*, to disperse, and זָרַע *zero*, to sow, in order to increase and gather, being nearly the same in sound, the prophet hints at the restoration of *Israel*, verse 11. "Then shall the children of *Judah* and *Israel* be gathered under one head, and they shall come out of the land (of their dispersion), for great is the day [Targ. *gathering*] of *Israel*," or, as Jarchi, the *gathering* of the seed of *Israel*. Again, chap. ii. 22. "The earth shall hear the corn and wine and oil, and they shall hear *Israel* [Israel] for I will sow her [Israel] unto me in the land," &c. It is impossible to preserve this play of words in translation; but, this instance may be allowed to stand in evidence of the allusions and references couched under prophetic symbols, concealed from ignorant

norant or unobservant readers; and of the metaphorical import of names, occasionally imposed, and variable by the slightest change of letters or of emphasis, to different meanings.]

IV. JEZREEL, or *Esdrael*, or *Stradelar*, or *Jezrahel*, a celebrated city, in the great plain between Legio west, and Scythopolis east. Euseb. *in locis*. It belonged to Issachar, Josh. xix. 18. Ahab had here a palace; and this city became famous on account of his seizure of Naboth's vineyard, and the vengeance executed on Ahab at *Jezreel*, 2 Kings ix. 10, &c. Jerom, on Hosea i. says, *Jezreel* was pretty near Maximianopolis; that not far from it was a very long vale. Josephus calls *Jezreel*, *Azarius*, or *Azares*. In the time of William of Tyre, it was called *Little Gerin*. *Guill. Tyr. lib. xxii. cap. 26*. There was a fine fountain in it, whose waters fell into the Jordan, near Scythopolis.

IGAL, גַּאֵל, *who is redeemed*, or *who is blest*, or *defiled*; from גָּאֵל *goel*. Of Issachar, deputed to view the land of promise. Numb. xiii. 7.

IGDALIAH, גִּדְלִיָּה, Γοδολίας, *grandeur of the Lord*, or *the Lord shall exalt me*, or *make me great*; from גָּדַל *gadal*, *grandeur*, and יָהּ *jah*, *the Lord*. Jeremiah carried the Rechabites into *Igdaliah's* apartment, to offer them wine. Jer. xxxv. 4.

IGEAL, גַּאֵל, *he that redeems*, or *defiles*; from גָּאֵל *gaal*, or *gheel*. [brought back. 1 Chr. iii. 22.]

IGNATIUS, a disciple of the apostles, bishop of Antioch, and a martyr. He suffered under Trajan. Some have asserted, that St. *Ignatius*, otherwise called *Theophoros*, or *Theopheros*, (a bearer of God, or borne by God) was the child whom Jesus took in his arms, and proposed as a pattern of humility, Matth. xviii. 2, 3—5, &c. But this is by no means certain. (*Quidam apud Anastas. Bibliothec. et alii.*) There are letters of *Ignatius* to the Virgin, and from the Virgin to *Ignatius*; but clearly spurious. The name of *Ignatius* is not in the New Testament. Chrysostom says, *tom. 1. Orat. 42.* that he never saw Jesus Christ; but he is believed to have been a disciple of St. Peter, and of John the Evangelist. We have several epistles written by this holy man, when going to Rome, to suffer martyrdom there. They abound with that divine fire, with which he was inflamed. The history of his martyrdom is generally known, and is received as authentic. [Translated by Abp. Wake.]

[IGNORANCE is taken in Scripture in several senses, as, 1. for the absence of knowledge or information, when the subject in question was truly unknown, Lev. iv. 13. So Jonathan was ignorant of Saul's oath, 1 Sam. xiv. 27. Vide 2 Sam. xv. 12. 2. For the absence of distinguishing knowledge, or the not rightly discerning,

when the subject was known, Lev. iv. 2, 3, 22. Numb. xv. 25. Heb. v. 12. 13. *i. e.* for mistake after having considered the subject: erring by incorrect judgment.

Ignorance is sometimes simple, sometimes wilful: *ignorance* of the power of God, while surrounded by the works of God, *ignorance* of the will of God, while favoured by the word of God, are inexcusable.]

JIBSAM, יִבְסָם, *delightful*, *extremely pleasant*, *fragrant*. Son of Tola, 1 Chron. vii. 2.

JIDLAPH, יִדְלָפִי, Ἰδλᾶφ, *he that distils*, or *drops water*; from יָדַל *dalaph*: otherwise, *joined hands*, according to the Hebrew and Syriac. Son of Nahor, and nephew of Abraham. Gen. xxii. 22. [From the Arabic, *prime*.]

IJE-ABARIM, יֵה־אַבְרִים, Ἀβραρίμ, *heap*, *mass*, or *hills of the Hebrews*, or *of the passengers*; from יָבַע or יָבַע, *heap*, or *hill*, and עָבַר *aber*, *to pass*: otherwise, *defiles of Abarim*, or *defiles of the passengers*. An encampment of Israel in the land of Moab, after their departure from Egypt. Numb. xxi. 11. Moses says, this place is east of the land of Moab: In the same country are the mountains *Abarim*. Jeremiah, xlix. 3. speaks of *Hai*, or *Gai*, which is *Je*, or *Jai*, in the land of Moab.

["The *heaps of Abarim*," as we call some parts of certain mountains the *pinnacles*, certain rocks, the *needles*, &c.]

IIM, יֵימִי, Ἀἶμα, *heap*, *mass*, in the plural; from יָבַע *hi*, or *hai*, *a heap*. A city of Judah, Josh. xv. 29. [Part of the mountains of Abarim. Numb. xxxiii. 45.]

IMNA, יִמְנָה, *hindrance*; from יָמַח *manah*: otherwise, *the sea disturbed*; from יָם *jam*, *the sea*, and נָוַח *nuah*, *to move*, *to fluctuate*. 1 Chr. vii. 35.

JIMNAH, יִמְנָה, *his right-hand*; from יָמִין *jamin*: or *he that reckons*, or *prepares*; from יָמַח *manah*: or, according to the Syriac, *he that regulates* or *establishes*.

JIMNAH, eldest son of Asher, head of a family. Gen. xlii. 17. Numb. xxvi. 44.

JIPHTAH, יִפְתָּח, *that opens*; from פָּתַח *pathach*. A town of Judah, Josh. xv. 43.

JIPHTAH-EL, יִפְתָּח־אֵל, *God opens*; from פָּתַח *pathach*, and אֵל *el*, *God*. A valley. Josh. xix. 14.

IJON, יֵזָן, Ἰων, or Ἀἰων, *look*, *eye*, *fountain*; from יָזַן *hain*. Perhaps *Ein*, or *Enan*, a frontier town to Damascus. Ezek. xlviii. 1. We find *Inna* in Coele-Syria, lat. 68½, long. 33, according to Ptolemy.

IKKESH, יִקְשֵׁשׁ, Ἰκκῆς, *wicked*, *corrupt*, *perverse*, *dangerous*. A brave officer in David's army, 2 Sam. xxiii. 26. [Eng. Tr. *Ira* son of *Ikkes*. *Twisted*, *i. e.* his members; rather his hair, *Curly-pate*: so the Latin *Crispus*, *Crispinus*, *Cincinnatus*, &c.]

ILAI, 'לַי, 'חַלָּא, *he that ascends*; from *לָי* *halah*, or *he that is above*: otherwise, *a heap to me*; from *יָ* *hi*, *a heap*, and *לִי* *to*, and *אֲנִי* *me*. A valiant man in David's army, 1 Chron. xi. 29. [*Shadowed*, i. e. *protected, by the Lord*.]

ILLYRICUM, 'Ιλλυρικόν, *joy, rejoicing*.

ILLYRICUM. St. Paul says, Rom. xv. 19. that he had preached the gospel, from Jerusalem round about unto Illyricum. Illyricum is a province, in Europe, whereof the old northern limits were the two Pannonias, the Adriatic Sea south, Istria west, Upper Moesia and Macedonia east, so that St. Paul preached in Syria, Phœnicia, Arabia, Cilicia, Pamphilia, Pisidia, Lycaonia, Galatia, Pontus, Paphlagonia, Phrygia, Tronis, Asia, Caria, Lycia, Ionia, Lydia, the isles of Cyprus and Crete, Thracia, Macedonia, Thessalia, and Achaia. Vide the MAP.

IMAGE or representation, of any thing. God created man after his own *image*; i. e. as another self upon earth, to exercise a dominion subordinate to his. Vide ADAM. Otherwise, Eccl. xvii. 3. he created him after his *image*, wise, immortal, good, just, provident, knowing, &c. Lastly, God imprinted his *image* in man, his holiness, virtue, wisdom. He created man, gave him a terrene body and a reasonable soul; as in after ages his word, his wisdom, was to assume the nature of man;—body and soul. Adam by sin disfigured his *image* of God, and forfeited the gifts of grace and immortality; which Jesus Christ by his spirit forms a-new in our hearts.

God forbid the Hebrews from making any *image* or representation of any creature in heaven, or on earth, or in the waters, with intent to worship it. Nevertheless, Moses and Solomon made cherubim over the ark, and in the tabernacle. Moses made a brazen serpent; Solomon cast lions and oxen, and placed them in the Temple: [but not with design that they should be worshipped, though the brazen serpent of Moses did receive worship; and who knows whether the oxen, &c. of the Temple might not have received the same perverted attention, had they not been taken away to Babylon?]

Beside the common acceptation of the word *image* meaning a representation of something real, e. gr. of a horse, an ox, a star &c. this term is understood in several other senses; Psalm. xxxix. 6. *In imagine pertransit homo*: Man passes away like a phantom. *Imaginem ipsorum ad nihilum rediges*, Psalm lxxiii. 20. Thou shalt dissipate their *image*, their shadow, their figure, thou shalt reduce themselves to nothing. Eliphaz says, Job iv. 16. that at midnight *an image*, a phantom, appeared to him, he heard, as it were, a voice, or whisper. *Stetit imago coram oculis meis, et vocem quasi auræ lenis audiui*.

Image is sometimes taken in a contrary sense, in opposition to a *transient image*, a phantom, so the law having a shadow of good things to come, and not the very image of the things, it represented these good things in a slight and superficial manner, like shadows which have nothing substantial and permanent; whereas the gospel represents the same good things under a lively, solid, firm, stable and real figure: the law was but a shadow, whereof the gospel is the reality. [The law was an outline, a sketch; the gospel is a finished figure, whether picture or statue.]

In St. Paul's epistles, Jesus Christ is called "the image of the Father," 2 Cor. iv. 4. And Col. i. 15. "The image of the invisible God, the first born of every creature." And Hebr. i. 3. "the brightness of his glory, the express image of the Father's substance." This is not a mere *image* and no more, a ray only, but it is an emanation from the Father, an efflux of his light and substance.

St. Paul requires that "as we have borne the *image* of the earthly, we should likewise bear the *image* of the heavenly." 1 Cor. xv. 49. As we have borne the image of sinful and offending Adam, as we have imitated his sin and disobedience, so we should endeavour to retrace on our souls the features, of the heavenly man, Christ Jesus; his obedience, humility, patience, meekness, &c. [rather, to be cast in the mould, as a figure.]

Image is often taken for a statue, figure, or idol: the book of Wisdom, speaking of the causes of idolatry, says, that a father afflicted for the death of his son, made an *image* of him, to which he paid divine honours. We read, Rev. xiii. 14, 15. that God permitted the beast to seduce men, whom it commanded to make an *image* of the beast, which became living and animated; and all who refused to adore it were put to death.

IMLAH, מִלָּא, 'Imlā, *Plentitude*, or [*fulfilment*] from מָלָא *mala*: otherwise, *circumcision*; from מָל מִל. Father of Micaiah, 1 Kings xxii. 8.

IMMANUEL, עִמָּנוּאֵל, *God with us*: from the preposition עִי *him, with*, the pronoun וְ *eno, us*, and אֵל *el, God*. Vide ALMAH, Addition.

IMMER, אִמְרוֹ, 'Emrō, *He that speaks, saying*; according to the Syriac, *Lamb*; otherwise *exaltation*. Head of a family of priests, the sixteenth in the temple service. 1 Chron. ix. 12, xxiv. 14. The descendants of *Immer* returned from Babylon in number 1052. Ezra ii. 37.

[IMMORTALITY. God is absolutely *immortal*; he cannot die: angels are *immortal*, but God who made them, can terminate their being: man is *immortal* in part, i. e. his spirit, but

but, his body dies: inferior creatures are not *immortal*, they die wholly: thus the principle of *immortality* is differently communicated, according to the will of the communicator, who can render any creature *immortal*, by prolonging its life; can confer *immortality* on the body of man, together with his soul; and who maintains angels in immortality by maintaining them in holiness. Holiness is the root of *immortality*, but only God is absolutely holy, as only God is absolutely *immortal*. All imperfection is a drawback on the principle of *immortality*: only God is absolutely perfect; therefore, only God is absolutely *immortal*.]

IMPOSITION OF HANDS, Is understood in different senses both in the Old and New Testament. 1. For ordination and consecration of priests, and sacred ministers, as well among the Jews as Christians. Acts vi. G. xiii. 3. 1 Tim. iv. 14. v. 22. 2 Tim. i. 6. Also 2. To signify the establishment of judges and magistrates, on whom it was usual to *lay hands*, when they were invested with their employments. Numb. xxvii. 18. Jacob *laid his hands* on Ephraim and Manasseh, when he gave them his last blessing. Gen. xlviii. 14.

The Israelites who presented sin-offerings at the tabernacle, confessed their sins, while they *laid their hands* upon those offerings. Lev. i. 4. iii. 2. ix. 22. Witnesses *laid their hands* upon the head of the accused person, Dan. xiii. 34. *Apoc.* as if to signify that they charged on him the guilt of his blood, and freed themselves from it. Our Saviour *laid his hands* upon children that were presented to him, and blessed them, Mark x. 16. We find *imposition of hands* used likewise in confirmation, Acts viii. 17. xix. 6. The apostles conferred the Holy Ghost by *laying their hands* on those who were baptized.

The Israelites *laid their hands* on the Levites, when they offered them to the Lord, to be consecrated to his service, Numb. viii. 10, 12.

IMPURE, legal impurity. There were several sorts of *impurity* under the law of Moses. Some were voluntary, as the touching a dead body, or any animal that died of itself; or any creeping thing, or unclean creature: or the touching things holy by one who was not clean, or who was not a priest; or the touching one who had a leprosy, one who had a gonorrhea, or one who was polluted by a dead carcass; a woman who had newly lain in, or was in her courses, or was incommuted with an extraordinary issue of blood. Sometimes these *impurities* were involuntary; as when any one unawares entered the chamber of a person that lay dead, or touched bones, or a sepulchre, &c. or either by night or day suffered an involuntary *pollution*; or such diseases as pollute, as the

leprosy, or a gonorrhea; or the use of marriage, lawful or unlawful.

Beds, clothes, moveables, and utensils, which had touched any thing unclean, contracted likewise a *pollution*, and often communicated it. *Legal pollutions* were generally purified by bathing, and lasted only till the evening. The person *polluted* plunged over head and ears into water, either with his clothes on, or washed himself and his clothes separately. Other *pollutions* continued seven days; as that contracted by touching a dead body. Others lasted forty or fifty days, as that of women lately delivered. Others lasted till the person was cured; as the leprosy, or a gonorrhea. Certain diseases excluded the patients from the commerce of the world, as the leprosy: others excluded only from the use of things holy, as involuntary touching an unclean creature, the use of marriage, &c. Others only separated the person from his relations in his own house, restraining such to a particular distance; as women who had newly lain in, &c.

Many of these *pollutions* were purified by bathing. Others were expiated by sacrifices; others by a certain water, or ley, made with the ashes of a red heifer, sacrificed on the great day of expiation. When a leper was cured, he went to the temple, and offered a sacrifice of two birds, one whereof was killed, the other liberated. He who had been *polluted* by touching a dead body, or by being present at a funeral, was to be purified with the water of expiation, on pain of death. A woman who had been delivered of a child came to the tabernacle at the time prescribed, and there offered a turtle-dove and a lamb for her purification; or two turtle-doves, or two young pigeons.

The *impurities*, which the law of Moses expressed with so much accuracy and care, were figures of other more important *impurities*, meant to be prohibited; such as sins against God, or trespasses against our neighbour. The saints of the Old Testament well understood this difference; and our Saviour in the gospel has strongly inculcated, that not outward and corporeal *pollutions* render us unacceptable to God, but *inward pollutions*, such as infect the soul, and violate piety, truth, and charity.

The regulations prescribed by Moses relating to *impurity*, are very numerous and perplexing. but the Rabbins have multiplied them enormously, and thereby have made the law a still more insupportable burden. A good part of the *Mishnah* is wholly taken up in resolving cases of conscience on this subject. See *Mishnah* סדר טהרה *Ordo Puritatum*.

IMRAH, ימרה, ἑμιβρα, *rebel, factious*. [who is self-related, 1 Chron. vii. 36.]

IMRI, אַמְרִי, *bitter*; from מָרַר *marar*; otherwise, *he that speaks*; from אָמַר *amar*; otherwise, *raised up*; from רָמַח *ramah*.

I. IMRI, son of Omri, 1 Chron. ix. 4.

II. IMRI, father of Zaccar, Nehem. iii. 2.

INCAMPMENTS of ISRAEL in the Wilderness. 1. *Rameses*; 2. *Succoth*; 3. *Etham*; 4. *Pihahiroth*; 5. *Baal-zephon*; 6. Near the Red Sea, after their passage; 7. Wilderness of *Sur*; 8. *Marah*; 9. *Elim*; 10. Near the Red Sea; 11. Wilderness of *Sin*; 12. *Dophkah*; 13. *Alush*; 14. *Rephidim*; 15. Mount *Horeb*; 16. *Sinai*; 17. *Taberah*, or burning; 18. Graves of Lust; 19. *Kadesh-barnea*; 20. *Hazereth*; 21. *Rithmah*; 22. *Rimmon-parez*; 23. *Libnah*; 24. *Rissah*; 25. *Kehelathah*; 26. *Shapher*; 27. *Adar* or *Harahdah*; 28. *Makheloth*; 29. *Taheth*; 30. *Tarah*; 31. *Mithcah*; 32. *Hash-minah*; 33. *Moseroth* (the same, perhaps, as *Hazereth*); 34. *Bene-jaakan*; 35. *Hor-hagidgad*; 36. *Jotbathah*, (the same perhaps, as Graves of Lust); 37. *Ebronah*; 38. *Elath*; 39. *Eziongaber*; 40. *Moseroth*, or Mount *Hor*; 41. *Zalmonah*; 42. *Punon*; 43. *Oboth*; 44. *Ije-abarim*; 45. *Zared*; 46. *Mothén*; 47. *Nahaliel*; 48. *Bamoth-Arnon*; 49. *Dibon-gad*; 50. *Ammon-Diblathaim*. Vide the MAP of the Travels of the ISRAELITES; with the explanation of it. Also, the several articles.

INCENSE, an aromatic and odoriferous gum. It issues out of a tree named by the ancients *Thurifera*:—its leaves resemble those of a pear-tree, according to Theophrastus. Incisions are made in it in the dog-days, to procure the gum. Male *incense* is the best; it is round, white, fat within, and kindles instantly as put on the fire. It is likewise called *Olibanum*. Female *incense* is soft, more gummy, and less agreeable in smell than the other. That of Saba was the best, and most esteemed by the ancients; they speak of it with great approbation. Theophrast. *Hist. Plant. lib. ix. cap. 4. et alii, passim*. Virgil, *Georg. l. et 2. Vide Æneid, l.*

India mittit ebur, molles sua thura Sabæi.

To offer *incense* was an office peculiar to the priests; they entered every day into the holy apartment of the temple, morning and evening, to burn *incense* there. On the great day of expiation, the high-priest took up with a spoon *incense* or perfume pounded, and ready for the censer; he threw it on the fire in his censer, the moment he entered the sanctuary; that the smoke which rose from it might prevent his looking with too much curiosity on the ark and mercy-seat: God threatens him with death on failing to perform this, Numb. xvi. 13. The Levites were not to touch the censers; and Korah, Dathan,

and Abiram suffered a terrible punishment for imprudently arrogating this honour. The censers of the ancient Hebrews were a sort of chafing-dishes, or perfuming pans, with, or without handles; which the high-priest placed on the altar of incense, or carried into the sanctuary. See PLATES: ANCIENT CENSERS. St. John, Rev. v. 8, speaking of the censers held by the four-and-twenty elders, calls them dishes only, or golden cups full of *incense*; *Phialas aureas plenas odoramentorum*: which gives an idea of censers very different from those used at present. In medals of Simon Maccabæus, we see smoking censers like a cup, or a chalice with a foot to it, [if those smoking representations be genuine. See the PLATES, HIGH PRIEST.]

INCENSE, *incensum*, sometimes signifies in Scripture the sacrifices and fat of victims; as, "Aaron and his sons burnt *incense* upon the altar of burnt offerings and on the altar of incense." We know that no *incense* was offered on the altar of burnt offerings; but victims were burnt thereon as an odour agreeable to the Lord. 1 Chron. vi. 49.

INCEST, an unlawful conjunction of persons related within the degrees of kindred prohibited by God and the church. In the beginning of the world, and again long after the deluge, marriages between near relations were allowed. In the time of Abraham and Isaac, these marriages were permitted, and among the Persians much later; it is even said to be esteemed neither criminal nor ignominious, among the remains of the old Persians at this day.

Some authors believe, that marriages between near relations, were permitted, or at least tolerated, till the time of Moses, who first prohibited them among the Hebrews: that among other people they were allowed even after him. Others hold the contrary; but it is hard to establish either of these opinions, for want of historical documents. God prohibits such alliances, Lev. xviii. 24, 25. "Ye shall not do according to the customs of the land of Egypt, wherein ye dwelt; nor according to the manners of the land of Canaan, whither I am bringing you;" which intimates, that *incests* were common in Egypt and Palestine. Vide FRAGMENTS, No. CXXVI.

Marriage is prohibited, 1. between the son and his mother; the father and his daughter; the son and his mother-in-law. 2. Between brothers and sisters, whether both by the same father or mother, or, by one or the other of them only. 3. Between the grand-father and grand-mother, and their grand-son or grand-daughter. 4. Between the daughter of the father's wife, and the son of the same father. 5. Between the aunt and the nephew; but the Jews pretend that the uncle might marry his niece. 6. Between the father-in-law

law and the mother-in-law. 7. Between the brother-in-law and the sister-in-law. There is an exception to this law; that when a man dies without children, his brother was obliged to marry his widow, to raise up heirs for him. 8. The same man is forbid from marrying both the mother and the daughter; or the daughter of his wife's son, or, the daughter of his daughter. 9. His wife's sister. But some translate the Hebrew thus; "When thou marryest a wife, thou shalt not take a second;" and many maintain, that this passage forbids polygamy, which was only tolerated afterwards.

All these degrees of relation, wherein marriage was not lawful, are comprehended in the following verses:

Nata, soror, neptis, matertera, fratri et uxor,
Et patris conjux, mater, puivigna, noverca,
Uxorisque soror, privigni nata, nurusque,
Atque soror patris, conjungi lege vetantur.

Moses forbids these incestuous marriages, Lev. xviii. 29, on pain of being "cut off from among their people;" *i. e.* put to death. This is plain, because adultery and other crimes, which the law elsewhere subjects to death, are here made liable to the same punishment, "of cutting off from among the people." And these crimes are made capital; for "if any one lieth with his mother-in-law, let them both be punished with death," Lev. xx. 11, 19. "And he who having married the mother, marries afterwards the daughter, shall be burnt alive with her." Most civilized people have looked on incests as abominable crimes. St. Paul, speaking of the incestuous man of Corinth, says, "It is reported commonly, that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." 1 Cor. v. 1.

Tamar's incest with her father-in-law Judah, is well known: Scripture does not condemn it; nay, seems rather to approve it; and Judah, who designed to have had her burnt as an adulteress, acknowledges that she was *more righteous than he*; because, he deferred marrying her to his youngest son Shelah, who should have wedded her, according to the law, which obliges one brother to marry the widow of another, on his dying without children. Gen. xxxviii. 24, 26. *Vide* LEVIT, also, FRAGMENTS, Nos. LXXXII. CXXV.

Lot's incest with his two daughters can be palliated only by his ignorance, and the simplicity of his daughters, who believed, or pretended to believe, that after the destruction of Sodom and Gomorrah, there remained no man upon the earth to perpetuate the race of mankind by them. The manner of their procedure shews that they looked on this action as unlaw-

ful, and that they did not question but their father would have abominated it, had they not put it out of his power to detect it, by making him drunk. Gen. xix. 31, &c.

For the incest of Amnon and Tamar, 2 Sam. xiii. 12. *Vide* AMNON.

INCHANTMENTS. The law of God condemns *inchantments* and *inchanters*. Several terms are used in Scripture to denote *inchantments*.

1. *Lachash*, לַחַשׁ, which signifies to mutter, to speak with a low voice, like magicians in their evocations, and magical operations. Ps. lviii. 5.

2. *Latim*, לַטִּים, *secrets*, when Moses speaks of the *inchantments* wrought by Pharaoh's magicians.

3. *Caschap*, כַּשָּׁפִים, meaning those who practice juggling, *legerdemain*, tricks and witchery, deluding peoples eyes and senses. 2 Chron. xxxiii. 6.

4. *Chabar*, חָבַר, which signifies properly, to bind, assemble, associate, reunite; this occurs principally among those who charm serpents, who tame them, and make them gentle and sociable, which before were fierce, dangerous, and untractable. Deut. xviii. 11. 5.

We have examples of all these ways of *inchanting*. It is common in Scripture for magicians, sorcerers, and inchanters to speak in a low voice, to *whisper*: they are called *Ventriloqui*, because they spake as one would suppose from the bottom of their stomachs. They affected secrecy, and mysterious ways, to conceal the vanity, folly, or infamy of their pernicious art. Their pretended magic often consisted in cunning tricks only, in sleight of hand, or some natural secrets, unknown to the ignorant. They affected obscurity and night, or would shew their skill only before the uninformed, or mean persons, and feared nothing so much as serious examination, broad day-light, and the inspection of the intelligent.

The INCHANTMENTS of Pharaoh's *magicians*, in imitation of the miracles wrought by Moses, were either mere witchcraft, and illusion, whereby they deceived the eyes of the spectators; or, if they performed miracles, and produced real changes of the rods, of the water of the Nile, &c. they did it by the application of second causes to the production of effects, which depend originally on the power of God, and by giving certain forms to, or impressing certain motions on, a created substance; and as these changes, and motions, were above the popularly known powers of Nature, they were thought to be miraculous. But God never permits miracles produced by evil spirits to be such as may necessarily seduce us into error; for, either he limits their power, as he did to Pharaoh's magicians, who

who were obliged to acknowledge the finger of God in some instances; or they discover themselves by their impiety, or bad conduct; which are the marks appointed by Moses for discerning a false from a true prophet. Deut. xiii. 12, &c.

Incantments of serpents, the cure of wounds by charms, fancied metamorphoses, &c. were common among the ancients. The Psalmist speaks, Psalm lviii. 5. of "the serpent, or deaf asp, that stoppeth her ears, lest she should hear the voice of the charmers, charming wisely." Heb. "The voice of those who speak low, and of those who make use of charms with skill;" or the voice of him who tameth, who softeneth serpents. (*Vide* Asp.) Jeremiah, viii. 17, threatens the Jews, "behold I will send serpents among you, which will not be charmed." Ecclesiastes, x. 11, says, "A babbler is like those serpents against which charms have no power." Job likewise speaks of *incantments* by whose power serpents were burst asunder, "Shall the *enchanter* cause the Leviathan to burst?" Job xl. 25. And Ecclesiasticus, xii. 13. "Who will pity a charmer that is bitten with a serpent?"

St. Austin, *de Genesi ad litter. lib. xix.* 28, confesses that the Marsians, a people of Italy, had formerly the secret of *incanting* serpents: "Any one would say, that serpents understood the language of this people, so obedient do we see them to their orders: as soon as the Marsian has done speaking, they come out of their holes." Charmers are often satisfied with driving serpents from some certain district.

Prinum quas valli spatium comprehendit arenas,
Expurgat cantu, verbisque fugacibus angues.
LUCAN PHARSAL. lib. ix. ver. 915.

Sometimes they made them burst:

Viperas rumpo verbis & carmine fauces.
OVID METAMORPH. Fab. 2. de Medea.

At other times they benumbed them, lulled them asleep, tamed them, and took away their fierceness.

Spargere qui somnos cantuque manuque solebat.
VIRG. ENFID. vii.

Origen and Eusebius speak of the charming of serpents as common in Palestine. Nearchus, *apud Strabo. lib. xv.* who followed Alexander the Great in his expeditions, says that the Indians scarcely use any other remedies against the bites of serpents beside *incantments*; and that some travel up and down the country professing this art, and making a livelihood by it. The *Pyllis* and the *Marsi* not only cured the wounds by sucking them, but sold magical plates, as preservatives against the bite of serpents. *Arnob. lib. ii.*

To charm diseases, to stop flowing blood by

incantments, to cure the bitings of serpents, to charm the gout, and sprains, are things very common in antiquity. Pindar, *Pyth. Ode 4.* affirms, that Chiron the Centaur cured diseases by charms; and that *Æsculapius* cured fevers, ulcers, wounds and pains, by gentle charms, by potions, topical remedies, or incisions. Homer, *Odys. l.* assures us, that the blood which issued out of Ulysses's wound was stopped by *incantments*. Cato, *De Re Rust. cap. 160.* produces certain verses which were pronounced in order to heal a limb that was out of joint.

Music and singing, which is a kind of charm, were sometimes used to cure certain diseases of the mind, or at least diseases caused by disorder of the mind, or of the passions. Galen, *De sanitate tuenda, lib. i. cap. 8.* says, that he had great experience in this, and that he could produce the authority of *Æsculapius*, his countryman, who by melody and music relieved constitutions impaired by too great heat: and Plato says, that the midwives of Athens had a secret of making the delivery of women more easy by certain charms and *incantments*. Plato, *Theoet. p. 145.*

The Hebrews, a people extremely superstitious, did not indeed carry so far the use of charms and *incantments* in the cure of diseases, because they were restrained by their law, and because their kings and priests were vigilant in preventing these misdoings. Notwithstanding, we see traces of this superstition among them. Nay, some pretend even to authorize it by the example of Moses, who ordered a brazen serpent to be elevated on a pole, that those Israelites who had been bitten by serpents, called *saraphs*, might be healed by looking towards it. Num. xxi. 8. Saul employed music, *i. e.* David's harp, to procure relief in his fits of melancholy. *Vide* EXORCISTS. DAVID. ELISHA.

INDIA, *Ἰνδία, 'Indiā, praise, law*; from *ἰνδῆ* *hod.* [Or confession: otherwise becoming, or beautiful. Esth. i. l. viii. 9.

Hodu is thought to mean *India*, or the river *Indus*; but rather, it ought to be pronounced *Hindu*, the *n* being being omitted in writing: so we have *lapad*, for *lampad*; &c. This name, however, fixes the extent of the Persian dominions eastward to that original station of the Hindoos, which I have supposed at the head of the Indus. There is not, I believe, any memorial of the Persian power having permanently maintained itself east of the Indus. Only Alexander the Great ever thought of establishing dominion in those countries. The Mahometans, indeed, have so done; but then they have renounced the west. Nadir Shah penetrated to Delhi, but he returned to Persia, and did not attempt to retain both regions under his rule.] It

It is said, Ahasuerus reigned *from the Indies to Ethiopia*. Heb. from *Hoddo to Cush*. By *Hoddo* all interpreters understand *India*; and by *Cush, Ethiopia*, between Arabia and Egypt. *Vide CUSH*. Herodot. *lib. iii. cap. 94. 97.* Job, xxviii. 16. speaks of *India*;—*Non conferetur tinctis Indiæ coloribus*. Heb. "It cannot be valued with the *Chethem of Ophir*:" the word *Chethem* is taken for Gold. See *OPHIR*. In the Maccabees, the guide of an Elephant is called an *Indian*, because generally *Indians* were chosen to conduct these creatures. The *Indian* sat on the beast's neck, and with a bent iron rod, pricked his ear, and guided him. The best authors of antiquity commonly call the master of an elephant, of what nation soever he might be, an *Indian*.

[**INHERITANCE**, a portion which appertains to another, after some particular event. As the principles of *inheritance* differ in the East from those which are established among ourselves, we shall insert some of them. The reader will observe, that there is no need of the death of the parent in these countries, as there is among us, before the children possess their *inheritance*. *Vide HEIR*.

"The rights of *inheritance*, [among the Hindoos] are laid down with great precision, and with the strictest attention: to the natural claim of the *inheritor* in the several degrees of affinity. A man is herein considered but as tenant for life in his own property; and, as all opportunity of distributing his effects by will, after his death, is precluded, hardly any mention is made of such kind of bequest. By these ordinances also, he is hindered from dispossessing his children of his property in favour of aliens, and from making a blind and partial allotment in behalf of a favourite child, to the prejudice of the rest; by which the weakness of parental affection, or of a misguided mind in its dotage, is admirably remedied. These laws also strongly elucidate the story of the Prodigal Son in the Scriptures, since it appears from hence to have been an immemorial custom in the East for sons to demand their portion of *inheritance* during their father's life-time, and that the parent, however aware of the dissipated inclinations of his child, could not legally refuse to comply with the application.

If all the sons go at once in a body to their father, jointly requesting their respective shares of his fortune; in that case, the father shall give equal shares of the property earned by himself, to the son incapable of getting his own living; to the son who hath been particularly dutiful to him, and to the son who hath a very large family, and also to the other sons who do not lie under any of these three circumstances;

PART XV. *Edit. IV.*

in this case, he shall not have power to give to any one of them more or less than to the others.

If a father has occupied any glebe belonging to his father, that was not before occupied, he shall not have power to divide it among his sons in unequal shares, as in the case of property earned by himself. *Halhed's GENTOO LAWS* p. 53.]

[Our translators have frequently used the term *inheritance* in the sense of *participation*, or *property*. So Mark xii. 7. let us kill the son and the *inheritance*—the property, shall be ours. Acts xx. 32. xxvi. 18. an *inheritance*, participation, among those who are sanctified. Eph. i. 18. the riches of the glory of his *inheritance*, his immediate property, in the saints. Comp. 1 Peter i. 4. So Abraham is spoken of Ezek. xxxiii. 24, as *inheriting* the land, which could not be true, as his family had no previous possession in Canaan; and is expressly contrary to Acts vii. 5. which says Abraham had no *inheritance* there: but he had possessions, or property. Comp. 2 Chron. x. 16. *et al.*]

[**INIQUITY**. This word means not only sin, but the punishment of sin, and the expiation of it; "Aaron will bear the *iniquities* of the people;" he will atone for them, Exod. xxviii. 38. The Lord "visits the *iniquities* of the fathers upon the children," Exod. xx. 5. He sometimes causes visible effects of his wrath to fall on the children of criminal parents. Comp. FRAGMENT, No. CCCXL.

To bear his *iniquity*, to endure the punishment of it, to be obliged to expiate it. "The scape-goat shall bear upon him all the *iniquities* of the people, unto a land not inhabited;" as an expiatory victim for the whole nation. *Aufer iniquitatem famule tue*, said Abigail to David, let not the fault of my husband Nabal be imputed to me. 1 Sam. xxv. 28.

The man of *iniquity*, the child of *iniquity*, the hand of *iniquity*, the workers of *iniquity*, need no explanation. *Torrentes iniquitatis conturbaverunt me*. Heb. "The torrents of Belial made me afraid," Psalm xviii. 5. The wicked have fallen upon me like a torrent. "The iniquity of my heels shall compass me about." Psalm xlix. 5. The punishment of my *iniquities*, which pursue me gradually, will suddenly lay hold on me. "Shall the throne of *iniquity* have fellowship with thee, which frameth mischief by a law?" Psalm xciv. 20. Is it possible, O my God, that thou shouldest be in concert with the *throne of iniquity*, with the Chaldeans, those proud and unjust rulers, who abuse their power that they may overwhelm us with calamities? "Judas purchased a field with the reward of *iniquity*," Acts i. 18. rather, he furnished the

T div. 2

chief

chief priests with the price of it, by restoring to them the reward of his treachery.

To bear iniquity, to expiate it. The priests bear the iniquity of the people; they are charged with the expiation of it. "Aaron shall bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts." Exod. xxviii. 38. "Wherefore have ye not eaten of the sin offering in the holy place, seeing it is most holy; and God hath given it you to bear the iniquity of the congregation, to make atonement for them?" Lev. x. 17.

If a man is called upon to give testimony of any thing whereof he was a witness, and will not declare it, he shall bear his iniquity; he shall be punished with death: for so bearing his iniquity is generally explained. See Lev. xix. 8. xx. 17, 19, 20. xxiv. 15. Numb. ix. 13. xvi. 31, &c. It must be confessed, however, that sometimes to bear his iniquity, particularly when the matter in question is secret, or of less consequence, for the expiation whereof the law ordains certain sacrifices, signifies no more than to expiate his sin, and offer the prescribed sacrifices.

INNOCENT, INNOCENCE. The signification of this word is well known. The Hebrews considered *innocence* as consisting chiefly in an exemption from external faults committed contrary to the law; hence they often join *innocent* with *hands*. Gen. xxxvii. 22. Psalms xxiv. 4. xxvi. 6. "I will wash my hands in *innocency*." And Psalm lxxiii. 13. "Then have I cleansed my heart in vain, and washed my hands in *innocency*." Josephus acknowledges no other sins beside those actions which are put in execution. Sins in thought, in his account, are not punished by God.

To be *innocent*, is used sometimes for being exempt from punishment. "I will not treat you as one *innocent*," Jer. xlv. 28. literally, I will not make thee *innocent*: I will chastise thee, but like a kind father. Jeremiah, xlix. 12. speaking to the Edomites, says, They who have not (so much) deserved to drink of the cup of my wrath, have tasted of it, *et tu quasi innocens relinqueris? Non eris innocens, sed bibes*. And Nahum. i. 3. "God is ready to exercise vengeance, he will make no one *innocent*: he will spare no one." Exod. xxxiv. 7. Heb. "Thou shalt make no one *innocent*:" no sin shall remain unpunished. Thou, O Lord, says the Psalmist, xviii. 26, *cum viro innocente innocens eris*. Thou treatest the just as just, the good as good; thou never dost confound the guilty with the *innocent*.

Job being accused by his friends, declares he will never renounce his *innocency*, chap. xxvii. 5. *Non recedam ab innocentia mea*. I will suffer

continually; yet will not confess that God punishes me for my sins. God tells Satan, that notwithstanding the evils which he had inflicted on Job, he still retained his *innocency*. And Job's wife insults him in these words, *Adhuc permanes in simplicitate tua?* Heb. *innocentia tua*, Job ii. 3—9. Thou continuest as firmly attached to thy duty, as submissive to the will of God, as before thy misfortunes.

INNOCENTS. By this name those infants are called who were massacred by Herod's order at Bethlehem, [from the age of entering on the second year and under,] with a design of including in this slaughter, the new born king of the Jews, whose birth he had learned from the wise men of the east. Matt. ii. 16, 17. See HEROD THE GREAT, and MAGI.

The Greeks in their Menology, and the Ethiopians in their Liturgy, affirm, that the number of the children massacred at Bethlehem, and round about, amounted to *fourteen thousand*; which is not credible. The church very anciently looked on them as the first fruits of the martyrs. The Latin church celebrates their festival December 28, the Greek, December 29.

It is very surprising, that Josephus the historian, should say nothing of this massacre. This makes people think, that the number of children slain was but small, [rather 14, than 14,000] Some assert that Augustus being informed that Herod had put to death his own son, among the children whom he had caused to be executed in Syria, said, "It is better to be Herod's hog than his son." Macrobi. *Saturnal*, lib. ii. cap. 4. It is probable enough that the emperor might at the same time learn the death of the innocents, and that of Antipater, which his father Herod ordered five days before his own death; and that on this occasion he used the expression related by Macrobius, [which in the Greek has a play of words on *hog* and *son*.] There was not above six weeks interval between the death of the *innocents* and that of Antipater. As to what St. Matthew says, that the massacre of these *innocents* was a fulfilment of the prophecy by Jeremiah, xxxi. 15. "A voice was heard from Ramah," &c. it is our opinion, that the primary sense of this prophecy related to the carrying away the ten tribes into captivity, and that St. Matthew accommodated it to the circumstances he relates.

INSTRUMENTS of Music. See MUSIC; and FRAGMENTS, Nos. CCXXXI., CCXXXII., CCXXXIII., with the PLATES.

INTERCALATION. By this name they call the Jewish custom of adding a thirteenth month to their lunar year, at the end of every two or three years, i. e. in the revolution of the cycle of nineteen years, there are seven years of thirteen

teen months each; the rest are only of twelve months. When an *intercalary* month is added, it is placed between February and March, and then there is a first *Adar*; and a following month called *Ve-Adar*; or *second Adar*.

The *intercalation* of the Jews is owing to all the lunar months taken together, being not so long by twelve hours, or thereabouts, as the solar months; which at the end of three years makes twenty-nine or thirty days. See MONTHS.

[INTERCESSION, an intreaty used by one person toward another: whether this person solicits on his own account, or on account of one for whom he is agent. Man *intercedes* with man, sometimes to procure an advantage to himself; sometimes as a mediator to benefit another: he may be said to *intercede* for another, when he puts words into the suppliant's mouth, and directs and prompts him to say, what otherwise he would be unable to say; or to say in a more persuasive manner what he might intend to say. The *intercession* of Christ on behalf of sinners, Rom. viii. 34. 1 John ii. 1. and the *intercession* of the Holy Spirit, Rom. viii. 26. are easily illustrated by this adaptation of the term.]

[INTERPRETATION, a conversion of a difficult subject, expression, symbol, parable, &c. into one more easy: As of a dream from its symbols to plain matter of fact, as Pharaoh's dream, &c. of an obscure saying, apothegm, or precept, into familiar, and customary expressions; of a foreign language, into a national and popular idiom. The necessity of reading the Scriptures in our own tongue may be clearly inferred from the conduct of the writers of the gospels, who often *interpret* words of peculiar import, titles, phrases, and idioms, for the benefit of their readers—observing, “which being *interpreted* is, so or so”]

JOAB, אב, *paternity*, or *who has a father*; from אב *ab*, *a father*: otherwise, *voluntary*; from אב *joab*, [to whom the Lord is a father.]

JOAB, son of Zeruiah, David's sister, and brother to Abishai, and Asahel. *Joab* was one of the most valiant soldiers, and greatest generals in David's time; but then he was one of the most cruel, revengeful, and imperious of men. He performed great services for David, and was always firm to his interests. He was commander in chief of his troops, when David was king of Judah only. He signaled himself at the battle of Gibeon against Abner, 2 Sam. ii. 13, 14, &c. but Asahel his brother was killed in that engagement by Abner. To revenge his death, *Joab* treacherously killed Abner, who had come to Hebron to make an alliance with David, and bring all Israel to his obedience, 2 Sam. iii. 27, 39. David abhorred that base action; but did not dare to punish *Joab*,

who was too formidable. Comp. FRAGMENT, No. CCXVIII.

After David was acknowledged king by all Israel, he besieged Jerusalem, and promised to make captain general of his army, the man who should first mount the walls, and beat off the Jebusites, 1 Chron. xi. 6. *Joab* was the first who appeared on the walls, and by his valour well deserved to be continued in his station. He subdued the Ammonites, and he procured the destruction of the brave Uriah, at the siege of Rabbah, their capital, 2 Sam. xi. 12. He interceded for Absalom's return from exile, and his restoration to favour. But though he shewed himself a friend to Absalom in his disgrace, he was his enemy at his rebellion. He overcame him in a set battle near Mahanaim; and being informed that he hung by the hair on an oak, he pierced him to death with his own hands, though he well knew that David had given strict orders to preserve him. And when the king discovered too much sorrow for the death of his son, *Joab* reprimanded him.

When Sheba son of Bichri set up the standard of rebellion, David commanded Amasa to assemble the troops of Judah, and pursue him; but Amasa being too slow, David directed Abishai, *Joab's* brother, to pursue Sheba. *Joab* accompanied him with the Cherethites and Pelethites of the king's guard. Amasa arrived soon after, and at Gibeon, *Joab* making as if he would kiss him, plunged his poignard in his belly. *Joab* brought the war with Sheba to a happy conclusion, without a battle. He returned to Jerusalem, and David continued him in the command of his armies, 2 Sam. xx. 23.

When David by the impulse of an evil spirit, and a criminal curiosity, undertook to number his people, he gave that commission to *Joab*: who did all he could to change the king's resolution; but being obliged to obey, he executed in part only what the king had commanded.

Adonijah, David's son, being the eldest of the royal family, after the death of Absalom, considered how he might procure himself to be acknowledged king. He took care principally to engage *Joab* the general, and Abiathar the high-priest; and at a great entertainment, which he made near the fountain of Siloam for the leaders of his party, he was saluted king by them. But David ordered Solomon to be crowned, and anointed by the high-priest Zadok, and the prophet Nathan. Adonijah on receiving this news fled to the temple, as a sanctuary; and *Joab* with the rest retired.

Joab by this last step increased David's aversion from him, so that when near his end, he advised Solomon to punish *Joab* for the various violences of which he had been guilty. Some

time after the death of David, *Joab* being informed that Solomon had caused Adonijah to be put to death, and had banished the high-priest Abiathar to his country residence at Anathoth, he thought it high time to provide for his own security; he fled therefore into the temple, and laid hold on the horns of the altar.

Solomon sent Benaiah, son of Jehoiada, who required him to quit his asylum; but *Joab* answering that he would die on the spot, Solomon ordered execution upon him at the foot of the altar. Thus died *Joab*. He was buried by Benaiah in his own house, in the wilderness. A. M. 2290, ante A. D. 1014.

II. JOAB, son of Seraiah, 1 Chron. iv. 14.

III. JOAB. Ezra ii. 6. viii. 9. Neh. vii. 11. A person of this name also gave name to a town, *Ataroth beth Joab*, 1 Chr. ii. 54.

JOACHIN. See JEHOIACHIN.

JOAH, יוֹאָח, 'Iwāḥ, or 'Iwād, *fraternity*, or *who has a brother*: from אחא *achah*, a brother: or *brother of the Lord*; from *achah*, and יָה *jah*, *the Lord*.

I. JOAH, son of Zimmah, and grandson of Gershon the Levite, 1 Chron. vi. 21.

II. JOAH, secretary to king Josiah, employed in repairing the temple, 2 Chron. xxxiv. 8.

III. JOAH, son of Asaph, sent by Hezekiah king of Judah, to answer Rabshekah, 2 Kings xviii. 18.

JOAKIM, יוֹאֲכִים, 'Iwākīm, *Eli, Eliakim*. See JEHOIAKIM.

JOAKIM, husband of St. Ann, and father to the Blessed Virgin; grandfather to Jesus Christ, after the flesh. We believe him to be the *Eli* mentioned Luke iii. 23. *Eli, Eliakim*, and *Joakim*, are properly the same name. The name of *Joakim*, father of the Blessed Virgin, is not in the canonical writings of the New Testament; but has been adopted by the Greek and Latin churches. In the Latin, principally since the festival of St. Anna and St. *Joakim* has been celebrated; but among the Greeks long before. St. Austin, in his answer to Faustus the Manichee, *lib. xxiii.* says, that the name of *Joakim* being known only from apocryphal writings, could not be used in argument. But among the Greeks this name occurs in writings of great antiquity.—The *Proto-evangelium*, or Preparatory Gospel (of the second century) says a great deal of *Joakim* and *Anna*. The apocryphal Gospel of the birth of Mary, speaks of them likewise. This is thought to have been composed by Seleucus, in the second century. *Vide Tom. v. nov. Edit. S. Hieronym. p. 44.*

Peter of Alexandria, *Can. 13.* mentions the death of Zechariah, father to John the Baptist, who was killed between the temple and the altar, and Elizabeth's flight, which circumstances are taken from the Preparatory Gospel. Grego-

ry of Nyssa cites the same work. *Orat. in Natale Domini, p. 779.*

We meet with almost the same things in a discourse of Eustathius of Antioch, on the Hexameron, and in Epiphanius; which shews the antiquity of this tradition. From these sources John Damascenus, Vincent of Beauvais, and Fulbert of Chartres, borrowed what they say concerning the Blessed Virgin's death. The tradition of *Joakim's* being the father of Mary, was so general in the east, that Mahomet speaks of it. *Alcoran, Surat 3.*

I do not mean to attribute any authority to the apocryphal books, wherein the name of *Joakim* occurs; but only to prove the antiquity of this tradition in the church. Neither the Ebionites, nor the Manichees, nor Seleucus, had any interest in deceiving us with regard to the names of *Joakim* and *Anna*. The Preparatory Gospel is the most ancient document wherein the name of *Joakim*, the Virgin's father occurs; and it represents *Joakim* as a man of power in Israel, who at solemn festivals, made magnificent sacrifices in the temple. *Vide ANNA III.*

Cedrenus tells us, that the Blessed Virgin lost her father and mother at twelve years of age. They who please may consult the Bollandists on *March 19*, and M. de Tillemont, *tom. 1. not. 2.* The worship of St. *Joakim* and St. *Anna* is very ancient in the east; but is more modern in the west. It is said, that pope Julius appointed the feast of St. *Joakim* to *March 20*, about A. D. 1510. In a martyrology printed in 1491, it is placed *Dec. 9.* Pope Pius V. struck it out of the Roman Breviary; but Gregory XV. in 1610, replaced it, at *March 20.*

II. JOAKIM, high-priest of the Jews. He succeeded Joshua, son of Jozedek, his father, after the return from the captivity. He lived under Xerxes king of Persia. Joseph. *Antiq. lib. xii. cap. 5. initio.*

III. JOAKIM, otherwise ELIAKIM, son of Hilkiah high-priest of the Jews, in the reigns of Manasseh and Josiah, more generally known by the name *Hilkiah*, or *Eliakim*. Judith iv. 6, 14.

JOANNA, יוֹחָנָנָה, 'Iwānna, *the grace, the gift, or the mercy of the Lord*. See JOHANAN.

JOANNA, wife of Chuza, Herod's steward, Luke viii. 3. was one of those women who had followed our Saviour, and assisted him with their property. St. Luke observes, that these women had been delivered by Jesus Christ from evil spirits; or cured of diseases. Perhaps this wife of Chuza was not a widow. It was customary among the Jews, for men who dedicated themselves to preaching, to accept services from women of piety, who attended them without any scandal. We know nothing particular of *Joanna*.

JOASH,

JOASH, *וַיִּשׁ, who despairs; from וַיִּשׁ jaash; otherwise, he that burns, who is of fire; from וַיִּשׁ esh. [From the Arabic, given by God.]*

I. **JOASH**, son of Ahaziah, king of Judah. When the impious Athaliah, undertook to extinguish the race of the kings of Judah, that she might seize the crown herself, she ordered all the princes her grand-children to be murdered. Nevertheless, Jehoshebah or Jehoshabath daughter of king Joram, sister of Ahaziah, and wife to the high-priest Jehoiada, rescued young *Joash* then a child, from the cruelty of Athaliah, and lodged him in the temple, with his nurse. Here he abode six years; but in the seventh year, Jehoiada procured him to be acknowledged king, and so well concerted his plan, that young *Joash* was placed on the throne, and saluted king, in the temple, before the queen had notice of it: and she was killed without the temple, 2 Kings xi. xii. [He is also called *Jehoash*.]

Joash received the diadem, together with the book of the law, from the hands of Jehoiada, the high-priest, who, in the young king's name, made a covenant between the Lord, the king, and the people, for their future fidelity to God. He likewise obliged the people to take an oath to the king. *Joash* was but seven years old, when he began to reign, and he reigned forty years at Jerusalem. He governed with justice and piety, so long as he was guided by the high-priest Jehoiada. Nevertheless, he did not abolish the high-places.

Jehoiada, in the king's minority, had issued orders for collecting voluntary offerings to the holy place, with design of repairing the temple; but his orders were ill executed, till the twentieth year of *Joash*. Then this prince directed chests to be placed at the entrance of the temple, and an account to be given him of what money was collected in them, that it might be faithfully employed in reparations of the house of God. Jehoiada dying at the age of a hundred and thirty years, *Joash* was misled by the evil councils of his courtiers, who had before been restrained by that high-priest's authority. They began to forsake the temple of the Lord, and to worship idols, and groves, (rather *Asteroth*, goddess of the groves) which drew down wrath on Judah and Jerusalem.

Then the spirit of God came upon the high-priest Zechariah, son of Jehoiada, who reprimanded the people; but they who heard him, stoned him, according to orders from the king. It was not long before God inflicted on *Joash*, the just punishment of his ingratitude to Jehoiada, and his son: Hazael king of Syria besieged Gath, which belonged to Judah; and having taken it he marched against Jerusalem. *Joash* to redeem himself from the difficulties of a

siege, and from the danger of being plundered, took what money he could find in the temple, which had been consecrated by Ahaziah his father, Jehoram his grand-father, and himself; besides what he had in the royal treasury; all which he gave to Hazael.

It is believed that the next year the Syrian army marched again into Judah: but Hazael was not with it in person. The Syrians made great havoc, defeated the troops of *Joash*, entered Jerusalem, slew the princes of Judah, and sent a great booty to the king of Syria at Damascus. They treated *Joash* himself with great ignominy; and left him extremely ill: his servants revolted against him, and killed him in his bed, whereby the blood of Zechariah the high-priest was avenged. He was buried in Jerusalem, but not in the royal sepulchre.

II. **JOASH**, king of Israel, son and successor of Jehoahaz, was declared king in his father's lifetime, A. M. 3163, and he reigned alone A. M. 3165, ante A. D. 839. He reigned sixteen years in Samaria, including the two years that he reigned with his father. He did evil in the sight of the Lord, and imitated Jeroboam, son of Nebat, who made Israel to sin. We do not know many particulars of his reign; but that the Lord re-established the affairs of the kingdom of Israel, which had been thrown into very great confusion under Jehoahaz his father.

Elisha falling sick of that disease whereof he died, *Joash* came to see him, and wept before the prophet, who directed him to shoot with arrows; he shot three times, and ceased: he gained therefore only three victories over Syria.

Joash reigned a long time peaceably. Amaziah king of Judah, having been victorious over the Edomites, challenged him, saying, "Come, let us see one another in the face." *Joash* reproved him by the fable of the cedar, and the thistle of Lebanon. But Amaziah would not hearken to him. *Joash* took the field; Amaziah was routed, and taken in the battle. *Joash* entered Jerusalem, and ordered four hundred cubits of the city walls to be demolished, from the gate of Ephraim to the corner gate. He took all the treasures of the temple, and the royal palace, and returned in triumph to Samaria. He died there in peace soon after this victory, and was succeeded by Jeroboam, 2 Kings xiii. 10. [He is also called *Jehoash*.]

III. **JOASH**, Father of Gideon. Jud. vi. 11.

IV. **JOASH**, son of Amealak, was ordered by king Abab to imprison the prophet Micaiah, 1 Kings xxii. 26. [Eng. Tr. *Joash* the king's son.]

V. **JOASH**, a descendant of Shelah, son of Judah. 1 Chron. iv. 22, Vulgate *Securus*, (the Certain.)

JOASH,

JOASH, *וַיִּשְׁׁ, gnawed by the moth; from וַיִּשְׁׁ hash; or, who is assembled; from וַיִּשְׁׁ hush.*

VI. JOASH, son of Becher. 1 Chron. vii. 8.

VII. JOASH, superintendent of the oil cellars, 1 Chron. xxvii. 28.

JOAZAR, high-priest of the Jews, successor to Matthias son of Theophilus, A. M. 4000, the year of Jesus Christ's birth. He was succeeded by his brother Eleazar, A. M. 4004, and was created high-priest a second time, A. M. 4010, and enjoyed this dignity till 4016. Then Ananus the son of Seth succeeded him. *Joazar*, otherwise *Azar*, was brother to Mariamne, daughter of Simon the high-priest, and wife to Herod the Great. Archelaus, at his return from Rome, deposed *Joazar* in 4004, because he was engaged against him with the seditious. Some time afterwards *Joazar* was restored by the Romans; for whom he had declared, in 4010. Lastly, Cyrenius governor of Syria being come into Judea, in 4016, deposed *Joazar*, and substituted Ananus.

JOB, *יֹב 'Aşşu, he that cries, or weeps.*

I. JOB, third son of Issachar, Gen. xli. 13. called *Jashub*, 1 Chron. vii. 1. [See the next.]

JOB, *יֹב, he that weeps, that cries; otherwise, that speaks out of a hollow place, like the Ventriloquists.* [From the Syriac, greatly desired; the height of desire.]

II. JOB, celebrated for his patience, his constancy, his piety, and his virtue, dwelt in the land of Uz, or the Ausitis, in East Edom, not far from Bozra. There are different opinions concerning his family and his time. At the end of the Greek and Arabic copies of the book of Job, and in the old Latin Vulgate, we read these words, there said to be taken from the Syriac.—“*Job dwelt in the Ausitis, on the confines of Idumæa and Arabia; his name at first was Jobab. He married an Arabian woman, by whom he had a son, called Ennon. He himself was son of Zerah, of the posterity of Esau, and a native of Bozrah; so that he was the fifth from Abraham. He reigned in Edom; and the kings before and after him reigned in this order. Balak the son of Beor, in the city of Dinhabah, after him Job, (otherwise called Jobab). Job was succeeded by Husham prince of Teman. After him reigned Hadad the son of Bedad, who defeated the Midianites in the fields of Moab. The name of his city was Arith. Job's friends who came to visit him were Eliphaz, of the posterity of Esau, and king of Teman; Bildad king of the Shubites; and, Zophar king of the Naamathites.*”

This is the most ancient account of *Job's* genealogy. Aristeus, Philo, and Polyhistor, acknowledged this genealogy to be true: the old Greek and Latin fathers did the same, and

cited it. Theodotion has preserved it in his translation of *Job*. This tradition is derived, probably, from the Jews. In tracing it we find *Job* to have been contemporary with Moses.

Abraham.

Isaac.

Jacob.

Levi.

Amram.

Moses.

Esau.

Reuel.

Zerah.

Jobab. 1 Chron. i. 35—44.

Job was a [chief] man of great probity, virtue, and religion, and he possessed much riches in cattle and slaves; which at that time were the principal wealth even of princes in Arabia and Edom. He had seven sons and three daughters; and was in great repute among all people, on both sides of the Euphrates. His sons, by turns, made entertainments for each other; and when they had gone through the circle of their days of feasting, *Job* sent to them, purified them, and offered burnt-offerings for each of them; that God might pardon any faults inadvertently committed against him during such festivities. He was infinitely averse from injustice, idolatry, fraud, and adultery; he avoided evil thoughts, and dangerous looks; was compassionate to the poor; a father to the orphan, a protector to the widow, a guide to the blind, and a support to the lame.

God permitted Satan to put the virtue of *Job* to the test; at first he gave him power over his property; but forbade him to touch his person. Satan began with taking away his oxen. A company of Sabeans slew *Job's* husbandmen, and drove off all the oxen: one servant only escaped to bring the news. While he was reporting this misfortune, a second came, and told *Job* that fire from heaven had consumed his sheep, and those who kept them: and that he alone had escaped.

A third messenger arrived who said, the Chaldeans have carried away the camels, have killed all thy servants, and I only am escaped. He had not ended, when another came, and said, While thy sons and thy daughters were eating and drinking in their eldest brother's house, an impetuous wind suddenly overthrew it, and they were all crushed to death under the ruins: I alone am escaped to bring thee this news. Then *Job* rent his clothes, and shaved his head, and fell down upon the ground, saying, “Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

As *Job* endured these calamities without repining

pinning against Providence, Satan solicited permission to afflict his person, and the Lord said, "Behold, he is in thine hand, but touch not his life." Satan therefore smote him with dreadful diseases: and *Job*, seated on a dung-hill, scraped off the corruption with a potsherd. His wife said, "Dost thou still retain thy piety? Curse God, and die." *Job* answered, "Shall we receive good at the hand of God, and shall we not receive evil?" In the mean time three of *Job's* friends, having been informed of his misfortunes, came to visit him; *Eliphaz* the Temanite, *Bildad* the Shubite, and *Zophar* the Naamathite. A fourth was *Elihu* the Buzite, who from chap. xxxii. bears a distinguished part in the dialogue. [See *ELIHU*.] They continued seven days sitting on the ground by him, without speaking. At last *Job* broke silence, and complained of his misery. His friends not distinguishing between the evils wherewith God tries those whom he loves, and the afflictions wherewith he punishes the wicked; accused *Job* of having harboured some secret impiety, and urged him to return to God by repentance, and humbly to submit to his justice, since he suffered only according to his demerits.

Job, well convinced of his own innocence, maintained, that his sufferings were greater than his faults, and that God sometimes afflicted the righteous only to try them, to give them an opportunity of manifesting, or of improving their pious dispositions; or, because it was his pleasure, for reasons unknown to mankind. *Elihu* takes a middle path, referring strongly to God's sovereignty. To terminate this dispute, the Deity appears in a cloud, and decides in favour of *Job*; nevertheless, not approving those harsh expressions, which the extremity of his sorrow, and the warmth of dispute, had excited. —*Job* humbly acknowledges his fault, and asks forgiveness. The Lord condemns *Job's* friends, and enjoins them to expiate their sins with sacrifices, offered by the hands of *Job*. He restores *Job* to health, gives him double the riches which he before possessed, blesses him with a beautiful and numerous family, and crowns a holy life with a happy death. This is the substance of *Job's* history.

The time wherein this pious man lived is very much contested. But, supposing him to have been contemporary with Moses, and fixing the time of his trial to some years after the departure of the Hebrews out of Egypt, (it cannot be placed earlier, because it is supposed he speaks of this event;) he might have lived till the time of Othniel. Supposing, for example, that he was afflicted seven years after the Exodus, A. M. 2520, ante A. D. 1484, and having lived 140 years after, he must have been dead in 2660. *Job* xlii. 16.

[The Talmudists report *Job* to have been born in the year of Jacob's settlement in Egypt, and that he died in the year wherein the Israelites departed out of this country. See Huet, *Demonstr. Evang. Prop.* iv. de libro *Job*. Here this very learned author, contrary to the opinion of CALMET, asserts *Job* to have lived before Moses; but that the memory of his misfortunes was recent, when Moses, whom Huetius supposes to be the writer of the book of *Job*, undertook to compose the history of them, while he lived in Midian with Jethro.] Some believe, that he lived seventy years in prosperity, and that after his misfortunes, God doubled that number. By which account he must have lived in all two hundred and ten years.

Tombs, called *Job's*, have been shewn in several places. The most celebrated is in the Trachonitis, toward the springs of Jordan, where for many ages a pyramid was believed to be *Job's* tomb. It is placed between the cities of Teman, Shuah, and Naamath, which are supposed to have been in this country. The Chaldee paraphrast, named Cock, places his residence in Armenia; and travellers tell us, that *Job's* tomb is shewn there; but this *Job* is thought to have been a Mahometan captain, of modern date. Another Chaldee interpreter places *Job* at Constantinople. There is a tomb near the walls of that city, which is certainly called *Job's*: but it is an Arabian's, killed at the siege of Constantinople, in 672. In the sixth century there was a monastery at Constantinople, dedicated to St. *Job*; but it is not said that his body reposed there. Eusebius and Jerom assure us, that there was a tradition of *Job's* having dwelt at Astaroth-Carnaim, a city in the Batanæa beyond Jordan; and that his house was still seen there. The LXX relate that Dinnabab was the capital of *Jobab's* kingdom. This city was in the *Ausitis*, or in Arabia Deserta. As we suppose *Job* and *Jobab* to be the same person, we must say likewise, that he lived and died at Dinnabab.

We meet with the name of *Job* in the ancient martyrologies, with the title of prophet, saint, and martyr. The Greeks have chosen May 6, for his festival: and herein they have been followed by the Christians of Arabia, Egypt, Ethiopia, and Russia, or Muscovy. The Latins keep his festival May 10. This, next to the Maccabees, brothers and martyrs, is the first saint to whom the western church decreed public and religious honours; and we know not of any saint among the patriarchs and prophets to whom more churches have been consecrated, or chapels dedicated.

When we consider accurately all that *Job* in his book says of himself, it seems to us, that his disease

disease discovers for the most part symptoms of the leprosy ; and we may affirm, that the fathers and commentators are generally of this opinion. St. Chrysostom, Apollinarius, Polychronus, Philip the priest, venerable Bede, the author of the sermons, *ad Fratres in eremo*, cited under St. Austin's name, Pineda, Bartholin, Bolduc, Vatablus, Cyprian of the Cistercians, and many others, tell us so explicitly, or implicitly.

They who say that he was attacked with an infamous private disease, agree almost in the same opinion, since that, in all probability, was, originally, a leprosy ; communicated by merely familiar (not criminal) intercourse. [But, some think it was rather Variolous than Venereal.]

Some have questioned whether there ever was such a person as *Job*. Spinoza believed *Job* to have been a Pagan. Others say he lived before Moses ; others, in the time of Moses ; others, under the Judges. Some place him so far back as David and Solomon ; others, at or near the captivity. But there is no denying that there was such a person as *Job*, without contradicting Ezekiel, Tobit, and St. James, who speak of him as a holy man, and a true pattern of patience ; without opposing the current of tradition among both Jews and Christians, and all the authority of the Greek and Latin fathers. *Job* did not live under the Jewish law, and perhaps was not subject to the law of circumcision ; and in this sense we may confess, that he was a Pagan, like Melchisedek and other good men. Although the time wherein this holy man lived be dubious, we cannot place him so low as David and Solomon, much less at the captivity of Babylon, since he is cited by Tobit and by Ezekiel as an ancient patriarch. Notwithstanding, it is not impossible but the author of this book, as we now have it, might live after David and Solomon : because he seems sometimes to allude to the Psalms, Jeremiah, and the Proverbs.

The eastern people relate several particulars of *Job*, which we do not read in Scripture. They deduce his genealogy after this manner. Abraham, Isaac, Esau, Razakh, Anosch, *Job*, or *Aiub*, as they write it. Eutychius, patriarch of Alexandria, makes him likewise to descend from Esau thus ; Esau, Raguel, Razakh, Amos, *Job*. But some Arabian historians derive his descent from Ishmael, and pretend, that he is the first of the three prophets sprung from Ishmael ; which three prophets, in their account, are *Job*, *Jethro*, and *Mahomet*.

BOOK OF JOB. Various conjectures have been made concerning this book. Some have thought that *Job* himself wrote it at first, in Syriac or in Arabic, and that Moses or some other Israelite, translated it into Hebrew. Others suppose Elihu, one of *Job*'s friends, to be the

author. No decisive proof is furnished by the book itself. It seems to be beyond dispute, that the composer of it was a Jew by religion ; and later than *Job*. There are so many allusions in it to Scripture expressions, that every one must believe Scripture was very familiar to the author of this poem.

The original language of the book of *Job* is Hebrew, but blended with many Arabic and Chaldee expressions, and several particular turns, not usual in Hebrew ; for which reason this work is obscure and difficult. It is written in verse, whose beauty consists principally in noble expressions, bold and sublime thoughts, lively emotions, fine descriptions, and great diversity of character. I do not believe that in all antiquity there is a piece of poetry more copious, more lofty, more magnificent, more diversified, more adorned, or more affecting.

The author, whoever he was, has practised all the beauties of his art, in the characters of the four persons whom he brings upon the stage. The history, as to the substance of it, is true ; the sentiments, reasons, and arguments of the several persons, are faithfully expressed ; but it is very probable, that the terms and turns of expression are the poet's own. *Vide FRAGMENT, No. XVIII.*

The canonical authority of the book of *Job*, is generally acknowledged in the Greek and Latin churches ; and this opinion has been derived from the synagogue to the church. St. Paul, in several places, seems to quote the book of *Job* ; at least to allude to it. St. James commends the patience of *Job*, and says, it was well known to those he wrote to.

JOBAB, *יבב*, from the same as *Job*.

I. JOBAB, son of Zerah, and grandson to Esau, Gen. xxxvi. 33. 1 Chron. i. 44.

II. JOBAB, son of Joktan, Gen. x. 29, and 1 Chron. i. 23.

III. JOBAB, king of Madon, Josh. xi. 1.

IV. JOBAB, son of Gera, of Benjamin, 1 Chr. viii. 9.

V. JOBAB, son of Elpaal, of the same tribe, 1 Chron. viii. 18.

JOCHEBED, *יכבד*, glorious, honourable, a person of merit ; from *כבד cabad* : or the glory of the Lord, from *יהוה jah*, the Lord, and *כבד cabad*, glory.

JOCHEBED, wife of Amram, and mother of Miriam, Moses, and Aaron. Several difficulties are started concerning the degree of relation between Amram and *Jochebed*.—Some assert that *Jochebed* was the daughter immediately of Levi, and aunt of Amram, her husband, because (Exod. ii. 1. vi. 20. Numb. xxvi. 59,) she is called daughter of Levi. Others maintain, that she was only cousin-german to Amram,

Anram, being daughter of one of Kohath's brethren. The Chaldee on Exod. vi. 20, says, she was daughter of Amram's sister; the LXX. say, she was daughter of Amram's brother. The Hebrew דודא *doda*, does not always denote the same degree of relation. Nevertheless, it seems to me most probable, that *Jochebed* was only cousin-german to Amram. Because, 1. Had she been the immediate daughter of Levi, the disproportion between her age and Amram's would have been too great. 2. Marriages between aunt and nephew were forbidden by the law; and we have no proof that they were allowed before the law. 3. By *daughter of Levi* may very well be meant grand-daughter, according to the style of the Hebrews.

JOED, יודי, *Yōdî, who is adorned, or who possesses*; from ידד *hadah*: otherwise, *who gives testimony*; from יד *hud*: or *who plunders*; from יד *hed*. [Neh. xi. 7. thought to be the same as *Judah*, verse 9, and *Hodaviah*, 1 Chr. ix. 7. the Lord's ornament, or praise.]

JOEL, יואל, *he that wills, commands, or swears*; from יא *jail*. [*Jehovah is God*.]

I. JOEL, the prophet Samuel's eldest son. Samuel being old made his sons *Joel* and *Abiah* judges over Israel, 1 Sam viii. 1, 2, &c. They exercised their jurisdiction in Beersheba, in the south of Palestine. But they received presents, and were unjust in their judgments; which induced Israel to desire a king.

II. JOEL, son of Josibiah, of Simeon, 1 Chron. iv. 35.

III. JOEL, son of Izrahiah, of Issachar, 1 Chr. vii. 3.

IV. JOEL, a valiant man in David's army, 1 Chron. xi. 38.

V. JOEL, son of Gershom, a Levite, a chief musician in David's time, 1 Chron. xv. 7.

VI. JOEL, son of Pedaiab, of Manasseh, 1 Chr. xxvii. 20.

VII. JOEL, son of Pethuel, יואל, Acts ii. 16. second of the minor prophets, was, it is said, of the tribe of Reuben, and city of *Bethoron* (rather *Betharan*, for *Bethoron* was on this side Jordan, in the tribe of Ephraim; but *Betharan* was on the other side of that river, in the tribe of Reuben.) *Joel* prophesied in the kingdom of Judah. It is our opinion, that he flourished after the removal of the ten tribes, and the destruction of the kingdom of Israel. He speaks of a great famine, and an inundation of locusts, which ravaged Judæa: but we can infer nothing from thence toward fixing the time of *Joel*.

Jerom, followed by many others, believed *Joel* to have been contemporary with *Hosea*, according to a rule laid down by him, that when there is no proof of the time of any prophet,

PART XVI. Edit. IV.

our conjectures may be directed by the time of the preceding prophet, whose epoch is better known. But this rule is not certain, and should not hinder us from following a better system. The Hebrews maintain, that *Joel* prophesied under Manasseh, and they refer the famine mentioned by him, to that of Jeremiah, viii. 13. *Vide* chap. xiv:—but if so, as is probable enough, it must be said that *Joel* prophesied after Manasseh, since in that place of Jeremiah, the Lord resolves to disperse his people, on account of the sins which had been committed by Manasseh; which implies that Manasseh was then dead. We choose therefore rather to place *Joel* under Josiah king of Judah, contemporary with Jeremiah.

Under the comparison to a cloud of locusts, this prophet represents an enemy's army, which fell upon Judæa, and caused great desolation. This, together with caterpillars and drought, brought on a terrible famine. God being moved by the calamities and prayers of his people, scattered the locusts, and the wind blew them into the sea. Subsequently, the prophet foretells the day of the Lord, and his vengeance in the valley of Jezreel. He speaks of the *teacher of righteousness*, to come from God; and of the Holy Spirit, to descend upon all flesh. He says that Jerusalem will eternally be inhabited; that Salvation will come from thence; that whosoever shall call on the name of the Lord shall be saved. All this relates to the new covenant, and to the time of the Messiah. *Vide* Acts ii. 6.

JOELAH, יואלה, *elevation*; from יאל *halah*: otherwise, *he that profits, or advances*; from יאל *jahal*: otherwise, *he that takes away the curse*; from יאל *jahal*, to remove, to reject, and אלה *alah*, a curse [or, an oak.] Son of Jeroham, one of David's party, 1 Chron. xii. 7.

JOEZER, יועזר, *he that aids and assists*—(sc. the Lord) from יועז *hazar*. A gallant officer of David's army, 1 Chron. xii. 6.

JOGBEHAH, יובח, *Kai úψωσαν αυτας, (and his heights) height, or exaltation*; from יובח *gabah*. A city, Numb. xxxii. 35.

JOGLI, יוגלי, *revelation, exile, revolution*: from יוגל *galah*: otherwise, *exultation of joy*: from יוגל *gul*. Numb. xxxiv. 22.

JOHAH, יוחא, *Joah, who enlivens, and gives life*; from יחי *chayah*, to live, to vivify. A brave man in David's army, 1 Chron. xi. 45.

JOHANAN, יוחנן, *Joan, who is liberal, merciful, pious, and grants favours*; from יוחנן *chanan*: otherwise, *grace of the Lord* [graciously given by the Lord]; from יח *jah*, the Lord, and יחנן *chen*, favour.

I. JOHANAN, son of Careah, 2 Kings xxv. 23. also, Jer. xli. 15, 16. Being informed that

U div. 2

Ishmael

Ishmael was come to Mizpah, with design to kill Gedaliah, who was left there by Nebuchadnezzar to govern the remnant of the people, he gave intelligence to Gedaliah, and offered to kill Ishmael; but Gedaliah refusing to credit him, was massacred, A. M. 3417, ante A. D. 587.

II. JOHANAN, son of Josiah, 1 Chron. iii. 15. Probably *Johanán* died without issue, since Scripture speaks no more of him.

III. JOHANAN, son of Elioenai, a descendant of David by Zerobabel, 1 Chron. iii. ult.

IV. JOHANAN, high-priest, son of Azariah the high-priest, and father to another Azariah, 1 Chron. vi. 9, 10. Some believe him to be *Jehoida*, the father of Zechariah, in the reign of Joash, king of Judah, 2 Chron. xxiv. 11, &c.

JOHN, Ἰωάννης, *Iwánnēs*, *grace, gift, or mercy of the Lord*. The Heb. *Johanán*, signifies *gentle, agreeable, or the grace of God, agreeable to God*. Scripture mentions several illustrious men named *John, Joannes, or Jochanan*.

I. JOHN, the father of Mattathias, the celebrated Maccabee, descended from the priests of Joiarib's family, 1 Macc. ii. 1.

II. JOHN, surnamed *Gaddis*, son of Mattathias above-mentioned, and brother of Judas, Jonathan, and Simon, Maccabeus. *John Maccabeus* was treacherously killed by the sons of Jambri, as he was conducting the baggage belonging to his brethren the Maccabees, to the Nabathites their allies, 1 Macc. ix. 36.

III. JOHN HIRCANUS, son of Simon Maccabeus. His Hebrew name was *John*; his surname was given him on some occasion (perhaps a victory which some think was over the *Hircanians*) not now well ascertained. His father Simon, high-priest and prince of the Jews, made *John* governor of the sea coast of Judea. Here he defeated Cendebeus, general of Antiochus Sidetes, then besieging Tryphon in Dora. He escaped from the intended slaughter of the Maccabee family by his brother-in-law Ptolemy, in which his father Simon fell: after whose death *John* was acknowledged prince and high-priest of his nation. He was quickly attacked in Jerusalem by Antiochus; but defended the city vigorously, and took occasion of the feast of Tabernacles to negotiate a peace; which he effected, paying the king a great sum of money; (300 talents) which, some say, he obtained from David's sepulchre. But this seems to rest on rumour only. See DAVID, *ad fin.*

John accompanied Antiochus in his war against the Parthians; which however favourable at first, at length issued in the defeat of the king; and *John* seized the opportunity to render himself independent of the kings of Syria. The year following he conquered the Idumeans,

and obliged them to receive circumcision after the Jewish manner, with other Jewish rites. He sent ambassadors to Rome, to renew the alliance with that people; and some years afterwards, he besieged Samaria, which was taken by his sons Antigonus and Aristobulus, after a year's resistance. *John* ordered the city to be demolished, in which state it continued to the time of Gabinius. He was now master of all Judea, Samaria, Galilee, and many frontier towns; so that he was one of the most powerful princes of his time. Nevertheless, at home he met with trouble from the Pharisees, who envied his exaltation. At length their mutual ill will broke out into open enmity;—*John* forbade the observance of such ceremonies as were founded on tradition only; and he enforced his orders by penalties on the contumacious.

He is said to have built the castle of Baris, on the mount of the temple, but without the sacred enclosure. It became the palace of the Asmonean princes; here the pontifical vestments were kept; and here, afterwards, Herod built the tower Antonia. After having being high-priest twenty nine years *John* died, A. M. 3898. ante A. D. 106. Josephus says he was endowed with the spirit of prophecy. *Antiq. lib. xiii. 17, 18. xviii. 6. 2 Macc. iii. 11. et al. 4 Macc.*

IV. *John the Baptist*, the forerunner of our Lord Jesus Christ and son of Zechariah and Elizabeth, was born A. M. 4000, about six months before Jesus Christ. His birth, name, and office, were foretold to his father Zachary, when he was performing his functions as a priest in the temple of Jerusalem. Luke i. 10, 11, &c. *Vide ANNUNCIATION.*

The time of Elizabeth's delivery being come, on the eighth day, when the child was circumcised, they called him by his father's name, *Zechariah*; but his mother told them his name should be *John*, which his father confirmed. The child grew, and was strengthened in spirit, and dwelt in the wilderness till the day of his manifestation to Israel.

St. Chrysostom and St. Jerom believe, that he was brought up from his infancy in the wilderness. But St. Paulinus informs us, that he spent the first years of his life in his father's house, where he learned the law; and that as soon as his body was strengthened with age, he retired into the wilderness, where he abode without eating or drinking, as Jesus says of him, Matt. xi. 13. (*i. e.* eating and drinking so little, and things so far from dainties, that in some sort, it might be said, he did not eat or drink at all,) and being clothed only with camel's hair, and a leathern girdle about his loins, Matt. iii. 4.

After *John* had arrived at thirty years of age, God manifested him to the world, in the fifteenth year of Tiberius, A. D. 28; and he began his ministry, by publishing the approach of the Messiah, in the country along and beyond the Jordan, preaching repentance. He brought many persons to confess their sins; and he baptised them in the river Jordan, telling them, that they "should believe in him who was coming after him; who would baptize with the Holy Ghost and fire." From this baptism, *John* derived the surname of *Baptist*, or *Baptizer*. Many persons became his disciples, exercising themselves in acts of repentance, and advising it to others: some of his disciples afterwards followed our Saviour.

The virtue of *John Baptist* was so eminent, that many Jews took him for the Messiah; but he plainly declared that he was not that honoured character; he was only the voice of one crying in the wilderness, "Prepare the way of the Lord." Nevertheless, he was as yet totally unacquainted with the person of Jesus Christ; only the Holy Ghost had told him, "that it was he who should be marked by the Holy Spirit descending and resting on him." When Jesus Christ presented himself to receive baptism from him, *John* excused himself, saying, "I need rather being baptized by thee." But Jesus said, "it is becoming to fulfil all righteousness." This was A. D. 30. The next day *John* said publicly of Jesus, "Behold the Lamb of God, that taketh away the sins of the world."

Herod Antipas having married his brother Philip's wife, while he was living, had occasioned great scandal. [See FRAG. No. CCXXVII.] *John Baptist* with his usual liberty reproved Herod to his face. Herod incensed, ordered him into custody, in the castle of Machærus. This, in all probability, happened about the end of A. D. 30. Josephus gives another turn to the causes of his imprisonment: "*John*, surnamed the *Baptist*, was, (says he,) a man of piety, who exhorted the Jews with great zeal to embrace virtue, and to perform all the duties of justice to one another. He was followed by a great multitude of people, who were delighted with hearing his discourses; and the Jews appeared disposed to enter upon any enterprise that he should recommend to them. Herod grew uneasy at it, and was apprehensive that he would stir up some sedition; he thought therefore that it was necessary to prevent this evil, lest, if he should too long defer to remedy it, he might have reason to repent" *Antiq. lib. xviii. cap. 2*.

He remained a good while in prison, and his disciples did not forsake him. Even Herod respected and feared him, knowing that he was

very much beloved by the people; he had heard him, and had sometimes followed his advice. But Herodias, afraid lest Herod should set him at liberty, sought an opportunity of putting him to death. At last she met with it. Herod made a great entertainment for his friends on his birthday, and Herodias sent Salome, her daughter by Philip her former and lawful husband, into the banquetting hall, to dance before the king and his guests. She acquitted herself so much to his satisfaction, that he promised her any thing she should ask of him. Her mother instructed her to demand the head of *John the Baptist*. Herod was greatly vexed; but not daring to be worse than his word before his company, he gave orders for beheading *John the Baptist*; which orders were immediately executed. The head was given to Salome, and by her carried to her mother; who, it is said, pierced his tongue with her bodkin. The death of *John the Baptist* happened, as is believed, about the end of A. D. 31, or early in A. D. 32. The entertainment was made probably at Machærus, where *John* was in prison. *Vide* FRAGMENT, No. L.

The Greek and Latin churches celebrate *John's* beheading August 29. The disciples of *John* on hearing of his death, came and carried away his body, and gave notice of it to Jesus Christ. The gospel does not say where they buried him; but in the time of Julian the apostate, his tomb was shewn at Samaria, where the inhabitants opened it, and burnt part of his bones; the rest were saved by some Christians, who carried them to an abbot of Jerusalem, named Philip. Theodoret, *Hist. Eccl. lib. iii. cap. 3. Chronic. Alex. p. 686*.

[DISCIPLES OF JOHN THE BAPTIST. It is certain from the New Testament that the disciples of *John* were very numerous; and that they continued to exist, and to receive accessions, long after their master's decease. Acts xix. 3. They had frequent fasts, frequent and (apparently) long prayers; they had peculiar notions of purification, and of a manner of life. Jesus was baptized by *John*; as were also, most if not all of his apostles. Nevertheless, the Gospel writers seem to avoid saying much about them; it may be thought certain, also, that the first chapters of the first Epistle, and of the Gospel of *John*, are (without naming them) directed against their tenets; which renders an acquaintance with this sect of importance to a due understanding of the Gospel; as well doctrinally as historically; nor is this importance abated by the character given of the Baptist, by Josephus, and the consequences in Jewish affairs, attributed to his death. As divines seldom give that distinction to *John*, which is his due, and as the

sect formed by his followers is almost totally unknown among us, we have thought that a statement, somewhat copious, of their practices and opinions would be useful. As to the forms of language, the combination of phrases, &c. in which their books agree with (and illustrate) the N. T. it is a branch of criticism from which much may be gathered; but it must be omitted here.

This sect has been long known under the names of *Sabeans*, *Christians of St. John*, or *Mendaites*. Their principal establishments are in the vicinity of the *Schat-el-Arab*, at Bassora, Korna, Schuster, &c. A map of their settlements was published at Rome, and afterwards by Thevenot. Their numbers might be twenty or twenty-five thousand families.

The name of "*Christians of St. John*," is the very last to which they are entitled, as they abhor the name of *Christian*; but it is supposed that having received it from the Mahometans, they endure it for the sake of maintaining a toleration. Notwithstanding which, they are, at Korna, &c. extremely ill treated by the Turks, and live in great misery. They now have relinquished their pilgrimages to the Jordan. They call themselves *Mendai Jjahi*, disciples of *John*, i. e. the Baptist; also, *Bendeh Hâi*, creatures of the living (God); or *Nasourayi*, which some have misunderstood for *Nazareni*, whence their name of *Christians*; but they call the disciples of Jesus explicitly *Christiani*, not *Nazareni*.

In 1780, M. Norberg, a Swede, read to the Royal Society of Gottingen, a memoir relating to this sect, on which in 1781, M. Walch read *Observations* tending to prove their identity with the disciples of *John* mentioned in N. T. and by ecclesiastical writers under the name of *Baptistes* or *Hémérobaptistes*.

Their language bears great affinity to that of the Talmudical Jews; and is unquestionably a dialect of the Chaldee or Syriac: their books seem to be in part derived from the latest age of the Jewish polity, and in a still greater proportion to be interpolated by notions and dogmata derived from much later writers, probably Chaldee mystics, and also Arabian; since Mahomet, and some of his followers are mentioned in them. A few passages from some of their books had been translated, previously, from copies extant at Paris, and in the Bodleyan library at Oxford: but our chief knowledge of them is derived from translations by M. Norberg, who after forty years labour, published five volumes quarto, 1815-18. The difficulty of reading the copy was very great, that of translating it, was still greater; and if, as may be suspected, the learned translator has failed in some particulars, he is nevertheless, entitled to the praises

due to him who first opens the way in a path so difficult.

M. Norberg has also received information of a branch of this people still existing in Syria, in the territory of Latakiah (Laodicea) at el Merkab, about a day's journey east of Mount Libanus; they call themselves *Galileans*. Their number may be about fourteen thousand. As this sect is but obscure at Bassora, we shall insert the account of these *Galileans*, as given by Germanus Conti, a religious Maronite of Mount Lebanon, the deputy of his patriarch in Syria, to M. Norberg, who quotes his own words, taken from his own lips.

"These Galileans formerly dwelt, in sufficient wealth and plenty, in that which is called the Holy Land; but about a century and a half ago, they quitted that country to settle in a tract of Libanus called Mercab. They claim *John the Baptist* as their founder, and seem to hold a middle station between Jews and Christians. The following are their rites. He who presides in sacred things, wears a vest and tiara both of camel's skin. They also take honey and locusts alternately, sacramentally: which are distributed as consecrated elements, to worshippers present, and are sent to the absent, equally, as a religious rite: Both these kinds of food being taken with the greatest reverence. The day on which this is done is held sacred. It is proper to abstain from worldly occupation, whether of business or of pleasure. A few words are allowed, but those pious: and if more, they relate to the same subject. So also, once a month they have an exhortation in their place of worship; and to this they flock with eagerness. The chief topic of this discourse is the "*Light of the World*," always introduced with sentences like those of the Evangelist, *In the beginning was the Word, and the Word was with God, and the Word was God*. This they apply to *John*, and deny to Jesus, Messiah; whom they do not allow to be Son of God, but a prophet, and a follower of *John*. Their places of worship are void of all ornament. They contain neither pictures nor statues.

"Baptism, the rite of initiation is performed in the open-air, in a large vessel, a mat serving as skreen to the place, at the earliest dawn of day: the middle part of the day is proper to honey and locusts: and, at the close, at the time of divine worship, they light lamps and candles, and solemnly repeat these words: "*John*, whom we here worship as our father, (instructor) we beseech thee to be propitious to us, to protect us from every hostile power, and to enlighten our minds with the light of the true religion, as thou hast commanded us to light these

these luminaries." After discharging this duty, whoever can proceeds to partake of the sacrament already described. Those also who are detained at home do the same; although the duty be done in private. Twice a week, *i. e.* on Sunday and Thursday, this is never omitted. And the priest, whether standing at the altar, or going up into the pulpit, puts on his official clothing for the shoulders and the head. He also holds in his hand a staff; and delivers an exhortation beginning in the Galilean language, but proceeding in Arabic. Of their ancient language all, except the priests, and a few who have learned it, are extremely ignorant. But they can say prayers by memory, and can repeat certain passages from the sacred volume; during which time the doors are closed, and proper persons are placed at the entrance. During the whole time the utmost respect and silence is preserved: the head of the devout is inclined forwards, and the hands are folded together.

"Beside this, they also dedicate to *John* four festival days in a year. On the first, which is his birth-day, they dress wheat, they eat grapes, nuts, honey, and locusts, with other things intermingled. And this, in large dishes filled to the brim, it is customary freely to offer, or to place before one another. Nor do they take any other food than this during this day. After this the whole having been well prepared, having been sanctified by prayer, and having gone round the whole congregation (of which every person present takes part of this vegetable fare into his own dish, raising his head and singing) they all make a liberal donation to the priest.

"On that day, when *John* instituted his Baptism, they repeat this sacred ordinance. They proceed in a body to the water, and among them one who bears a standard; also, the priest, dressed in his camel's hair ornaments, holding a vessel of water in his hand (*hydria in manu est*) he sprinkles each person singly as he comes out of the river, saying, "I renew your baptism in the name of our father and saviour *John*: who in this manner baptized the Jews in the Jordan, and saved them; he shall save you also." Last of all, he immerses himself in the water, for his own salvation. After this, the whole assembly resort to the place of worship, singing hymns, where they partake of honey and locusts, administered by the priest.

"And further, on the day on which *John* was decapitated, every one laments at the place of worship in these mournful terms: "Our most excellent leader was on this day slain by command of Herod, and his cruelty!—well he deserves to be consumed (by fire). O God hear us!"

"Finally, on that day, when as it is believed, *John* slew a dragon of wonderful size, which issued from the lake of Tiberias, and did much mischief, they practice a ceremony of leading their cattle and sheep in troops round the place of worship, with great joy. But the memory of this miracle is celebrated, in Galilee, by those who have ability and wealth sufficient; they resort to the spot barefooted; taking their sick with them, who hope to recover health by favour of their patron; and when arrived there, they lay them in the place of worship. This they do in their old residence, which is distant a day's journey from Mount Tabor. And between the prayers, they prostrate themselves, by way of penitence; they also partake of the sacramental honey and locusts, as an act of duty."

The works published by M. Norberg, are 1. *Codex Nasaræus*, סדר לאדם, *Seder Adam*,) *liber Adami appellatus*, &c. tom. i. ii. iii. 2. *Lexidion Codicis Nasaræi, cui liber Adami nomen*. 3. *Onomasticon Codicis Nasaræi cui liber Adami nomen*. These works do not contain a regular history of the sect; but consist of dogmatical discourses, exhortations, moral reflections, some of them in alphabetical order, &c. They include references to a few historical facts, to the history of Jesus, to the destruction of Jerusalem, and to the persecutions of their sect by the Jews. They say Elizabeth was nearly, or quite a hundred years of age, when she was delivered of *John*, whom they describe as the great annuntiator of the true *Life*; and of the most magnificent *Light*. They speak of two kinds of Death, and three degrees of Life, of *Ge-henna*, and punishment in black water. They hold Jesus as every way inferior to *John*; but especially are they angry with his disciples, who after his death, they say, propagated nothing but error. They seem, however, to have received the same reports as were current among the heathen, in reference to the Lord's Supper, that the Christians took an infant, his blood, &c. and ate him: and (apparently) allude to the corruptions of Christianity by monks and hermits, by the (forced) celibacy of youths brought up for the clergy, by the worship of images, &c. They censure baptism in the name of the Father, the Son, and the Holy Spirit, saying it ought to be performed in the name of the *Living*, or the *Life*, as *John* did. They say *John* had baptized forty two years before Jesus was born. They have many mystical numbers, mystical names, and mystical spirits: of which some inhabit the planets, others, the stars, &c. Beside the books translated by M. Norberg, there are others, as the *Liturgy of John*, a middle sized volume, the *Fulfilment*, *i. e.* of their law,

law, and ceremonies; and a large volume on the fall of the angels, the creation and fall of Adam, &c. All these books have been obtained from Bassora; not from the *Galileans* of Syria.]

V. *JOHN the Evangelist*, was a native of Bethsaida in Galilee, son of Zebedee and Salome; by profession a fisherman. Some have thought he had been a disciple of John the Baptist, before he attended Jesus Christ; but there is no proof of this. He was brother to St. James Major. Our Saviour called them *sons of thunder*.—*Boanerges*. It is believed that St. *John* was the youngest of the apostles. He might be five or six and twenty years of age when he began to follow Jesus Christ, A. D. 30. Some have thought he was the bridegroom at the marriage in Cana; others, that he always lived single; an opinion better supported by antiquity.

Our Saviour had a particular friendship for him; and *John* describes himself by the name of "that disciple whom Jesus loved." Jesus Christ took him with him to his transfiguration; and at his last supper, when *John* was lying in his bosom, he discovered to him, who should betray him. *John* xiii. 25. xxi. 20.

Jesus chose Peter, James, and *John*, as witnesses of his agony in the olive-garden. After the soldiers had seized his master Jesus, it is believed that *John* was the disciple who followed him to Caiaphas's house, where he went in, and afterwards introduced Peter. He attended our Saviour even to the cross; and Jesus observing him near it, said to his mother, "Woman, behold thy son;" and afterwards to this disciple, "Behold thy mother." *John* xix. 26. From that time *John* took care of her. After the resurrection, *John* being fishing on the sea of Tiberias with other disciples, Jesus appeared on the shore. *John* first discovered him, and told Peter. They came ashore, dined with Jesus, and after dinner, as *John* was following him, Peter asked Jesus, What was to become of him? (meaning *John*). Jesus answered "If I will that he stay till I come, what is that to thee? follow thou me." Hereupon the disciples believed, that Jesus had said he should not die; many still believed it, when St. *John* wrote his gospel, and long after: many also have affirmed, that he did not die. But St. *John* himself confutes this opinion, [the coming of Christ referring to his punishment of Jerusalem, which this evangelist lived to see; not to the general judgment, which is yet distant.]

Within a few days after the apostles had received the Holy Ghost, Peter and *John* went up to the temple, and near it cured a man lame from his birth, Acts iii. 1.—10. This miracle occasioned their being imprisoned. The next

day they were liberated, and forbidden to speak in the name of Jesus Christ; but they continued preaching, whereupon they were again imprisoned with the other apostles. But God miraculously delivered them; and as they did not cease to preach Jesus as the Christ, the magistrates took them into custody, and reproved them. The apostles answered, that it was necessary rather to obey God than men. The Sanhedrim inclined to put them to death; but being persuaded by Gamaliel, commanded them to be scourged, only, and so dismissed them.

Peter and *John* were sent to Samaria, to confer the Holy Ghost on those whom Philip the deacon had there baptized. Acts iii. 5—14. *John* was of the council of Jerusalem, and was evidently one of the pillars of the church. It is believed that he preached to the Parthians, and his first epistle has been cited as an *Epistle to the Parthians*. The Indians maintain, that he published the Gospel in their country. There is no question of his preaching in Asia, and of his abiding some time at Ephesus, and near it. Thither he carried the Blessed Virgin, who died there. [This is very doubtful.] We do not know when he settled there; but it could scarcely be before A. D. 66. Jerom says, he founded and governed the churches of Asia; and Tertullian, that he first established bishops in that country; which is not to be understood rigorously, as if Peter and Paul were not founders of several churches there, or that Timothy did not govern the church of Ephesus, even while *John* was in this province. *Vide* TIMOTHY and EPHESUS.

The emperor Domitian persecuted the church in the fifteenth year of his reign, A. D. 95; *John*, it is said, was carried to Rome, where he was plunged into boiling oil, without being hurt; on the contrary, he was greatly refreshed. He was exiled to the isle of Patmos, in the Egean sea. Here he wrote his *Revelations*. He did not continue quite two years in banishment. Domitian being killed in September, A. D. 96, his successor Nerva recalled all who were banished by his predecessor; and *John* returned to Ephesus, A. D. 97, being about ninety years of age. The bishops and Christians of Asia pressing him earnestly to write what he had heard from our Saviour, he complied, and wrote his gospel: after a public fast and prayers. His principal view in this narration was, to relate such things as might confirm the divinity of the son, in opposition to heretics of that time.

We have three epistles by this apostle. The first was never contested.

The second is addressed to a lady of quality, named *Electa*; or, say some, *Electa* is a symbolical

bolical name denoting a Christian church, to which another church wrote. For I have some suspicion that this epistle is only a letter of commendation given to the faithful, who might travel from one church to another; and such epistles were sometimes necessarily written in an obscure manner, for fear of their falling into the hands of unbelievers. The third letter is directed to Caius, whom *John* praises for hospitality to the faithful, and exhorts to continue his pious practice.

[It should be remarked, that the intention of these two Epistles is directly contrary one to the other. In that to the lady Electa the apostle cautions her against receiving and patronizing travelling teachers who held not the truth correctly: whereas, in that to Caius, the Apostle greatly commends him for receiving travelling teachers, generally; he censures Diotrephes for rejecting some: and praises Demetrius for his candour. It should seem, therefore, that these Epistles are misplaced. If Caius be St. Paul's host, that to him may be placed the earliest in point of time; and to this agrees the absence of allusion to heretical opinions, which had not yet infected the church: but, in later days, *i. e.* of the lady Electa, not a few discordant systems were propagated; consequently Christian hospitality was exposed to imposition. It seems likely, also that Caius living at Corinth, was visited by sea, by *John*; but as *John* had met (probably) at Ephesus, with "the children of Electa, whom he found walking in the Truth," to his great joy, and to their mother's praise, it is very credible, if not rather certain, that this lady lived at no great distance from that city, *i. e.* in Asia Minor; so that notwithstanding his advanced age, he might easily, "having many things to say, come unto her, and speak face to face." Her sister probably lived at Ephesus, near, or possibly, with, the Apostle.]

John lived to a very great age, so that he could scarcely go to the assembly of the church, without being carried by his disciples; and being now unable to make long discourses, his custom was to say in all assemblies, to the people, "My dear children, love one another." At last they grew weary of this concise exhortation; and when he was informed of this, his answer was, "This is what the Lord commands you; and this, if you do it, is sufficient." He died quietly at Ephesus, in the third year of Trajan, the 100 of Jesus Christ, being then, according to Epiphanius, ninety-four; but some say he was 98 or 99, others 104, or 106, or 120. He was buried near that city; and several of the fathers have observed, that his sepulchre was there. The council of Ephesus takes oc-

casion to commend this city from its possessing the body of this blessed divine; and pope Celestine exhorted the fathers, who were there assembled, to follow the instructions of St. *John*, whose remains they had in their keeping. Jerom, on Gal. vi. *et de Viri Illust. cap. 9. Con. Ephes. tom. iii. Diony. Alex. apud Euseb. lib. vii. 25.*

Several apocryphal writings are attributed to *John*; as, a book of his supposed travels, another of his acts used by the Encratites, Manichees, and Priscillianists; a book concerning the death and assumption of the Virgin; a creed supposed to have been given by the blessed Virgin and *John* to Gregory of Neocæsarea. *John* is generally surnamed 'the Divine,' by reason of the sublimity of his knowledge; particularly in the beginning of his gospel.

Polycrates bishop of Ephesus affirms, that he wore a plate of gold on his forehead, as a priest and apostle of Jesus Christ. He is painted with a cup and a serpent issuing out of it, in allusion to a story of poison given him by some heretics in a glass; he made the sign of the cross over it, and all the venom was dispelled under the form of a serpent. This is related in the spurious Prochorus, who calls himself a disciple of *John*.

VI. JOHN MARK, cousin to Barnabas, and his disciple, was son of a Christian woman named Mary, who had a house in Jerusalem, where the faithful and the apostles met. Here they were at prayers in the night, when Peter, who was delivered out of prison by an angel, knocked at the door. In this house the celebrated church of Zion was said to have been afterwards established. Acts xii. 15.

John Mark, whom some very imprudently confound with the evangelist *Mark*, adhered to Paul and Barnabas, and followed them to Antioch; he continued in their company and service till they came to Perga in Pamphylia. But then seeing that they were undertaking a longer journey, he left them, and returned to Jerusalem. Acts xv. 30. A. D. 45.

Some years after, A. D. 51, Paul and Barnabas preparing to return into Asia, to visit the churches which they had founded there; these two apostles separated. Paul went to Asia, and Barnabas, with *John Mark*, went to the isle of Cyprus. We find him at Rome, A. D. 63, performing signal services for Paul during his imprisonment. The apostle speaks advantageously of him, Col. iv. 10. *Marcus sister's son to Barnabas saluteth you; if he come unto you receive him.* And again in his epistle to Philemon, (ver. 24.) written A. D. 62, at which time he was with Paul at Rome. But A. D. 65, he was with Timothy in Asia; and Paul, writing to Timothy, desires him to bring him to Rome; adding,

adding, that he was useful to him for the ministry of the gospel. 2 Tim. iv. 11.

In the Greek and Latin churches the festival of *St. John Mark* is kept September 27. Some say he was bishop of *Biblis* in Phœnicia: The Greeks call him apostle, and say, the sick were cured by his shadow only. It is very probable, that he died at Ephesus; where his tomb was very famous. The year of his death, and the nature of it, we are strangers to. He is sometimes called simply *John* or *Mark*.

[Notwithstanding the decision with which CALMET has given his opinion here, and in the article MARK, I incline to think that *John Mark* is *Mark the Evangelist*. They are reckoned as the same person by Jones, Lightfoot, Wetstein, Lardner, and Michaelis; and Lardner has well answered the objections to the contrary. To strengthen this opinion, it should be observed, that throughout the Acts he is spoken of as "*John*, whose surname was *Mark*;" i. e. St. Luke, writing in Italy, *latinizes*; it being customary for Jews, when in foreign countries, to use names more familiar to those countries, than their Hebrew appellations: and if *Mark*, as is beyond a doubt, accompanied Peter to Rome, he would be known there by his surname only. The probability is, that Barnabas being a Levite, held certain Levitical opinions more strongly than Paul did, and that "his sister's son" *Mark*, coincided with his uncle and Peter; whence some have thought he also was a Levite. Peter was intimate at his mother's, at Jerusalem. It should seem, that *Mark* made himself extremely useful to Barnabas, to Paul, to Peter, and that he was with (or near) Timothy, also. He was desirous of contributing to the propagation of the Gospel, in whatever sphere, and however humble: how strongly this agrees with the character of the Evangelist *Mark*, may be seen under his article.]

JOIADAH, ידעיה, 'Iodê, *science*, or *knowledge of the Lord*; from ידע *jedah*, and יה *jah*, the Lord.

JOIADA, or *Judas*, high-priest of the Jews, succeeded Eliashib or Joashib, who lived under Nehemiah, about A. M. 3550, ante A. D. 454.

JOIARIB, יריב, *he that combats, pleads, strives, or reprehends*; from ריב *rub*: or who multiplies; from רבב *rabab*. Neh. xii. 6.

JOKDEAM, יקדעם, 'Ikdâu, *the humiliation, or abasing of the people*; from קדד *kadad*, to bow one's self: otherwise, *the burning of the people*; from קדד *jakad*, a burning, and עמ *ham*, the people. A city of Judah, Josh. xv. 56.

JOKMEAM, יקמעם, *resurrection, or, confirmation, or revenge of the people*; from קום *kum*, and עמ *ham*, people. A city of Ephraim, after-

wards yielded to the Levites of Kohath's family, 1 Chron. vi. 68.

JOKNEAM, יקנעם, 'Iknâu, *possession, or purchase*; from קנן *kanah*: otherwise, *nest of the people*; from קנן *kinneen*, to build nests, and עמ *ham*, the people; [*resurrection of the people*; otherwise, *confirmation, or vengeance of the people*. A city of Ephraim. 1 Kings iv. 12. 1 Chron. vi. 53.]

The Syriac signifies a *collection of people*; or a popular assembly. It was otherwise called *Kibsaïm*, which also implies a *congregation*.

Was it any thing of the nature of our *fairs*?

II. JOKNEAM, a city of Zebulun, given to the Levites of Merari's family, Josh. xxi. 34. xix. 11. surnamed *Jokneam of Carmel*, Josh. xii. 22. by reason of its neighbourhood to that mountain.

JOKSHAN, יקשן, 'Iksan, *hard, difficult, scandalous*; from קשה *kashah*. [*excellent prey taken*: *q.* in modern language, a good prize.]

JOKSHAN, second son of Abraham and Keturah. Gen. xxv. 2. We are of opinion that he peopled part of Arabia, and that he is the person whom the Arabians call *Cahtan*, and acknowledge as the head of their nation. He dwelt in the country east of Beersheba, i. e. in part of *Arabia Felix*, and part of *Arabia Deserta*. This Moses expressly mentions: *But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, eastward unto the east country. Jokshan's sons were Sheba and Dedan, who dwelt in the same country.* Bochart, *Phaleg*, lib. 1. cap. 15.

JOKTAN, יקטן, *small*; from קטן *katan*: otherwise, *disgust, weariness*; from קט *kut*: otherwise, *dispute, contention*.

JOKTAN, eldest son of Eber, who had for his portion all the land which lies "from Mesha as thou goest unto Sephar, a mount of the east," or Kedem, Gen. x. 25. Mesha is, in our opinion, where Masias was situated, in Mesopotamia, and Sephar is the country of the Sepharvaim, or *Sepharrenians*, or *Sapiores*, or *Serapares*; for these all denote the same, i. e. a people, which, according to Herodotus, were placed between the Colchians and the Medes. Now this was in the provinces which Moses commonly describes by the name of *Kedem*, or the east. We find traces in this country of the names of *Joktan's* sons; which is a farther confirmation of this opinion. *Joktan* had thirteen sons, whose names were, Almohad, Shaleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimeel, Sheba, Ophir, Havilah, and Jobab.

The Arabians believe, that their country was originally peopled by *Joktan* the son of Eber, and brother of Peleg; who, after the division of languages,

languages, came and dwelt in this peninsula of Asia, which might take its name from *Jarab* the son of *Joktan*, or from a large plain in the province of Tehema called *Arabat*. These ancient Arabians lived here without mingling with other people, till Ishmael son of Abraham and Hagar and his sons settled here, who mixing with them were called *Mos-arabes*, or *Mostæ-arabes*, i. e. mixed *Arabians*.

The same authors suppose *Joktan* to have had several sons: as *Joarab*, the first author of the Arabic language, from whom all the posterity of *Joktan* were called Arabians; *Ad*, founder of the *Adites*, whom God in his anger extirpated; *Thamond*, *Tasni*, and *Giadis*, fathers of some old tribes of Arabians: but, that which embarrasses us is, that the founders of these ancient tribes are called by names nothing like those of Moses; which, however, did not hinder M. Bochart from placing in Arabia the sons of *Joktan* mentioned in Scripture; wherein he has succeeded very well in the judgment of many learned men. In a thing so obscure, and so distant, we should be satisfied with probabilities, and think ourselves greatly obliged to those who take pains to clear the darkness of such remote antiquity. *Vide Bochart*.

JOKTHEEL, יְקָתְאֵל, Ἰεκδοῦλ, *assembly of God*; from יָקַח *jakah*, *I assemble, I unite*, and אֵל *el*, *God*.

JOKTHEEL, a city of Judah, Josh. xv. 38. perhaps the same as *Jekabseel* of the same tribe, Neh. xi. 25. But this last is rather *Kabzeel*, Josh. xv. 21. and 2 Sam. xxiii. 20, &c.

II. JOKTHEEL, a rock which Amaziah king of Judah took from the Edomites, from the top whereof he threw down ten thousand Edomites, whom he had taken in battle. Eusebius is of opinion, that this rock is the city of Petra, the capital of Arabia Petraea; [by the Syrians, called *Rekem*. 2 Kings, xiv. 7.] The battle, wherein the Edomites were defeated, was fought in the *valley of Salt*, which we place between Palmyra and Bozra. Pliny says, that the solitudes of Palmyra reach to the city of Petra. It is probable, therefore, that Amaziah pushed his conquest as far as this city, and gave it the name of *Joktheel*, i. e. *Obedience to the Lord*; thereby signifying, that he understood the victory he had obtained over the Edomites, proceeded from the obedience he had paid to God. See **PETRA**.

[From the circumstance of this city receiving this name because it was taken in war, it should seem that this appellation imports the *prey*, or *reward*, or *prize* obtained by struggle, or attack, and given (in this instance) by God.]

JONADAB, יֹנָדָב, *who acts in good earnest, gives and offers freely, liberally, or who acts as a prince*; from יָדָב *nadab*.

D. N. XVI. E. J. IV.

I. JONADAB, son of Shimeah, David's nephew, and cousin-german to Amnon. *Jonadab* was a very subtle man, and the adviser of Amnon, son of David, in the violation of Tamar. 2 Sam. xiii. 3.

II. JONADAB, son of Rechab, head of the Rechabites. *Jonadab* lived in the time of Jehu king of Israel. He is thought to have added to the ancient austerity of the Rechabites, that of abstinence from wine; to have introduced the non-cultivation of their lands; and the custom of being satisfied with what their flocks and fields produced. [As many tribes of Arabians are at this day.] We read 2 Kings x. 15, 16, that Jehu being raised up to punish the sins of Ahab's house, and coming to Samaria, to destroy the false prophets and priests of *Baal*, he met *Jonadab*, son of Rechab, and said, *Is thine heart right, as my heart is with thy heart?* *Jonadab* answered, *It is*. Then Jehu carried him to Samaria, and executed before him all that remained of Ahab's family, and all the ministers of Baal's temple. See **RECHABITES**.

JONAH, or *Jonas*, יוֹנָתָן, *a dove*: otherwise *he that oppresses*; from יָנַח *janah*. (*Vide DOVE*.) *Bar-jonah*, son of a dove: But the best reading, Matt. xvi. 17, seems to be *Bar-joanna* or *Jochanna*, i. e. son of *John*. The name of Peter's father was *Joanna*, by abbreviation *Jonah*.

JONAH, son of Amittai, the fifth of the minor prophets, was a Galilean, native of Gath-hepher, which is believed to be *Jotapata*, celebrated for the siege maintained by Josephus the historian against the Roman army, before the destruction of Jerusalem. *Gath-hepher* was situated in the land of Zebulun, where was the district of *Opher* or *Hepher*. Jerom places it two miles from Sephoris, towards Tiberias. Some Rabbins are of opinion, that *Jonah* was son of the widow of Sarepta, and restored to life by Elijah. But *Jonah* lived in the reigns of Joash and Jeroboam, kings of Israel: He could not, therefore, be son of the widow of Sarepta, since the former of these princes did not begin to reign till sixty years after the translation of Elijah. Others maintain, that *Jonah* was son of the Shunamite woman, whose child was raised from the dead by Elisha. But Shunam and Gath-hepher are too remote; and we know from Scripture, that *Jonah* was of Gath-hepher. Some are of opinion, that *Jonah* was the prophet whom Elisha sent to Jehu, to anoint him king of Israel; but this is not certain.

Epiphanius relates, that *Jonah* when returned from Ninevah, being ashamed that his prediction was not accomplished, retreated with his mother to Tyre, where he dwelt till his death in the plain of Tyre, and was buried in the cave of Cenezæus, judge of Israel. This judge in all

X. div. 2.

probability

probability is Caleb, or Othniel : Caleb in several places is surnamed the Kenezite ; but we do not read that he had been judge of Israel. Othniel was the son of Kenaz, Josh. xv. 17, Judg. i. 13.

What we know with certainty of *Jonah* is from his own history, *Jonah* i. 1, &c. He was ordered first to prophecy at Nineveh ; this he endeavoured to avoid by voyaging to Tarshish : but being overtaken by a storm, he was thrown overboard, and was miraculously preserved. *Vide* FRAGMENT, No. CXLV.

After this the word of the Lord a second time directed him to visit Nineveh. Thither he went, and when he came into the city, which was three days journey in extent, [as Diodorus of Sicily remarks, *Biblioth. lib. ii. i. e.* about five and twenty leagues in circumference,] *Jonah* walked in the city a whole day, crying, "In forty days Nineveh shall be destroyed." The Ninevites believed his word, and appointed a public fast, from the meanest of the people to the greatest. The king of Nineveh himself, whom we take to be the father of Sardanapalus, known in profane authors by the name of Aracyndaraxa or Anabaxarus, and in Scripture by the name of Phul, descended from his throne, covered himself with sackcloth, and sat on ashes. God being moved with their repentance, did not execute at that time the sentence, pronounced against them. *Vide* FRAGMENT, No. III.

Jonah was afflicted at this, and complained to God, saying, that he had always questioned, whether as being a God of mercy he would not yield to their prayers. Retiring out of the city, he made a little cover for himself, waiting events. The Lord caused a plant to grow over his cabin, called in Hebrew, *Kikajon*. (See *KIKAJON*.) The next morning, the Lord sent a worm which bit the root of this plant, and withered it, so that the sun beginning to shine on *Jonah's* head, he found himself faint, and desired that God would take him out of the world. The Lord said unto him, Hast thou reason to be thus concerned at the death of a plant, which cost thee nothing, which rises one night, and dies the next ? Yet wouldst thou not have me pardon such a city as Nineveh, wherein are a hundred and twenty thousand persons, not able to distinguish their right hand from their left ? *i. e.* children, not arrived at the use of reason ; nor having offended God by actual sin ? As children make generally about one fifth part of the inhabitants of cities, we presume that Nineveh contained above six hundred thousand persons.

After this *Jonah* returned, in all probability, from Nineveh into Judea. The eastern people, who shew his tomb at *Mosul*, [the successor city of Nineveh,] are persuaded, that he died and was buried there. In *Jerom's* time his

tomb was seen at Gath in Palestine ; and the Turks at this day shew his mausoleum at Gath-hepher, in a subterraneous chapel, enclosed within a mosque. The Greeks keep his festival September 21. His name is not mentioned in the old martyrologies of the Latins. About the fourteenth century it was inserted on January 27 ; but Baronius places it September 21.

We do not know at what time *Jonah* foretold how Jeroboam II. king of Israel should restore the kingdom of Samaria, from the entrance of Hamath to the Dead Sea, 2 Kings xiv. 25. whether before, or after his journey to Nineveh. Our Saviour mentions *Jonah* in the gospel, Matt. xii. 41. Luke xii. 32. He says, that the Ninevites should rise in judgment against the Jews, and condemn them ; because they repented at the preaching of *Jonah*. And when the Pharisees required a sign from him, his answer referred them to that of the prophet *Jonah, i. e.* his resurrection. *Vide* FRAGMENTS, Nos. CXLV. CCCCLXXII.

Scripture says, that *Jonah* fled out of Judea from the presence of the Lord, and embarked at Joppa for Tarshish ; which seems to intimate his belief, that if he could get to Tarshish he should be out of the reach of God's power, and that God would not, or could not, send him from thence to Nineveh ; [rather, perhaps, he imagined God would think no more of sending him to Nineveh, but would order some other to go thither ; because it was not usual with God to pour forth the spirit of prophecy out of the holy land.]

[*JONAH'S TOMB, at Nineveh* :—"a little more upon land on the same side, is the tomb of *Jonas* in the mosque of a village, but I went not thither because of the excessive heat : for two hours after sun-rising there is no possibility of stirring abroad, till at least two hours after it is set ; the walls besides are so hot, that half a foot from them one feels the heat, as if it were of a hot iron ; and therefore during the summer all sleep in the night time upon terraces in the open air, both men and women ; and the last of July I observed in my thermometer exposed to the sun, seven and thirty degrees of heat [of *Reaumur*, I suppose.] In short, the heat in Mesopotamia is certainly excessive ; and though (when I travelled there) I wore upon my head a great black handkerchief, like a woman's hood, that I might see through (because the Turks commonly use the handkerchief upon the road) nevertheless, I had many times my forehead scorched : that is to say, it became all over red, after which it swelled exceedingly, and then the skin came off : my hands were also continually scorched. Some also in the caravan had their eyes daily scorched ; and the remedy for it is a powder made of sugar and long pepper

per beat small; which being well mixed, is put into a purse, or rather a long narrow bag, and when there is occasion for it, they take a skewer like a bodkin of wood, so long as to reach to the bottom of the bag, and having taken it out full of that powder, draw it betwixt the eye and eyelid, where it leaves all the powder that stuck to it; and this must be done to each eye severally." THEVENOT'S TRAVELS, p. 53. [Query, was this the origin of the use of *Stibium* for the eyes, so that what was at first a remedy, afterwards became a fashion?]

[The Reader will observe the *excessive heat* at Nineveh; its application to *Jonah*, &c. Vide FRAGMENT. No. III.]

JONATHAN, יְהוֹנָתָן, *given of God, or the gift of the Lord*; from נָתַן *nathan, a gift*, and ה' *jah, the Lord*.

JONATHAN, a Levite, son of Gershom, and grandson of Moses, dwelt some time at Laish, in the house of Micah, Judges xvii. 10. ministering as a Levite with an ephod, and images, which Micah had made, and placed in a chapel of his house. But some years after, six hundred men of the tribe of Dan, seeking a new settlement, in the territories of the Sidonians, passing that way, they engaged *Jonathan* to accompany them. He settled at Dan, where that tribe placed the images which they had taken out of Micah's house, and appointed *Jonathan* to be their priest, and his son to succeed him. Their idols remained at Dan, while the ark of the Lord was at Shiloh, and till the captivity of Dan, i. e. till the last year of Eli the high priest, wherein the ark was taken by the Philistines. A. M. 2888, ante A. D. 1116. The captivity of Dan may denote either the oppression of this tribe by the Philistines, after the ark was taken; or the more remarkable captivity of the ten tribes, which were carried away beyond the Euphrates by the Assyrian kings.

II. JONATHAN, son of Saul, a prince of an excellent temper, and in all varieties of fortune a most faithful friend to David. 1 Sam. xiv. *Jonathan* gave proofs of courage and conduct, during the war between Saul and the Philistines. One day when the Philistines were encamped at Michmash with a powerful army, and Saul's army of not above six hundred men, lay at Gibeath of Benjamin, *Jonathan* said to his armour-bearer, Let us go to the camp of the Philistines. But he told not his father, nor the people. There was a narrow pass between two rocks, which led to their camp. As soon therefore as the Philistines on guard perceived them, they cried out to them, "Come up to us, and we will shew you something." Hereupon *Jonathan* said to his armour-bearer, "Follow, for the Lord hath delivered them into the hands

of Israel." They went up and began to kill all that opposed them. The whole camp soon was in disorder; and the noise and tumult increasing, the Hebrews hastily advancing nearer to them discovered that the Philistines killed one another. Saul therefore pursued the runaways, and said before his whole army, "Cursed be the man that eateth any food this day."

Jonathan, who was absent when Saul spake in this manner, found a quantity of honey in a wood, into which he dipped the end of his staff, and ate of it, for which, afterwards, Saul would have slain his son; but the people opposed the king's resolution, and preserved him.

Some years after, David having overcome Goliath, *Jonathan* conceived so perfect a friendship for him, that he loved him as himself; He stripped himself of the robe which he wore, and gave it to David: He made him likewise a present of his sword, his bow, and his belt. And when David had incurred Saul's displeasure, *Jonathan* continued zealous in his friend's interests. He gave him intelligence of his father's determination to kill him, advised him to retire, and so wrought upon Saul, that he promised with an oath, not to kill him; and Saul having again resolved on the death of David, *Jonathan* dissuaded the king from his design; but perceiving that the destruction of his friend was determined, he informed David, who lay concealed in a field; when on a signal agreed on between them, they met, conversed, and confirmed their friendship and covenant with an oath.

The year following, while David was concealed in a forest in the wilderness of Ziph, and Saul was in pursuit of him with his troops, *Jonathan* went secretly to his friend, and they renewed their covenant. War breaking out between the Hebrews and Philistines, Saul and *Jonathan* encamped on mount Gilboa with the army of Israel; but their camp was forced, their troops routed, and themselves killed. The news being brought to David, he mourned for a year, and composed a funeral song to their honour, wherein he evinced his tenderness toward his friend *Jonathan*. *Jonathan* had a son named Mephibosheth, to whom David did various favours. See MEPHIBOSHETH.

III. JONATHAN BEN-UZZIEL, i. e. son of Uzziel. We have a Targum, (*Vide* TARGUM) or Chaldee paraphrase of the five books of Moses, and another of Joshua, Judges, the two books of Samuel, the two books of Kings, Isaiah, and Jeremiah, Ezekiel, and the twelve smaller prophets; i. e. all the Old Testament, except the Hagiographa, attributed to *Jonathan*; of whom the Jews say great things: they believe he

lived in the time of Haggai, Zachary, and Malachi, soon after the return from the captivity; and that he received from them the oral law, or tradition. They add, that he was likewise the first and most excellent disciple of Hillel, the famous rabbi, who lived a little before the coming of our Saviour, in the reign of Herod the Great. But, if *Jonathan* had seen Haggai, Zachary, and Malachi, and was Hillel's disciple, he must have lived about five hundred years! which is incredible. The Jews are never weary of exalting the merit of *Jonathan son of Uzziel*. They equal him to Moses, and relate, that while he was about his paraphrase, God in a visible manner protected him; that, to prevent any thing diverting his application, if a fly came and sat on his paper, or a bird flew over his head, they were immediately consumed with fire from heaven, without his being hurt by it, or any thing about him: that, intending to compose a Targum on the *Hagiographa*, as he had done on the law and the prophets, he was diverted from his design by a voice from heaven, which told him, that the end of the *Messiah* was therein determined. This story whether true or false (but rather false than true) has occasioned some Christians to take advantage of this confession, to maintain against the Jews, that the death of the *Messiah* was clearly foretold in the prophet Daniel, whom the Hebrews place among the *Hagiographa*. And since these disputes the modern Jews have taken the liberty of changing this passage, lest such an acknowledgement should be prejudicial to their reasonings.

Of the two Targums attributed to *Jonathan*, son of Uzziel, it appears that he composed only that on the first and last prophets. The Jews call *Joshua*, *Judges*, *Samuel*, and the *Kings*, the first prophets: and *Isaiah*, *Jeremiah*, *Ezekiel*, and the twelve smaller prophets, the last prophets.

The Targum, or paraphrase, on these books comes near the style of Onkelos, which is esteemed the best of all these comments: but, whereas the Targum of Onkelos is an exact and literal version, *Jonathan* takes the liberty of paraphrasing, of enlarging, and adding, sometimes a gloss, sometimes a story, which do no great honour to his work. What he has done on the last prophets is still less correct, less perfect, and less literal than the rest.

That on the law, which is attributed to him, is very different from the first, both as to style and method: being more stuffed with fables, glosses, long explanations, and vain additions, than the Targum on the prophets, which without contest is *Jonathan's*. Besides, he speaks there of several things not as yet existing; or,

at least, not under the names he gives them; for example, he mentions the six orders, or books, of the Mishna, which were not written till long after his time; there are the names of Constantinople and Lombardy in it, which are still more modern than the Mishna.

We cannot tell who is the real author of this last Targum; it continued long unknown even to the Jews: they had no notice of such a book, till it was published at Venice, about an hundred and fifty [240] years ago; the name of *Jonathan* was in all probability put to it only to give credit to the work, and to promote the sale of it. See TARGUM. In the Polyglott Bible of Antwerp many of the impertinences in *Jonathan's Targum* have been suppressed. See F. Morinus's *Exercitat. Bibl. lib. i. Exercitat. 8. cap. 1, 2, 3*.

IV. JONATHAN, son of Abiathar the high-priest, gave notice to Adonijah and his party, near the fountain of Rogel, that David had declared Solomon his successor. 1 Kings i. 42, 43.

V. JONATHAN, son of Shage the Hararite, distinguished for bravery in David's army, 1 Chr. xi. 34. In 2 Sam. xxiii. 32, 33, we read *Jonathan* and *Shammah* the Hararite.

VI. JONATHAN, son of Shimeah, David's nephew, killed a giant, who had six fingers on each hand, and six toes on each foot, 1 Chron. xx. 7.

VII. JONATHAN, or *Jehonathan*, son of Uziah, was David's treasurer, 1 Chron. xxvii. 25.

VIII. JONATHAN, son of Asael, named by Ezra, to detect those who had married strange women. Ezra x. 15.

IX. JONATHAN, or *Johanen*, or *John*, high-priest of the Jews, son of Jehoiada, and father of Jeddoa or Jaddus, celebrated in the time of Alexander the Great. Neh. xii. 10, 11, 12. He lived under Ezra and Nehemiah. Josephus, and after him Eusebius and Jerom, call him *John* instead of *Jonathan*; and say that he lived in the reign of Artaxerxes. Josephus relates a transaction which is a great blemish on the memory of *Jonathan*. Joshua or Jesus his brother was so much in favour with Bagoses, governor of Syria and Phœnicia under the king of Persia, that he obtained for him the office of high-priest, to the exclusion of his brother *Jonathan*, who had enjoyed it many years. Jesus came to Jerusalem to take possession of his new dignity, and to divest his brother of it. But, he refusing to submit to the order of Bagoses, great contests arose, and they came to blows; and *Jonathan* killed his brother in the inner court of the temple.

This action, in itself very criminal, was rendered still more so by reason of the profanation

tion of the holy place where it was committed. *Bagoses* being informed of it, came with great indignation to Jerusalem, designing to take cognizance of the murder. He attempted to enter the temple, in order to examine the spot where this fact took place; but he was denied admission as being a Gentile, and profane person. How! said he, am I then more polluted than the dead body which you massacred there? Then, being transported with anger, he went into the temple, notwithstanding the opposition of the priests, examined into the fact, and fined the temple; the fine he ordered to be paid by the priests out of the money belonging to the treasury. It was fifty drachmas for every lamb of the continual sacrifice, which was offered every morning and evening, i. e. two lambs a day. It was paid till the death of *Artaxerxes*.

The high-priest *Jonathan*, or *John*, died, after having exercised the high-priesthood thirty-two years. *Jeddoa* his son succeeded him.

X. JONATHAN, a scribe, and keeper of the prisons in Jerusalem under king *Zedekiah*, Jer. xxxvii. 14, 15, 20. He was very severe to the prophet *Jeremiah*, who therefore earnestly desired king *Zedekiah*, that he might not be sent back into that dungeon, where his life was in danger.

XI. JONATHAN, surnamed *Apphus*, son of *Mattathias*, and brother to *Judas Maccabæus*. After the death of *Judas*, he was appointed general of the troops of Israel. *Bacchides*, general of *Demetrius Soter*, his enemy, was soon informed of it. *Jonathan* went immediately into the country bordering on the lake *Asphaltites*; at last he passed the *Jordan*, and observing that *Bacchides* was advancing towards him with a powerful army, to give him battle on the sabbath day; and being posted in such a manner, that he had the enemy before him, *Jordan* at his back, and woods and marshes at his right and left; he exhorted his people to implore the assistance of heaven, and represented to them the necessity they were under, of either conquering, or dying, since there was no way for escape. He therefore immediately gave battle, and being within reach of *Bacchides*, he stretched out his arm, meaning to run him through the body, but *Bacchides* very dexterously avoided the blow by retiring backwards. At length *Jonathan* and his people having laid a thousand of their enemies dead on the spot, and being apprehensive that they should be overwhelmed with numbers, threw themselves into the *Jordan*, and swam over it in the presence of their enemies, who not daring to pursue them, retreated to Jerusalem.

After various other fightings *Jonathan* made

proposals of peace, which *Bacchides* accepted, returned to Syria, and came no more into Judæa. *Jonathan* dwelt at *Machmas*, not at Jerusalem, because the troops of *Demetrius Nicator* were in possession of the citadel. Some years afterwards, *Alexander Balas* and *Demetrius Soter*, who contended for the kingdom of Syria, wrote to *Jonathan*; each endeavouring to engage him in their party. *Jonathan* declared for *Alexander Balas* against *Demetrius*. The first time of his putting on the high-priest's ornaments was on the Feast of *Tabernacles*, in the year 160 of the Greeks, about A. M. 3852, ante A. D. 152. After his receiving *Alexander Balas's* letter, who gave him this dignity, the people importuned him to accept it, and he solemnly performed the functions belonging to it.

Two years after, *Alexander Balas* celebrating his marriage with the king of Egypt's daughter at *Ptolemais*, *Jonathan* was invited thither, and appeared with royal magnificence. Some of his enemies attempting to accuse him to the king, he would not hear them, but clothed him in purple, and seated him near himself. *Jonathan* returned to Jerusalem, and there abode some time in peace. But at the end of two years *Demetrius Nicator*, son of *Demetrius Soter*, king of Syria, sent *Apollonius* general of his troops to *Jamnia* in Palestine, to defy *Jonathan*, telling him, that he trusted only to his rocks and mountains, where he kept close, without daring to descend into the plain. *Jonathan* stung with these reproaches, assembled ten thousand chosen men, besieged *Joppa*, and took it with ease. From thence he marched against *Apollonius*, defeated him, killed eight thousand of his men, and returned loaded with spoil to Jerusalem.

Alexander Balas was killed some years after; whereupon *Demetrius Nicator* was advanced to the throne of Syria. *Jonathan* taking advantage of the troubles in Syria, besieged the citadel of Jerusalem. And eventually, *Jonathan* having desired *Demetrius* to recall his troops from the citadel of Jerusalem; that prince answered him, that he would not only do what he requested, but more, provided he would send him succours to reduce the inhabitants of *Antioch*. *Jonathan* sent him three thousand chosen men; who rescued him from his danger, for his people had besieged him in his palace.

Demetrius was not so grateful as he might have been, but shortly after he quarrelled with *Jonathan*. His ingratitude was the cause of *Jonathan's* declaring for young *Antiochus*, whom *Tryphon* had set on the throne of Syria. *Jonathan* fought several battles with *Demetrius's* generals. About the same time he renewed

newed his alliance with the Romans and Lacedæmonians. *Jonathan* marched against the Zabadean Arabians, or Nabatheans, defeated them, and returned to Jerusalem with great booty. He undertook to rebuild the walls of the city, and to raise a wall between the fortress (which was in the hands of the Syrians) and the town.

Tryphon having conceived the design of dispatching young Antiochus, and stepping into his throne, thought it necessary to secure the person of *Jonathan*. He persuaded him to come to Ptolemais, having not above a thousand men with him: the inhabitants, when he was entered into their city, shut the gates, killed the Jews who attended *Jonathan*, seized him, and put him in chains. Tryphon killed *Jonathan* and his sons some time after at Bascama, perhaps Besek, not far from Bethsan. Simon procured the bones of *Jonathan* his brother, and buried them at Modin in a magnificent mausoleum. There was a general and great mourning over all Israel for *Jonathan* many days.

XII. JONATHAN, son of *Absalon*, was sent by Simon *Maccabeus* to make himself master of Joppa, 1 Macc. xiii. 11. A. M. 3861, ante A. D. 143.

XIII. JONATHAN, son of Ananus, high priest of the Jews, succeeded Joseph Caiaphas, A. M. 4038, A. D. 38: was succeeded by his son Theophilus, A. M. 4040. Vitellius, governor of Syria, created *Jonathan* high-priest; but some time after deprived him of that dignity, to invest Theophilus with it. Agrippa took it from Theophilus, and gave it to Simon Cantharus. Some time after he deprived Simon of it, and offered it again to *Jonathan*: but he excused himself, and recommended his brother Matthias, A. D. 43.

Jonathan had been principally concerned in procuring for Felix the government of Judea, and therefore thought it his duty to represent the great mischief which his misconduct did the country. Felix, weary of these remonstrances, resolved to dispatch him, and prevailed with one Dora, a native of Jerusalem, and *Jonathan's* particular friend, to assassinate him. Dora prepared ruffians, who coming to Jerusalem with daggers under their cloaks, got among *Jonathan's* people, and falling on the old man, murdered him: we do not know in what year. Felix was governor till A. D. 60.

IONIA, part of Asia Minor, lying along the Egean sea, to the west. Caria lies south; Æolis north. There were twelve cities anciently in *Ionis*, Miletus, Myus, Lebedus, Colothon, Priene, Theos, Clazomena, Ephesus, Phoea, and Smyrna, on the continent, with Chios and Samos

in the islands. The name *Ionians* came from *Javan*, son of Japhet; but some suppose that of old, it included the people of Attica, and others. See JAVAN. Vide FRAGMENT, No. CCLXXXVIII.

JOPPA, יֹפָא, *beauty, fair*, from יָפָה *japhah*.

JOPPA, a sea-port in Palestine, on the Mediterranean. Profane authors think it derived its name from *Jopa*, the daughter of Æolus, and wife of Cepheus, who founded it. In Jerom's time were shewn, marks reported to be those of the chain by which Andromeda was fastened, when exposed to be devoured by the sea monster. It is probable that the fable of Andromeda was forged from *Jonah's* adventure, who having embarked at *Joppa*, was cast into the sea, and swallowed by a sea monster. *Joppa* was situated in a fine plain between Jamnia south, Cesarea of Palestine north, and Rama or Ramula east. The port of *Joppa* is unsafe by reason of rocks which project into the sea. *Joppa* is frequently mentioned both in the Old Testament, and in the New. Tabitha, whom St. Peter raised from the dead, dwelt at *Joppa*. Peter was at *Joppa* when God shewed him a sheet full of creeping things, and taught him no longer to make any distinction between Jew and Gentile, if disposed to receive the word, Acts ix. 36.

[The port of *Joppa*, by all accounts, hardly deserves the name of *fair*, being exposed to troublesome winds: but if the name implies *decorated*, as I suppose, the town might answer to this description: *Cultipolis*, "fair town." It appears, however, that the situation is pleasant; as are the prospects from the town, and in the country around. It was on the border of the tribe of Dan. Josh. xix. 46. 2 Chron. ii. 15. Jonah i. 3. It is written *Jappua*, Ezra iii. 1. *Joppe*, Acts ix. 36.

According to tradition and fable, *Joppa* was one of the most ancient cities in the world. Report said it was built before the deluge; that here reigned Cepheus, the father of Andromeda; and the rock to which his daughter was chained, and from which she was delivered by Perseus, was shewn here, together with the ribs of the sea monster which would have devoured her. The story probably referred to a pirate vessel of considerable bulk, which ravaged the coast, and being driven on shore by superior force, was here wrecked, and the country delivered from its exactions.

Pausanias tells us, *lib. iv. cap. 35*, that "the country of the Hebrews, not far from the city *Joppa*, affords a yellow water, which is perfectly similar to the colour of blood. This water is near the sea, and they report that Perseus, when

when he slew the whale to which the daughter of Cepheus was exposed, washed himself from the blood in this fountain."

Strabo says, *lib. xvi.* "*Joppa* was so high, that from it might be seen Jerusalem, the metropolis of the Jews. The Jews also that go down to the sea use this port." He probably had heard this of the heights near *Joppa*, but no sea port could itself be of such elevation.

"And the region about *Joppa* was so well peopled," says Strabo, "that out of Jamnia, a near village, and its neighbourhood, might be raised 40,000 men capable of bearing arms."

Modern Travellers inform us that "the town of *Jaffa* stands on a circular eminence, close to the sea shore. The houses are white, and are all of them provided with domes and square towers. Near *Jaffa* on a white sandy soil,—the heat reflected from which is very oppressive. The sea breeze constantly prevails during the day time.

"The Turkish camp was near *Jaffa*. Our tents were very agreeably pitched in the midst of a garden filled with orange, lemon, pomegranate, fig, and mulberry trees; on the whole, indeed, our situation was very eligible, and contiguous to a well of excellent water. We had plenty of excellent mutton and poultry." Dr. Wittman, p. 125.

Nearly in the centre of the town is an old ruinous building, called the citadel, on the top of which is a round casemated tower, provided with one or two wretched pieces of cannon. The city is surrounded by a stone wall, provided, at certain distances, with towers alternately square or round. In 1799, Bonaparte erected batteries and breached this wall; then stormed and carried the town.

Jaffa is pretty secure from attack by sea, which would be rendered extremely hazardous by the violence of the surf, and the heavy swell from the westward. The anchorage of the port is very bad, owing to the extreme unevenness of the ground, which abounds in rocks and shoals, for a considerable extent of coast.

There are at *Jaffa* two convents, or monasteries, one belonging to the Greek, the other to the Latin church. In these the pilgrims reside, on their way to Jerusalem, which is distant about twelve leagues. It maintains an intercourse by land with Damascus, Jerusalem, and several other places of no little importance in its vicinity. The streets are very narrow, uneven, and dirty, and are rather entitled to the appellation of alleys, than that of streets. *Jaffa* was fortified by the British officers, 1800, 1801.

The port of *Jaffa* is not so safe as that of Caiffa: in heavy gales of wind, shipping quit

the former port. Intelligence was frequently received from Suez and Gebel-Tor at *Jaffa*, during the encampment there; being maintained by an Arab sheik at Suez, and the sheik at El Arish.

At *Jaffa* abundance of prickly pear trees employed as fences, are admirably well adapted to the purpose. The natives are very fond of the fruit. Grapes and figs of excellent quality. A water melon which weighed twenty-five pounds. The land breeze generally prevails in the morning, as early as two o'clock.

During the encampment of the Turks going against Egypt, so careless were that people, that at *Jaffa* Major H. "counted upwards of thirty dead camels, lying in one field alone." A fine treat for the jackals. "They infest every part of Syria, where they are very numerous. During the day they confine themselves to their holes and lurking places; but sally out at night, in large bodies, in search of their food, they then rendezvous in the neighbourhood of the towns and villages, molesting the inhabitants by the most disagreeable of all howlings."

August 24, Rode out from the camp near 1800. *Jaffa*, in the evening, to a village named Judah.

Aug. 28. The Reis Effendi said the plague generally ceased here about Aug. 15, old style.

Sep. 9. The first change of weather we have had, being foggy, with a mist, or small rain.

25. A great number of jackals come into the camp every night, with such a yell, that, with the howling of dogs, and the braying of asses and mules, a noise so hideous is made by them all, as would astonish and alarm a person not accustomed to it.

Feb. 2. At *Jaffa* the weather became settled and pleasant, attended by the land breeze, which, setting in towards evening, furnished an indubitable token of its continuance. The country in the vicinity of the encampment, began to wear a smiling appearance; and, in consequence of the late heavy rain, was covered with a fine verdure, which overspread even what had been hitherto merely arid and sandy hills.

D'Arvieux is of opinion that the port of *Jaffa* was anciently much superior to what it is at present. He remarked, in the sea, south of the present port, the vestiges of a wall, which extended

to a chain of rocks at some distance from the shore, by which the port was formed, and protected against the violence of the south-west winds. "This port," says he, "was, no doubt, sufficiently good before it was filled up, although its entrance was exposed to the winds from the north. At present it is so shallow, that only insignificant vessels can enter it. There was a quay, faced with hewn stone, fronting the port. It has been ruined purposely; what remains of it at each end, shews that it was very handsome." Vol. ii. p. 69.

As this port was used by Solomon for receiving his timber brought from Tyre; and by the succeeding kings of Judah, as their port of communication with foreign parts, it would, no doubt, receive every accommodation they could bestow on it. Comp. 1 Kings xv. 17.]

JORA, ירה *he that casts, or shews*; from ירה *jarah*: otherwise, *in season, in time*; from ירה *jarah*. [Autumn rains, says Simon; he being born at that time of the year.]

JORAI, יורי. From the same. 1 Chr. v. 13.

JORAM, יורם, also written יהורם, *Jehoram*, to cast; from ירה *jarah*, otherwise, *elevated*: from רום *rum*.

I. JORAM, son of Toi, king of Hamath, sent to David by his father, to compliment him on his victory over Hadadezer, 2 Sam. viii. 10. A. M. 2960, ante A. D. 1044.

II. JORAM, son of Ahab king of Israel, and successor to his eldest brother Ahaziah, who died without children, 2 Kings iii. 1, &c. He did evil before the Lord, but not like Ahab his father, and Jezebel his mother. He removed the statues of Baal which his father had erected; but he continued to worship the golden calves. Mesha king of Moab, having refused to pay his tribute, Joram warred against him, and invited Jehoshaphat king of Judah to accompany him, who also brought the king of Edom his tributary. These princes advanced through the wilderness of Edom, but soon were in danger of perishing for want of water, from which they were relieved by Elisha the prophet.

Elisha did very important services to Joram during his wars with Syria, by discovering to him the designs of Benhadad. Benhadad having besieged Samaria, the famine was so terrible, that a woman ate her own son.

Joram, being informed of such calamities, rent his clothes, and all the people saw that he wore sackcloth. He ordered a servant to go and cut off Elisha's head, as if the cause of these distresses had been in his power. Elisha, who was then in his house, desired his friends to hold the door, and to prevent such a person from entering; observing, that Joram was close at his heels, to revoke the order.

Accordingly, the king came almost at the same instant, and complained to Elisha, who comforted him, and foretold a great plenty for the morrow; which came to pass. 2 Kings vii.

Some time after, the king conversing with Gehazi about Elisha's miracles; the Shunamite woman, whose son Elisha had raised from the dead, solicited the king for restitution of her estate, which had been confiscated while she was absent during the famine. Gehazi informed the king, that this was the very woman: Joram immediately gave directions for the restitution of all her property. 2 Kings viii. 6.

About that time Joram took the city of Ramoth-Gilead, but being dangerously wounded, was obliged to return to Jezreel for cure. He left Jehu, who commanded his army, to reduce the citadel, which still held out. In the mean time, Jehu, having been anointed king by a young prophet, made haste to destroy king Joram at Jezreel. See 2 Kings ix. in the twelfth year of Joram. A. M. 3120, ante A. D. 884.

JORDAN, ירדן, *the river of judgment*; from יאר *jeor*, a river, and דן *dun*, judgment; otherwise, *he that shews, or rejects judgment*: from ירה *jarah*, to shew, or reject: otherwise, *descent*; from ירד *jarad*.

JORDAN, a river of great note in Scripture. Some derive its name from יאר *Jor*, which signifies a spring, and דן *Dan*, a small town near the source of this river; others derive it from two rivulets, *Jor* and *Dan*. But these etymologies are dubious: because,

1. It is doubtful whether the river *Jordan* is formed of two rivulets, one of which was called *Dan*, though the geographical maps mostly describe it so. The visible origin of the *Jordan* is a little stream, whose source is in mount Libanus, and on which the little town of *Dan* is situated, four leagues higher than *Cæsarea Philippi*, where properly the *Jordan* begins. The other and most considerable source of *Jordan*, though the least apparent, is the lake *Phiala*, about four leagues south of *Cæsarea Philippi*. This lake has a communication under ground with the *Jordan*, and furnishes *Cæsarea* with large supplies of water, says Josephus, *de Bello*, lib. i. cap. 16. lii. 18.

2. The name *Dan* is more modern than that of *Jordan*. A colony of the tribe of *Dan* having seized Laish, called it *Dan*, from the name of their tribe. Now before this time the *Jordan* was well known; nor does it appear to have been called by any other name. We may, perhaps, therefore, with more reason, derive *Jordan* from *jared*, to descend, by reason of the full and rapid course of this river.

[The latest traveller who has visited these parts

parts, is Burckhardt, January, 1811. He says, "From Hasbeya, a village at the foot of Mount Hermou, famous for its wells of bitumen Judaicum, and for the cinnabar found near it, I went to Baniyas, the ancient Cæsarea Philippi, where I saw some ruins, and copied some inscriptions. At an hour's distance from it is the source of the river *El Dhan* (the Jordan) in the plain of the Houle, or lake Samachonitis." Hence we learn that in this early part the Jordan is called *Dhan* to this day; and that Cæsarea Philippi is not "four leagues" from its source.]

The *Jordan* from Cæsarea Philippi runs about fifty leagues, till it discharges itself into the Dead Sea. In its course it forms the lake Semechon, at five or six leagues distance from its spring. From thence it enters, and passes through the lake of Tiberias. It overflows about the time of barley harvest, or the feast of the passover. The banks of the *Jordan* are covered with rushes, reeds, willows, and other trees. There are, as it were, two banks to the *Jordan*. The first, is that of this river in its natural state, the second is that of its overflowing. Pietro della Valle, Maundrell.

Travellers observe, that lions, during the summer, hide in the trees and reeds along this river, and are forced from thence when the river swells: Jeremiah alludes to this, (xlix. 19) when he compares the enemies marching to attack Jerusalem or Babylon, "to lions which come up from the swelling or inundation of *Jordan*." Zechariah represents the princes of Judah afflicted at their distance from Jerusalem, like lions roaring when they see the pride, or height, of *Jordan* spoiled. Maundrell says, that the river *Jordan* near Jericho, was, when he saw it, about sixty feet wide, and so rapid that a man could not swim against it.

On each side of the *Jordan* a great plain extends to the Dead Sea. Josephus, *de Bello*, lib. v. cap. 4. says, this plain is 1200 furlongs in length, and 600 wide: extremely dry in summer, and unwholesome, by reason of the excessive heat. The banks of the *Jordan* only may be said to have any moisture; the rest is a wilderness. Joseph. *de Bello*, lib. iii. cap. 18.

Little *Jordan* is the *Jordan* nearer to its spring, and before it receives the waters of those rivulets, which enlarge it. Josephus says, that the marshes of the lake Semechon extend to the delicious plain of *Daphne*, the fountains whereof feed little *Jordan*, and convey it into great *Jordan* below the temple of the golden ox, or golden calf. It is my opinion, that instead of *Daphne* we should read *Dan*; and that *Dan* should be placed much nearer to the lake Semechon than generally it is. Vide Joseph.

PART XVI. Edit. IV.

Antiq. lib. v. cap. 2. viii. cap. 3. Reland, Palest. cap. i. p. 273. Joseph. de Bello, lib. iv. 1.

[Simon supposes this name describes a continual roaring; and he quotes Mocquet, *Itin. lib. v. p. 308.* as a witness that it falls with considerable noise from the hason which is its head. Wolle, in *Dissert. de loco Dan.* and Le Clerc, in *Bib. Ant. et Mod.* defend, against Reland, the composition of this name from *Jor* and *Dan*.

The Talmudists say the *Jordan* rises out of the cave of Paneas: and so is the tradition. *Bab. Bava Bathra*, fol. 74. They say too, that Leshem is Paneas. Leshem was subdued by the Danites, and Jeroboam placed one of his golden calves in Dan, which is at the springs of *Jordan*. Vide Judges xviii. 29. Philip built the city of Cæsarea at the springs of the *Jordan*, or rather he enlarged and finished Paneas, and called it Cæsarea. Josephus, *de Bell. lib. iv. 1.* says the springs of the *Jordan* rise from under the temple of the golden calf. Possibly this temple of the golden calf might stand on a hill, so convenient and proper for a temple, that the temple of Augustus was afterward built on it.

The Talmudists say, "the waters of the *Jordan* are not fit to sprinkle the unclean, because they are mixed waters," meaning, mixed with the waters of other rivers and brooks, which empty themselves therein. The reader will compare with this description of them, the opinion of Naaman the Syrian, 2 Kings v. 11, 12, who probably had received the same notion; and perhaps this their inferiority was well understood, and not forgot by the prophet of Israel. I learn further that the waters of *Jordan* are not limpid, but are mixed with particles of soil. The words of Chateaubriand are very expressive; "Through the middle of this valley flows a discoloured river, which reluctantly creeps towards the pestilential lake, by which it is engulfed."

D'Arvieux says, "the *Jordan* is bordered with trees, which render its course very agreeable: it is pretty rapid; but its waters are thick, because its bed is of fat earth. Nevertheless, they are wholesome, and it is pretended that they are incorruptible, or, at least, that they continue good many years.

"The *Jordan* is extremely full of fish, because nobody catches them. What the fishes have to avoid, as well as the trees on the banks of the stream, is not to suffer themselves to be carried into the Dead Sea; because the former would die instantly, and the others would become as light as cork."

Higher up the *Jordan*, Mocquet says, coming from Damascus, he passed many woods, and at length arrived at Jacob's bridge, by which we

Y div. 2

cross

cross over a very rapid river which runs into the lake of Tiberias, which is at no great distance, p. 853. "I found the water of the lake of Tiberias," says he, "very soft and tranquil, and very good to drink, having a bottom of very fine sand. The river *Jordan* passes, with a very determined course, through the very midst of this sea, without mixing with its waters, and from thence proceeds for the Dead Sea, not far distant from Jerusalem, the Mount of Olives commanding a full view of it, as I saw from that place." p. 886.

The regular passages over the *Jordan* were,

1. Jacob's bridge, between the lake Semechon and Gennesareth, said to be the place where Jacob met his brother Esau, and where he wrestled with an angel.

2. A bridge at Chammath, at the issue of the river from the lake of Gennesareth.

3. At Beth-abara, rather a ferry than a bridge. 2 Sam. xix. 18. 2 Kings ii. 8.

It is probable there was another at Bethshan, or Scythopolis.

"As we approach the *Jordan*," says Volney, "the country becomes more hilly, and better watered; the valley through which this river flows, abounds, in general, in pasturage, especially in the upper part of it. As for the river itself, it is very far from being of that importance which we are apt to assign to it. The Arabs, who are ignorant of the name of *Jordan*, call it *El Sharia*. Its breadth, between the two principal lakes, in few places exceeds sixty or eighty feet, but its depth is about ten or twelve. In winter it overflows its narrow channel, and, swelled by the rains, forms a sheet of water, sometimes a quarter of a league broad. The time of its overflowing is usually in March, when the snows melt on the mountains of the Shaik; at which time, more than any other, its waters are troubled, and of a yellow hue, and its course is impetuous. Its banks are covered with a thick forest of reeds, willows, and various shrubs, which serve as an asylum for wild boars, ounces, jackals, hares, and different kinds of birds." *Trav.* vol. ii. p. 300. *Comp. LEBANON.*

[BEYOND JORDAN. In Matth. xix. 1. we read of "the coast of Judea, beyond *Jordan*," meaning, perhaps, the eastern side of the *Jordan*; where it was well inhabited by Jews.]

JORIM, יורִים, *he that exalts the Lord*, or *the elevation of the Lord*; from ירם *rum*, *to elevate*, and יר the *Lord*. Luke iii. 29.

JORKOAM, ירקום, ירקום, *their extension*; from ירק *racah*, and כו *am*, *theirs*: otherwise, *verdure*, or *spittle of the people*; from ירק *jarah*, *evacuation*; or *armour*, from ירק *rik*; and כו *ham*, *people*. 1 Chron. ii. 44.

JOSE, יוֹסֵף, *raised, or who exists; from יושׁ jesh: otherwise, who pardons, or Saviour; as if it had been Jehoshua*. Luke iii. 29.

JOSEPH, יוֹסֵף, *increase, addition*; from יסוֹפ *jasaph*. [written יוסף, Psalm lxxxi. 6. from the Chaldee.]

1. JOSEPH, son of Jacob and Rachel, born in Mesopotamia, A. M. 2256, ante A. D. 1745. *Joseph* was favoured by God in his youth with prophetic dreams. His father Jacob loved him tenderly, and gave him a coat of divers colours. His brothers became jealous of such little marks of affection; and *Joseph* unawares increased these evil dispositions in them, by accusing them of some enormous crime; or, by reporting their wicked discourses. The LXX. (followed by the Greek fathers) read that his brethren the sons of Bilhah and Zilpah, defamed *Joseph* to his father, Κατήγγαλιν δὲ Ἰωσήφ λόγον πονηρὸν πρὸς Ἰσραὴλ. Gen. xxxvii. 2, 3. *Vid. Chrysost. Theodoret. Diodor, &c.*

But what most augured his brethren was his relating certain dreams, in one of which he had seen twelve sheaves belonging to them, bow before his sheaf, which stood upright in the field, &c. Jacob heard this without remark; but *Joseph's* brethren could not bear the allusion.

Joseph being sent by his father to visit his brethren, they conspired against him, and at first would have slain him, but Reuben opposing this resolution, they threw him into an old well, which had no water: soon after, perceiving a caravan of Midianite merchants going into Egypt, they sold *Joseph* to them, and deceived Jacob into a belief of his destruction by a wild beast.

The merchants took *Joseph* into Egypt, and sold him as a slave to Potiphar, captain of Pharaoh's guards. *Joseph* obtained his master's confidence so greatly, that he made him steward of his house, and committed to him all his domestic affairs, Gen. xxxix. But Potiphar's wife conceiving a criminal passion for this young slave, solicited him to gratify that passion; and at last she pressed him so closely, that he could only escape by leaving his cloke in her possession. Seeing herself thus despised, she began to cry out, and complain that the young Hebrew had offered her violence. Shewing his cloke as evidence against him, she easily persuaded her husband Potiphar; who therefore put *Joseph* in prison.

Two of the king of Egypt's officers, his butler and his baker, having incurred their master's displeasure, were put into the same prison with *Joseph*. Each of them had a dream in reference to himself, which *Joseph* explained; his interpretation of both dreams was fulfilled: the butler

butler was restored to his dignity, but did not remember *Joseph*.

Two years after this event Pharaoh had dreams, which none of his wise men were able to explain. This making him very uneasy, his butler at last remembered *Joseph*, and told the king of him. Pharaoh commanded *Joseph* into his presence, to whom the king related his dreams, and *Joseph* interpreted them; foretelling a prodigious plenty succeeded by exhausting famine. Comp. FRAGMENTS, No. CXLVII. and Plate of EGYPTIAN WHEAT.

Pharaoh said to *Joseph*, since you have discovered futurity to us, where can I find a more proper person than yourself for the government of my house, and of Egypt? My people shall obey you; and I will be your superior only in the throne." Then he put his own ring on *Joseph's* finger, clothed him in fine linen, or cotton, put a chain of gold about his neck, made him ride in the chariot next to his own, and gave orders to proclaim him governor of all Egypt. He changed his name to *Zaphnath-paaneah*, which in Egyptian signifies, says Jerom, *Saviour of the world*: others translate it, *He who discovers things secret*. *Joseph* married Asenath, daughter of Potipherah, priest of On, or Heliopolis. (Vide *ASENATH*), by whom he had two sons, Manasseh and Ephraim.

During the seven years of plenty, *Joseph* accumulated vast stores of corn and grain. After this abundance came the famine, which afflicted not Egypt only, but also Canaan, where Jacob lived. Jacob therefore sent his sons into Egypt to buy provisions, but retaining Benjamin. *Joseph* knew his brethren, though they did not discover him. He spoke roughly to them, called them spies, detained Simeon in bonds (probably because he had been the warmest of his enemies) and let the rest depart, only on condition that they should bring their youngest brother with them. He ordered their sacks to be filled with corn, and every man's money to be put into his sack, without their perceiving it.

Jacob was constrained by the famine, notwithstanding his reluctance, to send his sons again into Egypt, and Benjamin with them. When *Joseph* saw his brother Benjamin, he ordered an entertainment for these strangers that day at noon: when he came in, his brethren prostrated themselves before him, and offered him presents from Jacob. Having saluted Benjamin, he immediately retired, being unable to restrain his tears. *Joseph* placed his brethren at table according to their age; and sent to Benjamin a portion five times larger than the rest; which mightily raised their admiration.

The next morning the corn they had purcha-

sed was loaded, and *Joseph's* cup [of distinguishing, or prerogative] was privately conveyed into Benjamin's sack. They were scarcely out of the city, when *Joseph* sent in great haste after them, reproaching them bitterly for this theft. Benjamin's sack was opened, and *Joseph's* cup was found in it! all in confusion at this accident, they returned with Benjamin to the city. Judah entreated *Joseph* to receive him for his slave instead of Benjamin, remonstrating, that if he returned to his father, without bringing back his favourite son, he would die with grief. *Joseph* then discovered himself, embraced them all, and principally Benjamin, and sent them with a message to their father, proposing his removal into Egypt. To this Jacob agreed. *Joseph* therefore gave Jacob and his sons allotments in the land of Goshen, where the city of Rameses was situated, that they might dwell there with their flocks.

The famine increasing, *Joseph* drained all the money of the Egyptians into the king's coffers; then their cattle; afterwards, their lands; and lastly, their persons. He restored to the Egyptians their lands and cattle, with corn for seed, on condition that they paid the fifth part of the crop to the king.

Jacob having spent 17 years in Egypt, sent for *Joseph*, and made him promise to bury him in Canaan, in the sepulchre of his fathers. Some time after, *Joseph* was informed that his father grew very ill; wherefore taking his two sons with him, Manasseh and Ephraim, he went to visit him. Jacob adopted his two sons, embraced them, and blessed them. *Joseph*, observing his left hand to be placed on Manasseh's head, though he was the eldest, and his right on Ephraim, who was the youngest, was desirous to remove them, but Jacob told him, he knew what he did.

After this, Jacob gave to each of his children a particular blessing. Of *Joseph* he said, "*Joseph* is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall," &c. Gen. xlix. 22, 23.

As soon as Jacob expired, *Joseph* fell on his face, and melted into tears. He had him embalmed, and afterwards buried him in the cave of Machpelah, which Abraham had purchased of Ephron the Hittite. After *Joseph* was returned to Egypt, his brethren, apprehending some resentment might remain latent in him, solicited his favour; which he promised them.

Joseph, after he had lived a hundred and ten years, and had seen his grand children of the third generation, fell sick, and made his brethren promise with an oath, to carry his bones with them, when they should depart from Egypt.

After his death, his body was put into a coffin [*soros*, a stone coffin] in Egypt; and it was carried away at the Exodus, Exod. xiii. 19. The tribe of Ephraim buried it near Shechem, in the field which Jacob had given to *Joseph*, Josh. xxiv. 32. The Rabbins have abundance of stories concerning *Joseph's* coffin.

The author of Ecclesiasticus has an encomium on *Joseph*, chap. xlix. 16, 17.

Many learned men have been [mistakenly] of opinion, that the Egyptians worshipped *Joseph* as Osiris, Apis, and Serapis, and even under the names of Hermes, Tammuz, and Adonis. There is a book ascribed to *Joseph*, intitled *Joseph's prayer*, cited by Origen. Trimethius speaks of a magical book ascribed to *Joseph*, called *Joseph's Mirror*.

Artapanus, (*apud Euseb. Præparat. Evan. lib. ix. cap. 23.*) says, that *Joseph* coming into Egypt shewed the Egyptians the way of dividing the lands, and cultivating each his own portion, whereas before, every one tilled what he thought proper, the lands being in common: he adds, that he invented likewise measures; for which he deserved extraordinary honours from that people.

The Mahometans have books containing the supposed amours of *Joseph* with Zuleikah, daughter to Pharaoh king of Egypt, and wife to Potiphar. They make use of the name and example of *Joseph* to raise their hearts to a love of God. *Joseph* and Zuleikah are with them, what the bridegroom and the spouse are in Solomon's Canticle, i. e. Jesus Christ and the church; or God and a faithful soul: wherein, under the allegory of common love, the heart is exalted to divine and supernatural affection. *Bibl. Orient.* p. 996. Art. *Jousouf ben Jacob*.

Mahomet relates the history of *Joseph* in a manner different from that of Moses.

II. JOSEPH, son of Jacob, and grandson of Matthan, spouse of the Blessed Virgin, and foster-father of Jesus Christ, Matt. i. 15, 16. His age, and other circumstances of his life, excepting what are related in the Gospels, are uncertain. Many of the ancients believed that before his marriage with the Virgin, he had a wife, named *Escha*, or *Mary*, by whom he had James the Less, and those who are called in Scripture, "brethren" of Jesus Christ. But this opinion is not maintainable, since *Mary* the mother of James was living at the time of our Saviour's passion, unless it be said, she had been divorced by *Joseph*, (whether to marry the Blessed Virgin) or, that he was married at the same time to two sisters; which is contrary to the law, Lev. xviii. 18.

The Apocryphal Gospel of the Virgin's birth,

followed by Epiphanius, *Hæres. li. cap. 10*, and others, imports, that *Joseph* was old when he married the Virgin. Epiphanius says, he was above fourscore, and had six children by a former wife; that he married the Blessed Virgin not out of choice, but by lot: to be the guardian of her virginity. Others think, that he was obliged to marry her, as being her nearest relation. Grotius, Matt. i. 16. Casaubon. *ad Baron.* 1. n. 37. *alii ex Epiphanius. lxxviii. cap. 7.*

Joseph, says the Gospel, Matt. i. 19. was a just man: this is the greatest encomium on his virtue since justice comprehends all virtues. (But see ANNUNCIATION). He married the Blessed Virgin; his ordinary abode was at Nazareth, particularly after his marriage; for some believe that the place of his birth was Capernaum, but others say Bethlehem. He lived by labour, and worked at a trade; though at what trade is not agreed. (Matt. xiii. 55. *Ὁυκ ὄτις ἐστὶν ὁ τῷ τέκτονος υἱός*;) Most say a carpenter, some a locksmith; others a mason. Justin Martyr, *Dialog. cum Tryphon.* p. 306, says, he made yokes and ploughs. The apocryphal book *Of the Infancy of Jesus*, which is of great antiquity, relates a miracle wrought by our Saviour in his father's shop, who was a carpenter. St. Ambrose, in *Lucam, lib. iii. n. 2*, says, he was employed in felling and cutting trees, and in building houses: but at the same time says he handled the utensils belonging to a smith. Libanus asking a Christian in railery, what Jesus Christ was doing? he replied, that he was making a coffin for the emperor Julian. [Julian died at the very time.] *Apud Theodoret. Hist. Eccles. lib. v. cap. 18. Sozom. lib. iv. cap. 2, &c.*

They who maintain that *Tryphon* was a smith, or farrier, cite St. Hilary, St. Peter Chrysologus, venerable Bede, and the Hebrew gospel of Matthew, published by Tilius. Cardinal Hugo makes him a goldsmith; but does not disapprove the opinion, that he was a mason. Theophilus of Antioch, and St. Ambrose, are not against his being a smith, since he worked, say they, with fire and bellows.

The incarnation of the Son of God was not at first discovered to *Joseph*; but being informed that *Mary* his espoused wife was pregnant, not knowing how to account for it, he inclined to dismiss her privately, by giving her a bill of divorce, instead of publicly dishonouring her. But while he was under this embarrassing uncertainty, an angel of the Lord appeared to him in a dream, and encouraged him to take home *Mary*. See ANNUNCIATION.

About six months after, *Joseph* went to Bethlehem, there to be registered with *Mary* his wife, in pursuance of an edict from Augustus.

While

While they were there, the time of Mary's delivery came. Forty days after the child's birth, Mary and Joseph carried him to Jerusalem, and performed what the law appointed. While here the angel of the Lord directed Joseph in a dream, to carry the child into Egypt, because king Herod sought to kill him. How long they continued in Egypt we cannot tell, probably not long, since Herod died about the passover, some few months after the massacre of the innocents. The angel again informed Joseph, that he might return to Judea; but, learning that Archelaus succeeded Herod, Joseph retired to Nazareth in Galilee, which was not subject to Archelaus, but to Herod Antipas. He took Jesus at the age of twelve, with Mary, to the passover at Jerusalem, where they lost him for three days, but found him at last in the temple, Luke ii. 42—51.

It is believed with great probability, that Joseph died before Jesus began his public ministry. Joseph does not appear at the marriage of Cana, or in any other instance; and Jesus on his cross recommends his blessed mother to St. John, which, without doubt, he would not have done, had her husband been living. His name is in very ancient martyrologies, March 19: but his festival is of late introduction.

III. JOSEPH, or *Joses*, son of Mary Cleophas, was brother to James the Less, and nearly related to our Lord Jesus, being son of the blessed Virgin's sister, and of Cleophas, Joseph's brother; or of Joseph himself; as those ancients suppose, who assert, that Joseph was married to Mary Cleophas, or *Escha*, before he was married to the Virgin. Some believe, Joseph son of Mary and Cleophas to be Joseph Barsabas, the Just, who was proposed to fill up the traitor Judas's place, Acts i. 23. But there is no certainty in this. We learn nothing particular in Scripture concerning Joseph the "brother" of our Lord. If he were one of those kinsmen who did not believe in him, John vii. 5. he was afterwards converted; for we gather from Scripture, that at last all our Saviour's "brethren" believed in him; and St. Chrysostom says, they were distinguished for eminent faith and virtue.

IV. JOSEPH BARSABAS, surnamed *Justus*. He was one of the seventy-two disciples. Peter proposed him, with Matthias, to fill by lot the traitor Judas's place; Matthias was preferred. Joseph continued in the apostolic ministry to the end. Papias, *apud Euseb. Hist. Eccles. lib. iii. cap. 39.* informs us, that having drank poison, he was by the grace of Jesus Christ secured from death. The martyrologies of Usuardus and Ado place his festival, July 20, and

say he suffered much from the Jews, and at last died in Judea gloriously.

V. JOSEPH of Arimathea, or *Ramatha*, a Jewish senator, and privately a disciple of Jesus Christ, John xix. 38. He did not consent to the acts of the Sanhedrim, who condemned Jesus Christ; and when our Saviour was dead, he went boldly to Pilate and desired the body of Jesus, that he might bury it, [*Vide PUNISHMENTS*] Mark xv. 43. John xix. 38. He buried it in an honourable manner; in a sepulchre newly made, in his garden, adjoining where Jesus was crucified: and he closed the entrance of it with a great stone, Matth. xxvii. 60. John xix. 40, 41.

The Greek church keeps his festival July 31, his name is not in the old Latin martyrologies, nor was it in the Roman, till A. D. 1585.

VI. JOSEPH, husband to Salome, Herod the Great's sister. *Vide SALOME.*

VII. JOSEPH, son of Ellem: the high-priest Matthias dreaming in the night, that he had commerce with a woman, became incapable, according to the law, of performing his sacred functions: Joseph, his relation, was for that day appointed to perform them for him. [*Vide Heb. vii. 26. ἀμάρτωρ.*]

VIII. JOSEPH, son of Canceus, high-priest, from A. M. 4048 to 4050.

IX. JOSEPH;—surnamed *Cabei* or *Gaddis*, made high-priest by Agrippa, A. M. 4066, and deprived the same year.

X. JOSEPH-BEN-GORION, an author, whose age, birth and profession are not exactly known: he describes himself as "a priest and prince of his people, who was particularly qualified for war, and received the spirit of wisdom and understanding, of council and fortitude, of knowledge and the fear of God; one who gave his life for the people of God, for his sanctuary, and for his nation." Adding, that one of his soldiers cried out to him, "Thou art the man of God; blessed be the Lord God of Israel who hath created the soul that animates thee, and hath filled thee with wisdom." When he was taken, they asked one another in the enemy's army, "Is this the man so formidable to the Romans? How came he to be taken who alone spread terror through our army, and hath filled the universe with the fame of his valour?" When Jerusalem was taken, Titus did justice to the excellent qualities of the son of Gorion, and raised him above all the priests and Levites of his nation.

These commendations, so extravagant, and heaped together with so much affectation, prejudice us very much to his disadvantage. But the Jews, who set an extreme value on every thing

thing that proceeds from themselves, discern nothing excessive in these praises. Rabbi Than, who published the history of this spurious Josephus, affirms, "that all the words of this writer are truth and justice; that there is not one falsehood in his writings; that he comes nearer to the old prophets than any writer that hath appeared; that the hand of the Lord rested upon him, while he composed his work: and that his words may be said almost to be the words of a God incarnate."

Joseph says, that he was born 134 years after the *Cæsareat*, which the Greeks call *Imperiosia*, was instituted among the Romans; and that "he was one and fifty years old when Julius Cæsar came into the world." He says, he "had seen Julius Cæsar, who is the first king, called by the Latins *Imperius*, or the first Cæsar, he who resettled the *Cæsareat* a third time among the Romans." He says likewise, that he was contemporary with "Jesus the son of Sirach, a prince among the Jews." How is this chronology to be reconciled?—one contemporary with Jesus the son of Sirach, fifty-one years old at the birth of Julius Cæsar, and born 134 years after the establishment of the Roman empire!!

His father *Gorion* survived the taking of Jerusalem, for he left the city when Titus had made himself master of it. *Gorion* therefore must have been then at least 240 years old, and he foretold what was to befall the great city of Rome, till its total destruction. Nevertheless, he did not set up for a prophet; but he "reported what he had learned from the Sages who had lived with the prophets, and from the heathen, who are true and sincere in their conjectures." He had greatly obliged us, if he had told us, who these Sages were "whom he had seen, and who lived with the prophets." There is besides a considerable interval from the time of the ancient Hebrew prophets to that of Julius Cæsar. As for the rest, it was easy for him, who did not live till the eleventh century, to write the revolutions of the city of Rome, and give an account of what had been transacted so many years before.

Lastly, he published the famous history which we are speaking of, whereof no one had any knowledge till the twelfth century, no ancient author having taken any notice of it. Solomon Jarchi, a French Jew, who lived about A. D. 1140, was the first who spoke expressly of it. After him we find it cited by Aben-Ezra, Abraham Ben Dion, and David Kimchi, who lived about the same time.

This work may be considered as a chronicle of what was done under the second temple. The author persuades himself, that he should

be esteemed by posterity as the prince of historians. He exalts himself above Livy, whose faults he pretends to correct. He affirms that he had several other authors before him, from whom he had extracted part of what he delivers. He says that he had read Livy, Trogas Pompeius, Strabo, Porophyus (probably *Porphyrus*) the books of Cainan son of Enos, those of the Medes, Macedonians, and Assyrians; Alexander's letters to Aristotle; the book of the Greeks, that of the Roman alliances; also Kirker's (*Cicero's*) works, who had been an eyewitness of the hardships put on the priests by Pompey at the taking of Jerusalem; the calendar which Julius Cæsar composed for the Greeks and Nazarenes; the chronicle of the Roman Cæsars; the collection of Roman Laws, that Vespasian kissed on the day of his coronation. What falsehoods and impostures are here? yet these are only a part.

His history of Alexander the Great is a collection of fables and gross errors; there never was a romance more mistaken, or fuller of silly trifles. The author boasts of having extracted his history from that prince's genealogy, written by the Egyptian Magi the year immediately following his death. M. Gagnier published a Latin book with this title, *The Actions of Alexander*, with a Latin translation of *Joseph-Ben-Gorion*. The Latin author agrees in almost all the facts with *Joseph*, and says, as he does, that he hath taken his history from memoirs by the Egyptian Magi. But it is hard to decide which of the two is most ancient; the Latin writer is some small matter less stuffed with fables. He is not ancient; but the Hebrew seems to be more modern. He often speaks of Britany, mentions Normandy, the Loire, Amboise, Chignon, France, Lombardy, England, Hungary, and Turkey.

He speaks of the Burgundians, Bulgarians, of the inhabitants of Cracow, of the Croats or *Crevats*, of gold florins, &c. which are incontestable proofs of novelty. It is remarkable that he had read *Josephus* the historian only in Rufinus's translation. No one doubts but that he was by origin, a *Frenchman*, and wrote in *France*, but whether in Touraine, Britany, or Normandy, is uncertain.

XI. JOSEPH, or JOSEPHUS, the historian, a Jew, surnamed *Flavius*, son of Matthias, of the race of the priests: born at Jerusalem in the first year of the reign of Caius, A. D. 37. He was well instructed, and made an early proficiency in learning. From the age of sixteen to nineteen he engaged in laborious exercises in the wilderness, under one Banes; and after having well examined the three principal sects then

then in repute among the Jews, he adhered to the Pharisees. At nineteen years of age, he returned to Jerusalem. About A. D. 65, being above twenty-six years of age, he voyaged to Rome; but was shipwrecked; and out of more than six hundred persons, he and fourscore others only were saved, by swimming all night. It appears that he had three wives.

In the beginning of the war between the Jews and Romans, A. D. 66, he was sent into Galilee, as governor for the Jews. There he performed many memorable actions, which he has particularly described. Vespasian besieged him in Jotapata, a city of Galilee, which he defended in a manner, admired even by the Romans. When they had taken the place, *Josephus* fled into a cave; where he found forty Jews; they were discovered after three days; Vespasian sent three times to offer him his life. *Josephus* at last determined to trust the Romans, but his companions opposed him, and declared, he must die by his own hands or theirs. He opposed self-murder, as a weak, not a generous action; but all he could prevail with them to do, was, to draw lots who should die first: the lot so happened, that the rest being dead, he was left with one other, whom he persuaded without much difficulty to prefer life to death.

He surrendered therefore to Vespasian, who inclined to send him to the emperor Nero at Rome. *Josephus* being informed of his design, desired to speak with Vespasian in private; to whom he foretold his promotion to the empire after Nero, and some others his immediate successors: although Vespasian at that time made little account of this prediction, yet the event shewed its truth, for he was proclaimed emperor in Judea, A. D. 69. Some time after he held an assembly at Berytus, wherein, after he had publicly commended the courage of *Josephus*, he ordered his chains to be broken, that he might do him honour as well as give him liberty.

Josephus attended Titus at the siege of Jerusalem, and endeavoured, several times, to bring the Jews to submit to the clemency of the Romans: but the Jews answered him only with affronts and curses. One day as he was speaking to them pretty near the walls, he received a blow from a stone, which laid him senseless on the ground. After the city was taken, A. D. 70, he procured the liberty of several Jews, and Titus gave him the sacred books, which he had desired. [Mr. Whiston thought, that *Josephus* having obtained from Titus that copy of the Scriptures which had been preserved, officially, in the temple, from Nehemiah's time, it contained more than those synagogue copies which are the basis of the common text; with more correct readings in various places.]

The war being ended, Titus returned to Rome, with *Josephus*, A. D. 71. Vespasian appointed him a lodging in the house which belonged to him before he was emperor, made him a citizen of Rome, assigned him a pension, gave him lands in Judea, and shewed him great affection: which was continued by Titus. He assumed the name of *Flavius*, which was that of Vespasian's family, because he considered himself as the emperor's freedman.

At Rome, he employed himself in writing the history of the Jewish war, from memoirs which he had prepared; he composed it first in his own language, (the *Syriac*;) and this work soon spread among the Arabians, Adiabeniens, Babylonians, Parthians, and Jews beyond the Euphrates. Afterwards he translated it into Greek for the benefit of the Romans. At what time he learned the Greek language is not known. He confesses that he never could pronounce it well, because he did not learn it when young; the Jews having very little esteem for the study of foreign languages. He calls on all those as witnesses to the truth of his narration, who had been present in the war. As soon as this work was finished, he presented it to Vespasian, Titus, and king Agrippa, who all approved and highly commended it. Titus ordered it to be placed in a public library, and signed the copy, which was lodged there, with his own hand. We are interested in all these circumstances, because his history shews the accomplishment of the predictions of Jesus Christ, who foretold them as a just punishment for the sin of the Jews in crucifying him.

After *Josephus* had written his history of the war, he composed a general history of his nation, from the beginning of the world, to the twelfth year of Nero, A. D. 66, wherein the Jews revolted. He undertook this work at the instance of Epaphroditus, who is believed to be Nero's celebrated freedman, whom Domitian put to death, A. D. 95. *Josephus* finished this work in the fifty sixth year of his age, the thirteenth of Domitian, A. D. 93. He professes to adhere closely to the sacred books: but he has on several occasions, suppressed, altered, or disguised certain Scripture histories.

To his *Antiquities* he joined a *History of his own life*; inscribed to the same Epaphroditus: who dying A. D. 95, the book containing his life must be of 93 or 94. The principal part of this work is employed in describing his conduct while governor of Galilee.

As several persons questioned what he had said concerning the antiquity of the Jews, he undertook a new work intitled *Against Apion*; or according to Eusebius and Jerom, *Of the Antiquity of the Jews*. He dedicated it to the same

same Epaphroditus. Herein, by a great number of extracts from profane authors, he shews the antiquity of the Hebrew nation, and the agreement of several ancient and foreign writers, with many great events in Jewish history.

There is a very eloquent discourse cited under his name entitled, *Of the Empire of Reason*, which in some Greek bibles is called, *The fourth book of the Maccabees*; because in this he speaks of the martyrdom of the seven brothers, the Maccabees, whose history is related in a more simple manner, 2 Macc. vii. But we can scarcely believe this work to be *Josephus's*. First, by reason of the difference of style. Secondly, because *Josephus* nowhere cites or speaks of it, as he does of his other works. Thirdly, because there are many things in it contrary to the history of the Maccabees.

Josephus has spoken very advantageously of Jesus Christ, as the *Messiah*, or the *Christ*. Some moderns have questioned the authenticity of this passage; but many ancients having cited it, and it being in all the copies of *Josephus*, we see no reason to give it up. Consult Francis de Roye, M. Huet *Demonstratio Evangelica*, & M. de Tillemont, note 40. on the destruction of the Jews; and lastly, a little piece published in 1661, by Christopher Arnoldus, wherein he hath collected thirty letters from several learned men, who give their opinions on this subject, and nine and twenty extracts from different works relating to the same.

[In order to judge correctly on the value and credibility of *Josephus's* testimony concerning Jesus Christ, it is necessary to ascertain in the first place the character of *Josephus* himself. That he was by descent a Jewish priest, he has told us expressly; but, whether he were not a disciple of the sect that claimed John the Baptist as their founder, may admit of great doubt. That many Jews, and Jewish priests associated with that party is certain; and that party made no scruple of giving to Jesus the title of *Messiah*, which is what occasions suspicion in *Josephus*. It is true, that, subsequently, they added the term *false*, or *self-called Messiah*; but, this should seem to be an after-thought. As this people, and their books, were unknown in Mr. Whiston's days, it is very pardonable in that writer, and others, to suppose *Josephus* might be an Ebionite Christian: the conjecture was plausible, but, in common with all conjectures, it is unsupported by direct evidence. See DISCIPLES OF JOHN THE BAPTIST.]

Josephus has likewise given a very advantageous testimony to John the Baptist, *Antiq. lib. xviii. cap. 7.* and to St. James minor, whom he describes by the name of the brother of Jesus called Christ, *Antiq. lib. xx. cap. 8.* (see

their articles.) It was before mentioned in his history, that the emperor Claudius expelled the Jews from Rome, and that the Jews imputed the destruction of Jerusalem to the death of St. James minor. It is surprising that he has said nothing concerning the murder of the innocents; but there are many other things omitted by him. The old Latin version of *Josephus's* works still extant, is thought to be by Rufinus, priest of Aquileia [in the fourth century.] Photius expresses great esteem for it; and Jerom makes a magnificent encomium on him: calling him the Livy of the Greeks. Lastly, Eusebius says, that his statue was erected at Rome in consideration of his writings. We do not meet with his name in any of the sacred books. But as we cite him frequently in this Dictionary, and have borrowed many particulars from him, we thought ourselves obliged to mention him somewhat at large in this place.

XII. JOSEPH, surnamed the *Blind*, was, it is said, a professor in the university of Sara, about A. D. 351. [He is indeed commonly called *Josephus Cæcus*, or *Josephus the Blind*: but this is not to be understood as if he were blind of both eyes: for then he could not have performed this work. The word in Hebrew, by which he is so denominated, signifies *Luscum*, blind of one eye, as well as *Cæcum*, blind of both eyes. *Prid. Connect. &c.* Part ii. book viii.]

The Jews call him the *great light*, or *Saghi-Nahor*, (Ganz, *Tzemach David*, ad An. 113.) likewise Sinai, because he gloried in having a perfect knowledge of all the traditions delivered to Moses on mount Sinai. He is said to be the author of the Chaldee paraphrases on the Psalms, *Job*, *Proverbs*, *Ecclesiastes*, *Solomon's Song*, *Ruth* and *Esther*. But it is not agreed, that the paraphrases on all these books are by the same author, there being so visible a difference in style and method; which sometimes is too close and concise, and sometimes too copious and diffuse. The names of *Turk* and *Constantinople* appear in them, for which reason F. Morin says, that they are of a much later composition than the Jews will allow. Elias the Levite says, that several traces of the Babylonish, Greek, Latin, and Persian languages may be discerned in them.

JOSHABAD, יוֹשָׁבָד, יוֹזָבָד, *he that is endowed by the Lord*; compounded of יוֹ jah, *God*, and יוֹזָבֹד zabod, *to endow*. 1 Chr. xii. 4.

JOSHAI, יוֹשִׁי, יוֹשִׁיָּה, *who is, or who exists*; from יוֹשֵׁה jesh, *otherwise, who forgets*; from יוֹשֵׁה nashah. 1 Chr. iv. 34.

JOSHBEKASHAH, יוֹשְׁבֵקֶשֶׁה, *he that asks, or informs himself*; יוֹ information; from יוֹשֵׁה bikkesh: *otherwise, difficult respiration*; from יוֹשֵׁה nashab, *to breathe*: or *conversion, difficult return*;

return; from שׁוּב *shub*, to return, and from קָשָׁה *cashah*, difficult, troublesome. Son of Heman, a Levite and singer: of the seventeenth class of Levites, 1 Chr. xxv. 4, 24.

JOSHAVIAH, יְהוֹשָׁפָא, *equity, justice, [gift]* or *plain of the Lord*; from שָׁוָה *shavah*, *equity, &c.* and יָה *jah*, the Lord: or the Lord will put equality; from the same. 1 Chron. xi. 46.

JOSHIBIAH, יִשְׁבִּיָּה, *abroad, residence, or return of the Lord*; see *Jushabhesd*: otherwise, *captivity of the Lord*; from שָׁבָה *shabah*, *captivity*, and יָה *jah*, the Lord. 1 Chron. iv. 35.

JOSHUAH, יְהוֹשֻׁעַ, Ἰησοῦς, *JESUS*, or Ἰωσήφ, *the Lord, the Saviour*; from יָשָׁה *jashah*, to save, to help, and יָה *jah*, the Lord.

JOSHUA, son of Nun, by the Greeks called *Jesus son of Nave*, was of the tribe of Ephraim; born A. M. 2460, ante A. D. 1544; he is commonly called the servant of Moses. His first name was *Hosea*, Numb. xiii. 8, 17. Some believe that Moses changed his name, by adding that of God to it. *Hoseah* signifies *saviour, Jehosua, the salvation of God, or he will save*: (יְהוֹשֻׁעַ *Hoseah*, יְהוֹשֻׁעַ *Jehosuah*.) There is some dispute concerning the time when *Joshua* began to be so called. Some think it was after the defeat of the Amalekites, others not till after the return of the agents sent to survey the promised land. The Greek instead of *Hosea* reads *Ausem*.

Joshua signalized his valour against the Amalekites: he routed their whole army. When Moses went up mount Sinai, to receive the law, and remained there forty days and forty nights, *Joshua* abode with him, though in all probability, not in the same place, nor with the same abstinence; and when Moses descended from the mountain, *Joshua* heard the noise of the people, shouting about the golden calf, and thought it was the cry of battle, Exod. xxxii. 17.

Joshua was very constant at the tabernacle of the congregation; he had the care and custody of it, Exod. xxxiii. 11, and seems to have dwelt in, or near it. When the people came to Kadesh-Barnea, *Joshua* with others, was deputed to survey the land of Canaan; and when these deputies returned, and represented the difficulties of conquering that country as extremely great, *Joshua* and *Caleb* maintained, that the conquest was easy, if the Lord were with them. The murmurers were all excluded from the land of promise; but God promised *Joshua* and *Caleb* that they should enter and possess it.

When Moses was near his end, God commanded him to lay his hands on *Joshua*, to communicate to him part of his spirit and his glory, that the people might obey him. After the death of Moses, he took the command of the Israelites; and God favoured him. He sent spies to the

city of Jericho, and ordered the army of Israel to pass the river Jordan. *Joshua* took twelve stones out of the midst of the river, which he placed at Gilgal, and set up twelve likewise in the midst of the Jordan, as monuments of Israel's miraculous passage.

Some few days after the passage of the Jordan, *Joshua* caused to be circumcised those men who being born in the wilderness, by reason of their changing place frequently, had not received circumcision. After this, they kept the passover on the 14th of *Nisan*, A. M. 2553. While *Joshua* was before Jericho meditating the siege of that city, he saw a man standing with a naked sword in his hand: to whom he said, "Art thou for us, or for our adversaries?" The man answered, "I am captain of the Lord's host; and I am come to thine assistance." *Joshua* fell with his face to the earth; and the angel said to him, 'Take off thy shoes, for the place where thou standest is holy ground.'

A few days after, he received orders from the Lord to besiege Jericho. Some think this siege was carried on during the seven days of the passover. The first six days, the army of Israel, with the priests and the ark at their head, marched round the city once, on the seventh day they marched seven times round it; and at the seventh time, the priests sounding the sacred trumpets, the people shouted, and the walls of the city fell, so that each man entered at the place opposite to him: *Joshua* then uttered his [predictive] imprecation against the rebuild-er of Jericho: which prophecy was accomplished many ages after. See HIEL. Vide FRAGMENTS, No. V.

Joshua sent 3000 men against Ai: but this small army was repulsed with the loss of thirty-six men. *Joshua* complained to the Lord, who told him, that Israel had violated the anathema pronounced against Jericho. The people hereupon were convened; and the lot fell on Achan son of Carmi, who was punished for his crime. Vide ACHAN. After this *Joshua* took Ai.

God had commanded, that after the Israelites had passed the Jordan, they should erect an altar on mount Ebal. *Joshua* fulfilled this order.

About the same time, the Gibeonites came to *Joshua*, pretending they were from a distant country, and were not of the people of Canaan, who were devoted to the curse. *Joshua* and the elders of Israel made a covenant with them, without consulting the Lord; but three days after they found that they were inhabitants, and dwelt in the cities of Gibeon, Cephirah, Beeroth, and Kirjath-jearim. The people murmured against the elders; but it was resolved, that their lives should be preserved, since this they had

had been promised in the name of the Lord; nevertheless, they were condemned to cut wood and to carry water for sacred services. Hereupon Adonibezek king of Jerusalem, confederated with four other kings of Canaan, to attack Gibeon. *Joshua* marched all night, and in the morning fell upon them so briskly, that he put the five kings to flight, and as they fled along the way to Bethoron, the Lord poured a shower of large hail stones upon them as far as Azekah, which killed many. Then *Joshua* said, "Sun, stand thou still over against Gibeon, and thou moon, in the valley of Ajalon." And the sun and moon obeyed, and stood still. *Vide FRAGMENTS, No. CLV. and Plate, JOSHUA'S MIRACLE.*

The five kings having fled into a cave near Makkedah, *Joshua* ordered great stones to be rolled against the mouth of it, till the enemy were entirely dispersed. Towards the close of the day, *Joshua* killed these five kings, and hung their dead bodies upon gibbets, where they remained till evening. *Joshua* taking advantage of the consternation of the Canaanites, attacked and took several cities belonging to their country. He pillaged all the land from Kadesh-barnea to Gaza, and all the land of Gosen as far as Gibeon, i. e. all the southern part of Palestine.

The year following the king of Hazor, who dwelt above the lake Semechon, in Galilee, confederated with several kings of Canaan, to endeavour, if possible, to oppose the Israelites with their great numbers. They assembled at the waters of Merom. *Joshua* charging them suddenly, defeated and pursued them to great Zidon. The Hebrews killed all that fell into their hands: they ham-strung their horses, and burnt all their chariots. *Joshua* returned to Hazor, and burnt it. He took and destroyed in like manner all the cities round about, and killed their kings. All this was not done in a day. Some years were necessary to reduce the country; for he was obliged to make war on all these kings, none surrendering without a battle.

In the sixth year after the Israelites had entered the land of Canaan, they began to divide the conquered lands; Caleb first demanded his portion in the mountains of Judah and Hebron. See *CALEB*. After this, a division was made to every tribe by lot: first to Judah, then to Ephraim and the half tribe of Manasseh, which hitherto had not received its partition.

After this, the people assembled at Shiloh, to allot the portions of the other tribes. *Joshua* sent surveyors throughout the country; and the tribes of Benjamin, Simeon, Zebulon, Issachar, Asher, Naphtali, and Dan, had their portions assigned them. And lastly, they gave to *Jo-*

shua for his inheritance, Timnath-Serah, in the mountains of Ephraim. They then appointed six cities of refuge for those who had committed casual and involuntary murder, and forty-six cities as residences of the priests and Levites. The tribes of Reuben and Gad, and the half tribe of Manasseh, having assisted their brethren in conquering the land of Canaan, they returned to the country beyond the Jordan, which was their settlement. On the banks of the Jordan, they erected a monument, as a memorial to future generations, that they were the same people with the tribes on the other side the river. *Joshua* fearing lest this might be idolatrous, sent to inquire their intentions by it. But the tribes proved their real intentions to be upright.

This great man drawing near his end, summoned all Israel to Shechem, and ordered the ark of the covenant to be brought thither. After he had represented to the Israelites the favours they had received from God, and had exhorted them to continue faithful, he made a covenant on the part of God with the people, and the people reciprocally engaged to serve the Lord. *Joshua* wrote it in the book of the law of the Lord; and to preserve the memory of this transaction, he erected a very large stone, under the oak, near Shechem. He died, aged an hundred and ten, A. M. 2570, ante A. D. 1434. *Jesus ben Sirach* has made his encomium, *Eccclus. xlv. 1, 2, &c.*

The BOOK of *JOSHUA* is generally attributed to this great man. All the copies of it go under his name. It is said in the last chapter, ver. 26. that *Joshua* wrote all these things. Both the church and synagogue agree, in this, and acknowledge the book to be canonical; nevertheless, it contains certain terms, names of places, and particular circumstances, which do not agree with *Joshua's* time; and which induce a belief, that this book has been revised, and that additions and corrections have been made by transcribers; [rather by Ezra, in his edition.] But there are few books of Scripture, wherein something like this is not observable.

The Samaritans have a book of *Joshua*, which they preserve with respect, and use in supporting their pretensions against the Jews:—it is very different from that in our bibles. It contains forty-seven chapters, filled with fables and childish stories. It begins, where Moses chooses *Joshua* to succeed him: It relates the history of Balaam; of the war of Moses against the Midianites; of the occasion of it; of Balaam's death; of the death of Moses, and the lamentation made for him. It relates the passage of the river Jordan very much at large, the taking

taking of Jericho, and adds a great number of miracles which are not in the genuine book of *Joshua*. It describes a certain war which it mentions to have been carried on against Sathubec, son of Heman king of Persia, with the addition of a thousand fabulous circumstances. After the death of *Joshua*, this book names one Terfico, of the tribe of Ephraim for his successor. The author includes within his history what concerns the judges and kings of Judah, Jaddus, and Alexander the Great, and the siege of Jerusalem by Adrian. He concludes with what relates to Nathanael, and his sons Babaraba, Akbarus, and Phinehas. This book is not printed. Joseph Scaliger, to whom it belonged, left it as a legacy to the library of Leyden, where it is at present, in Samaritan characters, but in the Arabian language, translated from the Hebrew.

The Jews make *Joshua* the author of a prayer, which they repeat, either intire or in part, as often as they go out of their synagogues: It begins thus, "It is our duty to praise the Lord of the universe, and to celebrate the creation of the world; for he hath not made us like unto the nations of the earth, and hath prepared for us an inheritance infinitely richer and greater," &c. See Wagenseil, *Tela ignea Satanae*, p. 223, 227. They likewise ascribe to *Joshua* ten rules which were to be observed in the Holy Land. The first is, that it is lawful to feed small but not large cattle in forests, the trees whereof are large. The second, that all Israelites are allowed to pick up little pieces of wood, such as briars or the like, in another man's field; provided nevertheless, that they find them upon the ground, and do not cut them. The rest of these regulations are much of the same nature. We do not read, that *Joshua* was married or had children. After his death the elders of Israel governed the people in a sort of aristocracy. But we do not know whether any one among them was first in rank, [except the High priest] or who he was. Nevertheless it is believed, that Othniel had the principal share in the government.

[Procopius mentions, that two pillars were standing in his time on the coast of Mauritania, opposite Gibraltar, on which were inscriptions in the Phœnician tongue: "We are *Canaanites*, flying from the face of *Joshua*, the son of *Nun*, the robber." *De Bello Vand. lib. ii. cap. 10*. A Moorish author, Ibn el Raquique says, this inscription was on a stone on a monument at Carthage. Marmol l. i. c. 25.]

JOSIAH, יְהוֹשִׁיָּהוּ, *Yehoiashah*, the Lord burns, or the fire of the Lord; from שָׂרַף *sh*, fire, and יָהּ *jah*, the Lord.

JOSIAH, son of Amon king of Judah, and Jedidah daughter of Adaiah of Bosath, 2 Kings xxii. He began to reign when eight years of age, A. M. 3363, ante A. D. 641. He did right in the sight of the Lord, and walked in the ways of David. He began to seek after God from the eighth year of his reign, which was the sixteenth year of his age; and in the twelfth year of his reign, which was the twentieth of his age, he purged Judah and Jerusalem from high-places, groves, idols, and superstitious images. He burned the bones of deceased priests of the false gods upon the altars of their idols. Nor was he satisfied with thus destroying the remains of idolatry in his own dominions, but he visited for the same purpose the cities of Ephraim, Manasseh, Simeon, and Naphtali.

After this he made it his business to repair the temple of the Lord, which in the preceding reigns had been neglected. As they were removing the money which had been offered by the Israelites at the temple, to give it to the workmen, the high-priest Hilkiah found in the treasury-chamber a book of the law of the Lord given by Moses. It is thought, that this was the ORIGINAL of the law, and that it was found either in some wall, or chest, or beside the ark; for it appears, that the ark was not then in the sanctuary, since *Josiah* commands the priests to restore it to its place, and forbids them to carry it about any more. St. Chrysostom says somewhere, that this book was found in a heap of filth and nastiness; and in another place, that it was found in a hole under ground, and almost defaced. He is of opinion, that the book of Deuteronomy only was then discovered, probably, because it is said, Deut. xxxi. 26. that Moses ordered this book of the law to be placed beside the ark.

Josiah having heard this book read, rent his clothes, and sent to Huldah the prophetess, the wife of Shallum, for advice. The king having convened the elders of Judah and Jerusalem, went up to the temple of the Lord with them. He read to them the book lately found, and made a covenant with God, engaging to walk in his ways, and to observe his precepts and ordinances; and he made the assembly promise the same. He afterwards ordered the destruction of all remains of superstitious and idolatrous monuments in Jerusalem, and Judah: he cut off the soothsayers; those who worshipped the stars; and the sodomites: he enjoined those priests who had offered sacrifices on the high places, to desist. He defiled Tophet and the valley of Hinnom, and profaned all places which had been consecrated to superstition and idolatry,

idolatry, filled them with dead men's bones, and broke down the statues which were in them. He demolished the altar erected by Jeroboam son of Nebat at Bethel, dug up the bones of the false prophets and priests of the golden calves, but spared the sepulchre of that prophet, whom the Lord had sent to prophecy against Jeroboam, 1 Kings xiii. 31, 32.

Josiah afterwards commanded all his people to keep the passover, according to the law. Scripture says, that from the time of the judges, and during the reigns of all the kings, no passover had been kept like this of the eighteenth year of *Josiah*; and that no king before him, like unto him, turned as he did to the Lord with all his heart, with all his soul, and with all his strength. Pharaoh Necho king of Egypt, desiring to pass through Judea, to attack the city of Carchemish on the Euphrates, *Josiah* opposed his passage, at Megiddo, at the foot of mount Carmel. Here this good prince was mortally wounded; and being carried to Jerusalem, died there. The people mourned very much for his death, and Jeremiah composed an elegy on the occasion. *Josiah* was buried with the kings his predecessors at Jerusalem. The people made Jehoahaz, otherwise *Shallum*, one of *Josiah's* sons, king in his room.

Jesus, the son of Sirach, speaks highly of king *Josiah*, Eccles. xlix. 1, 2, 3, &c.

There were several prophets in Judah while *Josiah* reigned; Jeremiah and Baruch, Joel and Zephaniah: also the prophetess Huldah. Many have been of opinion, that the Lamentations of Jeremiah, which are extant, were composed on the death of *Josiah*; and that these are the lamentations mentioned 2 Chron. xxxv. 24, 25. which were so celebrated, that the singing men and singing women continued to sing them long after. The mourning of the people on the death of this prince, passed, as it were, into a proverb; and the prophet Zechariah, xii. 11. speaking of the lamentation of future ages, at the death of the Messiah, alludes to that of *Josiah*, as "the mourning of Hadadrimmon in the valley of Megiddo." *Josiah*, it is well known, received his death's wound at Megiddo, near Hadadrimmon. He left four sons, Jehoahaz, otherwise *Shallum*, Eliakim, or *Jehoiakim*, Zedekiah, otherwise *Matthanias*, and Johanan. This last, in all probability, died young; the other three reigned after him. See their Articles.

There are some difficulties in the history of *Josiah*: First, in that he was not satisfied with abolishing idolatry in Jerusalem and in his own dominions, but he went likewise into the territories of Israel, and did the same in the king-

dom of *Samaria*. It is true, the kingdom of Israel at that time was not in being, the ten tribes having been transplanted beyond the Euphrates: but there was still a great number as well of Israelites, who were left behind, as of Cutheans and other people, sent thither by the kings of Assyria. However, it seems certain, that *Josiah* was not sovereign of that country; which was in subjection to the kings of Assyria: how then could he exercise the rights of sovereignty?

We may answer, 1. that *Josiah* did not so much follow the rules of policy, as of his zeal and piety. 2. It is very credible, that as a wise prince, and well advised, he did nothing without consulting the wisest men of his kingdom. 3. We see by the sequel of *Josiah's* history, that he was in alliance with the kings of Chaldea, since he opposed Necho king of Egypt, who marched against Carchemish. It is therefore most probable, that *Josiah* held the territories of *Samaria*, under the kings of Chaldea. 4. Lastly, the Cutheans and other people, whom Esar-haddon had sent into this country, might concern themselves very little in maintaining the religion of the Israelites; and those of the ten tribes who remained were not in condition to resist *Josiah*, since their continuance in the country was by sufferance only. [5. His party, as a native Jewish king, would naturally be strong among the remaining Israelites; who being now under punishment were, perhaps, also under penitence. Vide CAPTIVITIES.]

The Second difficulty relates to *Josiah's* expedition against Necho king of Egypt. *Josiah* at the head of his army opposed his passage. The king of Egypt sent to him, saying, "I have no designs against thee; but I make war on another house, against which God hath commanded me to march with all expedition." *Josiah* refused to acquiesce in what Necho had said to him from the mouth of God: he attacked him at Megiddo, and was there mortally wounded. Herein, Scripture expresses itself, as if Necho had really been engaged by God's order to march against the city of Carchemish.

It is the opinion of some, that Jeremiah, or some other prophet, had enjoined Necho to pursue hostilities against that city. But it is highly probable that *Josiah* was either an ally, or even tributary [as above, for his authority over the former kingdom of Israel] to the kings of Chaldea, successors to those of Assyria, to whom his father Manasseh had been delivered, and who was restored to the crown by them only on conditions. *Josiah* no doubt was under the same engagements. It was therefore both [his duty] policy and justice, to forbid the king of Egypt's passage

passage through his country, who was going to attack a place belonging to the sovereign of Chaldaea [*Josiah's* paramount Lord.]

JOSIPHIAH, יוספיה, *the Lord is my increase, or the profit of the Lord*; from יסף *jasaph*, *increase*: otherwise, *the Lord who consumes and finishes*; from ספח *saphah* *to consume*, and יה *jah*, *the Lord*. Returned from Babylon with one hundred and sixty persons, Ezra viii. 10.

IOTA, ι, a letter in the Greek alphabet, derived from the (ι) *jod* of the Hebrews, or the *Judh* of the Syrians. Jesus Christ says, Matt. v. 18, that every *iota*, or title, in the law would have its accomplishment. This seems to have been a kind of proverb among the Jews, i. e. that all should be completed to the uttermost, because an *iota* is the smallest letter in the alphabet: *iota unum, aut unus apex*; now *apex* is properly a stroke, a point, or the extremity of certain Hebrew letters, which exceed others in length, as ל *lamed*, ש *schin*, &c.

JOTBAH, יטבה, 'Iteβa, *that does good, or his goodness*; from טוב *tob*, or יטב *jatab*, and יה *ah*, *his*. A city of Judah, 2 Kings xxi. 19.

JOTBATHAH, יטבתה, or יטבתא, 'Iteβaθa, or JETEBa, *she that is a benefactress*; from טוב *tob*, *goodness*; otherwise, *she that declines*; from יט *jat*, *to decline*, and בת *bath*, *a daughter*. The root of this word is not easily found in the Hebrew. An encampment of Israel, in the wilderness between Gidgad and Ebronah, Numb. xxxiii. 34. We conjecture that this may be the same as the graves of lust. *le-taabatha*, signifies a heap of lust.

JOTHAM, יוחם, *Vulgate*, Joathan, *perfection of the Lord*; from תם *tham*, or תמים *thammam*, *perfect*, or *perfection*, and יה *jah*, *the Lord*.

I. JOTHAM, or *Joathan*, Gideon's youngest son. He escaped the slaughter which the inhabitants of Ophrah made of his seventy brethren, killed in the presence, and by the order, of Abimelech, Gideon's bastard son, Jud. ix. 5. The men [and soldiers] of Shechem having made this same Abimelech king, because he was their countryman, *Jotham* went up to the top of mount Gerizim, and from thence addressed them in the famous fable of the trees, who offered their kingdom, which the valuable trees declined, but at length they elected the bramble; out of which came fire, and consumed them. He then fled to Beer. We do not know what became of him after this, but his prediction against Shechem and Abimelech was soon accomplished. Judges ix. 5, &c.

II. JOTHAM, son and successor of Uzziah, otherwise Azariah, king of Judah. Uzziah having been smitten with a leprosy for attempting

to offer incense, 2 Chron. xxvi. 16, 17. the government was committed to *Jotham* his son, A. M. 3221, ante A. D. 783. He governed twenty-five years. Then he assumed the title of king, and reigned alone sixteen years, to A. M. 3262, ante A. D. 742; so that he governed Judah forty-one years. He did right in the sight of the Lord, and imitated the piety of his father Uzziah: nevertheless he did not destroy the high places. He built the great gate of the temple, and other works on the walls of Jerusalem, in *Ophel*. He caused forts and castles to be erected on the mountains, and in the forests of Judah.

The Ammonites, who had been brought into subjection by Uzziah his father, having attempted to revolt, he defeated them, and imposed on them a tribute of a hundred talents of silver, and ten thousand measures of wheat, with as many of barley. Towards the end of his reign, the Lord sent Rezin king of Syria and Pekah king of Israel against him. It appears from Isaiah i. that Judah was in a very melancholy condition in the beginning of the reign of Abaz, son and successor of *Jotham*.

IOZACHAR, יוזכר, *who remembers, or is male*; from זכר *zucar*. 2 Kings xii. 21.

IPHEDEIAH, יפרה, *the redemption of the Lord*; from פדה *phudah*, *to redeem*, and יה *jah*, *the Lord*. 1 Chron. viii. 25.

IRA, עירא, 'Irac, *city*; from עיר *hir*: otherwise, *watch*; from עיר *hur*; otherwise *spoil*; from ערה *harah*; otherwise, *effusion*, or *heap* or *vision*: from עי *hi*, *a heap*, and ראה *ruah*, *vision*. 1 Chr. vii. 12.

[Most probably this term imports a crowd, mob, or *conflux* of people, whence it came to signify a city, in which the assemblage of people is most noticeable. I have, however, ventured to suggest the possibility that it may import a bridge; and certainly there is no part of a city where the *conflux* of people is so evident, as it is on a bridge which unites the divisions of a city. I would not press this conjecture too far; but it is open to remark, that a *conflux* of waters may as well be the import of this word, as a *conflux* of people. Comp. AROER.]

If the word be taken for *risings, liftings up*, this may express *waves* of water, as well as *agitations* of a multitude.]

[IR-MELACH, *city of salt*. Josh. xv. 62. It probably stood on the margin of the Salt Sea, or Lacus Asphaltites; or had *salt pits*.]

[IR-NAHASH, *city of the serpent*: some suppose, from abundance of serpents in its neighbourhood. Rather, from a person named *Nahash*, if not from an image of the animal, worshipped here. 1 Chron. iv. 12.]

IR-SHEMESAI,

[**IR-SHEMESH**, *city of the Sun*; or, from the Hebrew and Syriac, *city of servants, or those who minister*. A city in Dan, Josh. xix. 41. supposed to be the same as *Beth-Shemesh*, the temple of the Sun. 1 Kings iv. 9.]

[**IR-TAMARIM**, *city of palm trees*, i. e. Jericho. Deut. xxxiv. 3. Judges i. 16. 2 Chron. xxxviii. 15. Is this also the *Tamar* of Ezek. xlvii. 19. xlviii. 28. ?]

I. **IRA**, son of Jair, 2 Sam. xx. 26. Perhaps, II. **IRA**, son of Ikkesh, a gallant officer in David's army, 1 Chron. xi. 28.

IRAD, עיר, *wild ass*; from עיר *hared*: otherwise, *heap of descents, or of empire*; from עיר *hi*, a *heap*, and עיר *rud*, to *rule, to command*; or from עיר *jarad*, to *descend*. Son of Enoch, and grandson of Cain, Gen. iv. 18.

IRAM, עיר, 'Epaṁ, *their city, their watch*, &c. from עיר *hir*, a *city*, and עיר *am*, *theirs*. The last duke of Edom of Esau's family, Gen. xxxvi. 43.

IRI, עיר, 'Oupi, *my watch, my city, my ass*; from עיר *hir*: or, *he that spoils*. 1 Chr. vii. 7.

IRIJAH, יראיה 'Iapovias, *the fear of the Lord*; from ירא *jara*, to *fear*: otherwise, *vision of the Lord*; from ירא *raah*, to *see*: otherwise, *projection of the Lord*; from ירה *jarah*, to *cast*, and ירה *jah*, the *Lord*. He arrested the prophet Jeremiah as he was going to Anathoth, Jer. xxxvii. 13, &c.

IRIS, עיר, *the rainbow*; from עיר *ir*, *one who watches*. [Mr. Bryant says "what the Grecians called *Iris* seems to have been expressed *Eiras* by the Egyptians; and was a favourite name with that people. One of the female attendants on Cleopatra, i. e. who supported her when dying, was named *Eiras*, Rainbow."]

IRON, יראן, *fear*; ירא *jara*: or *vision*; from ירא *raah*: or *he that rejects pain or force*; from ירה *jarah*, to *reject*, and און *aven*, or *on*: according to different readings, *force*, or *pain*. A city of Naphtali, Josh. xix. 38.

IRON. Moses forbids using any stones to form the altar of the Lord, which had been in any manner wrought with *iron*; as if *iron* communicated pollution to them. He says the stones of Palestine are of *iron*, Deut. viii. 9. i. e. of hardness equal to *iron*, or, that being smelted, they yield *iron*. An *iron yoke*, 1 Kings viii. 51. a hard and insupportable dominion. "*Iron sharpeneth iron*," says the wise man, "So a man sharpeneth the countenance of his friend." The presence of a man, of a friend, gives us more confidence and assurance. God threatens his ungrateful and perfidious people with making the *heaven, iron, and the earth brass*, i. e. to make the earth barren, and the air to produce no rain. *Chariots of iron*, are

chariots armed with *iron*, with *spikes* and *scythes*. See **CHARIOTS**. The false prophet Zedekiah made himself *iron horns*, to persuade Ahab that he would overcome Syria. Vide **FRAGMENTS**, No. CXIV. *Thy neck is an iron sinew*, as hard and inflexible as *iron*. God said that he would make Jeremiah as stiff as a pillar of *iron*, Jer. i. 18.

IRPEEL, ירפאל, 'Ierophel, *health, or physick of God*; from רפא *rapha*, to *comfort, to treat*, and אל *el*, *God*. [Restored by God.] A city of Benjamin, Josh. xviii. 27.

IRU, עירואה, 'Hr ada, or 'Ips, 'Epalaa, a *city*. Some pretend, that this word should not be separated from *Elah*, which follows it; and that it ought to be read, *Hir-velah*, i. e. *Hir* and *Elah*. Son of Caleb, 1 Chr. iv. 15.

ISAAC, יצחק, שחק, or שחק, *laughter*; from שחק *shahac*, or שחק *tzachac*, to *laugh*.

ISAAC, son of Abraham and Sarah. Sarah gave him this name, because when the angel promised that she should become a mother though she was beyond the age of having children, she privately laughed at the prediction. And when the child was born, she said, "God hath made me to laugh, so that all that hear will laugh with me." She suckled him herself. She would not suffer Ishmael to inherit with him; but prevailed on Abraham to turn him and his mother Hagar out of doors. When *Isaac* was about twenty five years of age, the Lord tempted Abraham, and commanded him to sacrifice his son. Abraham therefore took *Isaac*, and two of his servants, to the place which the Lord should shew him. On the third day, discerning this place, (supposed to be mount *Moriah*) he took the wood as for a burnt-offering, placed it on his son *Isaac*, and took fire in his hand, and a knife. As they two only were going together toward the mount, *Isaac* said, "Behold the fire and the wood, but where is the victim for the burnt-offering?" Abraham answered, "My son, God will provide a victim for himself."

When come to the place appointed,—where afterwards the temple of Jerusalem was built (but the Samaritans think it was mount Gerizim, called likewise, according to them, *Moreh* or *Morah*; and it is certain that a *Morah* was in the neighbourhood of Shechem)—Abraham put the wood in order, bound *Isaac* as a victim, and taking the knife, stretched forth his hand, designing to kill his son. But an angel of the Lord called to him and said, "Lay not thine hand on the lad." He therefore unbound *Isaac*, and in his stead sacrificed a ram, which he found with his horns entangled in the thicket.

When *Isaac* was forty years of age, Abraham sent

sent Eliezer his steward, into Mesopotamia, to procure a wife for him, from Laban his brother-in-law's family. Eliezer brought Rebekah to *Isaac*. Rebekah being barren, *Isaac* prayed for her, and God granted her the favour of conception. She was delivered of twins, Esau and Jacob. *Isaac* favoured Esau, and Rebekah favoured Jacob. Some years after, a famine obliged *Isaac* to retire to Gerar, where Abimelech was king: he reported that Rebekah was his sister; but Abimelech having observed, that *Isaac* behaved otherwise with Rebekah than he would have done with his sister, reproved him. *Isaac* grew very rich, and his flocks multiplying, the Philistines of Gerar were so envious, that they filled up all the wells which *Isaac's* servants dug. Abimelech himself desired him to depart: which he did, and pitched his tent in the valley of Gerar, where he dug new wells, but was put to some difficulties again. At length he returned to Beersheba, where he fixed his habitation.

The Lord appeared to him, and renewed the promise of blessing him. Abimelech king of Gerar came thither likewise, to make an alliance with him. *Isaac* when grown very old, (for he was an hundred and thirty seven years of age,) and his sight being extremely weakened, called Esau his eldest son, and directed him to hunt for him some venison. But while Esau was hunting, Jacob stole *Isaac's* blessing, so that *Isaac* could only give Esau a secondary blessing. See JACOB and ESAU.

Isaac lived a good while after this. He sent Jacob into Mesopotamia, to take a wife of his own family. Jacob returned after twenty years absence: *Isaac* was living, and continued so twenty-three years longer. He died aged an hundred fourscore and eight years, A. M. 2288, ante A. D. 1716; and was buried with Abraham, by his sons Esau and Jacob. The Hebrews say, that *Isaac* was instructed in the law by the patriarchs Shem and Eber, who were then living; and that when Abraham departed, with a design to sacrifice *Isaac*, he told Sarah, that he was carrying his son to Shem's school. They believe likewise, that Abraham composed their morning prayers, *Isaac* their noon-prayers, and Jacob their evening prayers.

ISAIAH, יְרֵמְיָהוּ, *salvation of the Lord*; from *yah* *yashah*, *salvation*, and *yah*, *the Lord*.

ISAIAH, son of Amos, was, it is said, of the royal family, if it be true that his father Amos was son to king Joash, and brother to Amaziah king of Judah. Jerom says, in *Isaiah*, lib. iii. cap. 20. ex *Hebræis*, that *Isaiah* gave his daughter in marriage to Manasseh king of Judah; which we cannot easily believe: be-

cause Manasseh did not begin to reign till sixty years after *Isaiah's* entering on the prophetic office. The beginning of *Isaiah's* prophecies we date from the death of Uzziah; and his death we place in the reign of Manasseh, who began to reign, A. M. 3306, ante A. D. 698. The Jews believe, that Amos, *Isaiah's* father, was a prophet, as well as his son; according to a rule, which they esteem certain, that when Scripture mentions the name of a prophet's father, this is a proof that his father was a prophet. But this rule is certainly fallible. Vide Amos II. for the different spelling of the name Amos; Amotz.

Isaiah's wife is called a prophetess, chap. viii. 3. the rabbins from thence conclude, that she had the spirit of prophecy. But it is very probable, that the prophets' wives were called prophetesses, as the priests' wives were called priestesses, only from the quality of their husbands. Vide AIMAH. The Scripture mentions two sons of *Isaiah*, one called "Shear-Jashub," the remainder shall return; the other "Hashbaz," hasten to the slaughter. The first shewed, that the captives carried to Babylon, should return from thence, after a certain time; the second name shewed, that the kingdoms of Israel and Syria should shortly be ravaged.

The prophecies of *Isaiah* may be divided into three parts. The first part includes six chapters, which relate to the reign of Jotham; the six following to the reign of Ahaz: and all the rest to the reign of Hezekiah. The great and principal objects of *Isaiah's* prophecies, are the captivity of Babylon, the return of the Jews from that captivity, and the reign of the Messiah. For this reason the sacred writers of the New Testament have cited *Isaiah* more than any other prophet; and the fathers say, he is rather an evangelist than a prophet. Aug. de Civit. lib. xviii. c. 29.

In the fourteenth year of Hezekiah, Sennacherib king of Assyria, coming against Judea, sent Rabshakeh his cup-bearer with a summons to Hezekiah. Rabshakeh in his harangue spoke in a very insolent and blasphemous manner. Hezekiah informed hereof by his officers, rent his clothes, went to the temple, and sent messengers to tell *Isaiah*: who answered, "Fear not the blasphemous words wherewith the king of Assyria's servants have dishonoured me: behold I will send a blast upon him, and he shall hear a ramour, and return to his own land, and I will cause him to fall by the sword in his own land." Accordingly, the Lord caused [18,500] 185,000 (Vide HEZEKIAH.) men of Sennacherib's army to perish by the hand of the destroying angel; and this prince was obliged to fly to

Niniveh,

Niniveh, where he was killed by his own sons. *Vide* FRAGMENTS, No. IV.

About that time Hezekiah fell dangerously ill, and *Isaiah* coming to visit him, said, 'set thine house in order, for thou shalt die and not live.' Hezekiah prayed unto the Lord; and *Isaiah* was directed to return, and comfort him, and to promise him fifteen years addition of life, of which he gave him a sign in the returning shadow. *Vide* FRAGMENTS, No. II. He also directed a lump of figs to be laid on Hezekiah's boil, who was so perfectly cured, that in three days he was able to go to the temple.

Soon after this, *Isaiah* received orders from the Lord, to walk three years barefoot and naked, to denote the approaching captivity of Egypt, and Cush, or *Ethiopia*.

It is the constant tradition both of Jews and Christians, that *Isaiah* was put to death by a saw, in the beginning of the reign of Manasseh king of Judah. It is said, that the pretence of this impious prince for thus executing him, was an expression, chap. vi. 1. *I saw the Lord sitting on a throne*; which he affirmed to be a contradiction to Moses, Exod. xxxiii. 20. *No man shall see me and live*. Some say that his body was buried near Jerusalem, under the fuller's oak, near the fountain of Siloam; whence it was removed to Paneas near the sources of Jordan, and from thence to Constantinople, in the reign of Theodosius the younger. A. D. 442.

Isaiah prophesied a long time. They who date his first predictions in the twenty-fifth year of Uzziah, allow him to perform this function during fourscore and five years. But we are of opinion, that more than threescore years cannot be allowed, since he did not enter on the prophetic office till the beginning of Jotham's reign, A. M. 3246, and died in the first of Manasseh, A. M. 3306, ante A. D. 698.

Isaiah is esteemed to be the most eloquent of the prophets. Jerom says, that his writings are, as it were, an abridgment of the holy scriptures, a collection of the most uncommon knowledge, that the mind of man is capable of; of natural philosophy, morality and divinity; *quid loquar de Physica, Ethica et Theologica? quicquid Sanctorum est Scripturarum; quicquid potest humana lingua proferre, et mortalium sensus accipere, isto volumine continetur*. Grotius compares *Isaiah* to Demosthenes. In the prophet we meet with the purity of the Hebrew tongue, as in the orator, with all the delicacy of the Attic taste. Both are sublime and magnificent in their style, vehement in their emotions, copious in their figures, and very impetuous when they describe things of

an enormous nature, or that are grievous and odious. *Isaiah* was superior to Demosthenes in the honour of illustrious birth, and the advantage of belonging to the royal family. What Quintillian. *lib. x. cap. 20.* says of Corvinus Messala may be applied to him, that he speaks in an easy flowing manner, and in a style which denotes the man of quality. Caspar Sanctius thinks *Isaiah* to be more florid, and more ornamented, yet at the same time more weighty and nervous, than any writer we have, whether historian, poet, or orator; and that in all kinds of discourse he excels every author, either Greek or Latin.

[*Isaiah* appears to justify this character even in our common version; but in the more elegant diction of Bishop Lowth, he still more eminently supports it.]

Besides the writings of *Isaiah* which are in our possession; this prophet wrote a book concerning the actions of Uzziah, which is cited 2 Chr. xxvi. 22. and is not now extant.

ISCAH, יסכּה, *he that anoints*; from יסך *ja-sac*: otherwise, *that covers or protects*; from סך *sacac*: or, according to the *Syriac*, *that beholds*.

ISCAH. Many are of opinion, that she is the same as *Sarah*, wife to Abraham. But there is some difficulty in this; for *Sarah* is never called *Iscah*, and Abraham does not call her niece, but sister. "She is indeed my sister, (says he,) the daughter of my father, but not the daughter of my mother." Gen. xx. 12. [*i. e.* by another venter.]

ISCARIOT, Ἰσκαριώτης, *a native of the town of Iscarioth*; or, of the tribe of *Issachar*. *A man of murder*; from איש *ish*, *a man*, and כרת *carath*, *he that cuts off*, or *exterminates*. Others maintain, that this surname given to *Judas*, signifies *recompence, retribution*; from שכר *sha-car*, *to receive a recompence*.

ISCARIOTH. Eusebius and Jerom speak of the village *Iscarioth* in Ephraim, where the traitor *Judas* is said to have been born. Others are of opinion, that he was of the tribe of *Issachar*, and that *Iscariothes* is put for *Issachariothes*; lastly, some suppose that he was of *Carioth* or *Kerioth* in Judah. Josh. xv. 25.

ISHBAI, ישה, *tranquillity, or return*; from שוב *shub*: otherwise, *praise*; from שבח *shibach*. Son of Ezra, of Judah. 1 Chr. iv. 17.

ISHBAK, ישבק, *who is empty, or exhausted*; from יש *jesh*, *he is*, and בך *buc*: otherwise, *who is forsaken or abandoned*; from בקק *bacac*, *to exhaust*. Fifth son of Abraham and Keturah. Gen. xxv. 2.

ISHBI-BENOB, ישיבי בנב, Ἰσσηὶ ἀπὸ Νωβ, *he that sits in the prophecy, or in the word, or in the*

the production; from יֵשֶׁבָה *jeshiba*, to sit down, and the preposition בְּ *beth*, in, and נֹבָה *niba*, prophecy; or from נֹב *nub*, word, or production of force: otherwise, conversion, or blowing, or respiration in prophecy, &c. from the word שָׁב *shub*, conversion, or נָשָׁב *nashab*, respiration: or, captivity in prophecy; from שָׁבָה *shabah*, to chain. LXX. *Jeshbi* of the city of Nob.

ISHBI-BEN-OB, *i. e.* *Ishbi the son of Ob*, of the giants, or *Rephaim*. [Son of swelling: *i. e.* a mountain of a man.] The iron of his spear, or rather his spear, as the Hebrew implies, weighed 300 shekels, *i. e.* 150 ounces, or twelve pounds and a half. This giant being on the point of killing David, who was fatigued in the battle, was himself killed by Abishai son of Zeruiah. 2 Sam. xxi. 16. 17.

ISHBOSHETH, אִישְׁבֹּשֶׁת, the man of shame; from אִישׁ *ish*, a man, and בֹּשׁ *bosh*, shame: otherwise, the retarding of the man; from בֹּשַׁשׁ *boshesh*, delay. *Ishbosheth* is the same as *Ishbaal*, the man of Baal.

ISHBOSHETH, or ISHBAAL, son of Saul, and also his successor. Abner, Saul's kinsman, and general, so managed that *Ishbosheth* was acknowledged king by the greater part of Israel, while David reigned at Hebron over Judah. *Ishbosheth* resided at Mahanaim, beyond Jordan. He was forty-four years of age when he began to reign, and he reigned two years pretty peaceably; afterwards he had skirmishes, with loss, against David. 2 Sam. ii. 8, &c.

Saul had left a concubine named Rizpah, Abner was accused of having been too free with her; *Ishbosheth* said therefore to Abner; why hast thou come near my father's concubine? Abner provoked at this reproach, swore he would endeavour to transfer the crown from the house of Saul to David: but he was treacherously killed by Joab.

Ishbosheth informed of Abner's death, lost courage; and all Israel fell into great disorder: *Ishbosheth* almost at the same time was assassinated in his own house, by two captains of his troops, who entered his palace, while he was sleeping on his bed during the heat of the day; and cutting off his head, they brought it to David at Hebron, thinking to receive a considerable reward. But he commanded these two murderers to be killed, and their hands and feet to be cut off, and hung near the pool in Hebron: and the head of *Ishbosheth* he placed in Abner's sepulchre at Hebron. With him ended the royalty of Saul's family.

ISHI, יִשְׁעִי, my salvation; from יָשָׁה *jashah*, to save: otherwise, he that beholds; from יָצָה *shahah*. Son of Appaim, 1 Chron. ii. 31.

ISHMA, יִשְׁמָא, named; from שָׁם *sham*.

PART XVI. Edit. IV.

shem: otherwise, desolation, or admiration; from שָׁמָם *shamam*, or from יָשָׁם *jasham*, to make desolate. Son of Elam, 1 Chron. iv. 3.

ISHMAEL, יִשְׁמָעֵאל, God that hears; from שָׁמָה *shamah*, to hear, and אֵל *el*, God. [Heard by God.]

I. ISHMAEL, son of Abraham and Hagar. Sarah Abraham's wife, being barren, desired her husband to take her handmaid Hagar, that by her means she might have children. Gen. xvi. 1, 2, 3, &c. Hagar having conceived, began to despise her mistress Sarah, who using her harshly, she fled. The angel of the Lord appeared to Hagar in the wilderness, and bid her return, adding, thou shalt bring forth a son and call his name *Ishmael*, 'the Lord hath hearkened;' because the Lord hath heard thee in thy affliction. He shall be a fierce savage man, whose hand shall be against all men, and the hands of all men against him. Hagar returned therefore to Abraham's house, and had a son, whom she named *Ishmael*.

Fourteen years after this the Lord visited Sarah, and *Isaac* being born to Abraham, by his wife, *Ishmael*, who till then had been considered as Abraham's sole heir, saw his hopes disappointed. *Isaac* being about five or six years old, *Ishmael* teased him in a manner displeasing to Sarah; who said to Abraham, expell this servant, with her son *Ishmael*. Abraham thought this hard: but the Lord assenting, he sent away Hagar, who departing with *Ishmael*, wandered in the wilderness of Beersheba: her skin of water failing, she left him under a tree, and went to a distance. While here, a voice from heaven, said, "Fear not, Hagar, the Lord hath heard the child's voice. Rise, and take him up; for I will make him the father of a great people." The Angel having shewn her a well, she gave water to her son; and carried him farther into the wilderness of Paran, where they abode. He became expert in archery, and his mother married him to an Egyptian woman. He had twelve sons; viz. 1. *Nabajoth*; 2. *Kedar*; 3. *Adbeel*; 4. *Mibsam*; 5. *Mishma*; 6. *Dumah*; 7. *Massa*; 8. *Hader* or *Hadad*; 9. *Tema*; 10. *Jetur*; 11. *Naphish*; 12. *Kedemah*. He had likewise a daughter named *Mahalath* or *Bashemath*, Gen. xxxvi. 3. who married Esau, Gen. xxviii. 9.

From the twelve sons of *Ishmael* are derived the twelve tribes of the Arabians, still subsisting. Jerom says, *Qu. Hebr. in Genes.* that in his time they called the districts of Arabia, by the names of their several tribes: the Gentiles call the heads of the Arabian tribes *Phylarchs*, and the Arabians *Scheich-el-kebir*. See Thevenot, Part 1. lib. ii. cap. 32. The descendants

of *Ishmael* inhabited from Havilah to Shur. Havilah lies towards the junction of the Tigris and Euphrates; and Shur towards the Isthmus of Suez. They are usually mentioned in history under the general name of *Arabians* and *Ishmaelites*. Since the seventh century, they have almost all embraced the religion of Mahomet. *Ishmael* died in the presence of all his brethren, Gen. xxv. 18. says the Vulgate; or according to another translation, his inheritance lay opposite to that of all his brethren. See Gen. xvi. 12. The year of his death is not known. See FRAGM. No. LXXXVIII. CCCCLXXXII.

The Mahometans insist, that *Ishmael* was the favourite son of Abraham, and he in whose behalf God made such promises to that patriarch: that Abraham intending to sacrifice *Ishmael*, the angel Gabriel, by God's order prevented him, and substituted a ram, which the father and son sacrificed to the Lord in the place where now stands the temple of Mecca. The Arabians of Abraham's time fastened the horns belonging to the ram which had been sacrificed by Abraham, to the gutter on the top of the temple, whence Mahomet removed them, to take away all occasion of idolatry. They say, that—

Ishmael after having lived some time at Jathrah, now Medina, retired to Yemen, where he settled and married. Besides the twelve sons of *Ishmael* mentioned in Genesis, the Arabians say he had another called *Thor*, or *Thour*, who gave name to mount Sinai, still called *Thour*, and *Thour Sinai*; as well as to a city on the Red Sea. [Vide *Tor*, in the MAP of SINAI.]

Arabia was peopled by old Arabians, before the sons of *Ishmael* settled there, and not till after long disputes with the Giorhamides the first possessors, they agreed about the temple of Mecca. The race of the old Arabians still subsists, but blended with the *Ishmaelites*. See ARABIANS.

These histories of the Mahometans are very disagreeable on account of their little regard for the rules of history, and their destroying the recitals of the old and new Testament, in order to substitute their own extravagancies and traditions; which have no foundation in antiquity, but are owing to the ignorance of their false prophet. This man having heard of the sacred histories of the Jews and Christians, has related them after his own way; his followers have added new fables, and new circumstances; and when any would call them back to the ancient and authentic scriptures, they treat them as spurious and corrupt.

II. ISHMAEL, son of Nathaniah, of the royal family of Judah, treacherously killed Gedaliah,

whom Nebuchadnezzar had established over the remains of the people, in Judea, after the destruction of Jerusalem; but was obliged to fly to Baalis king of the Ammonites. Jerem. xli.

III. ISHMAEL I. high priest of the Jews, son of Phabi, or *Phabaus*, had a brother named likewise *Ishmael*, who also was high priest. The former *Ishmael* succeeded Ananus, and was appointed by Valerius Gratus governor of Judea, A. M. 4027, A. D. 24. He was deposed the year following, and Eleazar son of Ananus succeeded him.

IV. ISHMAEL II. brother to the former, succeeded Ananias son of Nebedæus, by the favour of king Agrippa. The deposed high priests joining with him, pretended to make themselves masters of the tythes and oblations, which were designed for the maintenance of the common priests. But these being supported by the principal of the people, rebelled against the high priests; and there was a kind of war between them in the temple. *Ishmael* was obliged to go to Rome with Chelcias, and ten of the chief inhabitants of Jerusalem, to desire of Nero permission to rebuild the wall which Festus governor of Judea had demolished, because it hindered the Roman troops from seeing the temple, and confined the view from Agrippa's palace. They procured what they desired by the credit of Poppæa. *Ishmael* returned no more to Jerusalem; and Agrippa deprived him of the high priesthood.

ISHMAIAH, ישמעיהו, *Saqalas*, he that hears the Lord, or that obeys the Lord; from שמע *shamah*, to hear or obey, and יה *jah*, the Lord. Son of Obadiah, chief of Zebulun. 1 Chr. xxvii. 19.

ISHMERAI, שמרי, *guardian*; from שמר *shamar*. Son of Elpaal, 1 Chr. viii. 18.

ISHPAN, ישפן, Vulgate, *Jespham*; a rabbit, or some other wild animal; from שפן *shaphan*: otherwise, *hidden*, or *broken*; from שף *shuph*. 1 Chr. viii. 22.

ISHTOB, איש טוב, *good man*; from איש *ish*, a man, and טוב *tob*, good. [Chief of Tob.]

ISHTOB, an inhabitant of Tob, or an honest man, or martyr of the country of the Tubienians. 2 Sam. x. 6. 8. This country was at the northern extremity of the mountains of Gilead, towards mount Libanus. Jephthah retired into the land of Tob, Judg. xi. 3, 5. called *Tobie*, 1 Macc. v. 13. See TOB.

ISHUAH. See JESHUAH. Asher's second son, Gen. xli. 17.

[ISLANDS, ISLES, א"י הים Gen. x. 5.]

Considerable errors in Sacred Geography have arisen from taking the word rendered *islands*, for a spot surrounded by water. It rather imports a *settlement*, or *plantation*: that

is to say, a colony or establishment, as distinct from an open, unappropriated region. *E. gr.* It agrees infinitely better with the sense of this place to say, "By these were the *settlements* of the Gentiles divided in their lands," than to understand the *isles* of the Gentiles: because, the sacred writer had enumerated countries, which were not *isles* in any sense whatever. Job xxii. 30. "He (God) shall deliver the *island* of the innocent," read *settlement*, or *establishment*. Isaiah xlii. 15. "I will make the rivers *islands*," read *settlements* of human population. And Isaiah xlii. 21. "wild beasts of the *islands*," read vermin of the *plantations*. The same, xlii. 15. as contradistinguished from those of the desert.

In these places, and many others, the true idea is *establishments*, or colonies, understood to be at some interval from others of a like nature. I would add, that the *Oases* of Africa, west of Egypt, which are small districts of wells, verdure, and population, surrounded by immense deserts of sand, are called *islands*, in Arabic, to this day: and no doubt but such were so called by the Hebrews, notwithstanding they had no stream of water within many days' journey around them.]

ISMACHIAH, יִסַּחְיָהוּ, Σαμαχιας, who is joined and united to the Lord; or the Lord is my support; from סָמַח *samac*, to unite, to support, and יָה *yah*. Probably a priest, or Levite, in the time of Hezekiah. 2 Chr. xxxi. 13. One to whom that prince entrusted the care of the first-fruits and offerings brought to the temple.

ISMAIAH, of Benjamin, a valiant man, who joined David, 1 Chron. xii. 4.

ISPAH, יִשְׁפָּא, *jasper*; from יִשְׁפָּא *jishphe*, a precious stone: otherwise, *shore*, *lip*; from שֵׁפָה *shaphah*.

ISRAEL, יִשְׂרָאֵל, who prevails with God; or a prince of God; from שָׂרָה *sharah*, to govern, and אֵל *el*, God: otherwise, the man that sees God, according to many of the ancients; as if it had been written, אִשְׂרָאֵל, *Ish-ra-el*.

ISRAEL. This name the angel gave Jacob, after having wrestled with him at Mahanaim, or Penuel. Gen. xxxii. 1, 2, and 28, 29, 30. Hosea xii. 3. See JACOB.

By the name *Israel* is sometimes understood the person of Jacob; sometimes the people of Israel, the race of Jacob; sometimes the kingdom of Israel, or the ten tribes, distinct from the kingdom of Judah. See *Kings of Israel*.

ISRAELITES, descendants of *Israel*, called afterwards *Jews*, *Judæi*, particularly after their return from the captivity of Babylon; because the tribe of *Judah* was then most numerous, and foreigners had scarcely any knowledge of the other tribes.

ISSACHAR, יִשָּׁכָר, *price*, or *recompence*; from שָׂכָר *shacar*. [אִישׁ, the man of payment?]

ISSACHAR, fifth son of Jacob and Leah, conceived after Rachel's purchasing the mandrakes, which Reuben brought to his mother Leah. Gen. xxx. 14—18. Born about A. M. 2255, ante A. D. 1749. He had four sons; Tola, Phuvah, Job, and Shimron. Gen. xlii. 13. We know nothing particular of his life. Jacob blessing him, said, "*Issachar* is a strong ass couching down between two burdens. And he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute." The Chaldee translates it in a quite contrary sense, "He shall subdue provinces, and make those tributary to him, who shall remain in his land." The tribe of *Issachar* had its portion among the best parts of the land of Canaan, along the great plain, or valley of Jezreel, with the half tribe of Manasseh to the south, Zebulon to the north, the Mediterranean sea west, and Jordan, with the south point of the sea of Tiberias, east.

ITALY, Ἰταλία. A Latin word, from *Vitulus* or *Vitula*, because this country abounded in calves and heifers. According to others, from a king called *Italus*. We do not know the true and ancient name of *Italy* in the holy language. Sometimes Jerom has rendered כֶּתִּים *chethim*, "*Italy*." See CHITTIM. Numb. xxiv. 24. Ezek. xxvii. 6. But we have shewn on Gen. x. 4. that *Cethim* means Macedonia. In Isaiah lxvi. 19. Jerom translates תּוּבָל *thubal*, *Italia*, though according to others the *Tibareniens* are signified by it. In the sacred books written in Greek, there is no ambiguity in the word *Italiu*; it signifies that country whereof Rome is the capital.

[ITALIAN BAND, Ἰταλικῆς. Acts x. 1.

It may be doubted whether this band were properly named from *Italy*; or whether it were not more probably named from *Italica*, a city in Spain.

I do not know sufficient evidence of the existence of a band, or cohort, named from *Italy*. That there was in later ages an *Italian Legion*, does not prove any thing in this inquiry: neither is it certain that this *Italian band* received the name of *Italian*, because it had been levied in *Italy*, and its soldiers were mostly *Italians*. Cohorts were named rather after towns, than after extensive countries, and I believe no instance can be produced of a cohort named after a whole dominion, as *Italy*.

Italica was a city in Spain, on the river Betis; it was built by Scipio, A. U. C. 654, at the beginning of a peace with the Carthaginians. Appian, *de Bello Hisp.* informs us that Scipio
2 A 2 div. 2. collected

collected his wounded soldiers into one city, which, from *Italy*, he named *Italica*. It was a *municipium*, as appears from the oration of Hadrian to the Senate. The *Italicans* erected several temples to Augustus, from whom, probably, they received authority for coining money. The medals of this city have legionary standards for their type. Silius *Italicus* the famous poet was born here; hence his name *Italicus*. As it was peopled by legionary soldiers, their sons would no doubt be sufficient to form a cohort, and ready to do so; especially as Augustus frequently sent additional settlers to this city. If this conjecture be founded, it accounts for the early introduction of Christianity into Spain.]

ITHAMAR, אִיתָמָר, *island of the palm-tree*, or of palms; from תָּמָר *thamar*, a palm-tree, and אֵי *i*, an island; see ISLAND; or *change of the isle*; from מִוֶּר מור, a change: otherwise, *woe to the palm*, or to the change; from אֵי *oi*, woe, &c.

ITHAMAR, Aaron's fourth son. We know nothing particularly of his life, and probably he never exercised the high priesthood. He and his sons continued as simple priests, till the high priesthood came into his family in the person of Eli.

The successors of Eli, of the family of *Ithamar*, were *Ahitub*, *Ahiah*, *Ahimelech*, and *Abiathar*, whom Solomon deposed. See 1 Kings ii. 27.

ITHIEL, אִיתִיאל, ὸθιῆλ, *God with me*; from אֵת *eth*, with, and אֵל *el*, God: otherwise, *sign, coming of God*; from אֵת *eth*, a sign, אֵל *al*, coming, and אֵל *el*, God. Son of Isaiah, of Benjamin, Neh. xi. 7.

ITHLAH, תִּלְחָה, Ἰθλᾶ, *which is fastened, or suspended*; from תִּלְחָה *thalah*: or *which is gathered*; from תָּלַל *thalal*. A city, Josh. xix. 42.

ITHIMAIL, תִּמְאִי, Ἰθμαί, *orphan, or pupil*; from יָתָם *jatham*: otherwise, *admiration, or perfection*; from תָּמָה *thamah*, to admire, or תָּמָם *thamam*, perfection. A gallant officer of David's army, 1 Chron. xi. 46.

ITHNAN, יִתְנָן, Ἰθναν, Vulgate, *Jethnam*; reward, salary; from נָתַן *nathan*, or *nathan*. A city of Judah, Josh. xv. 23.

ITHOBAL, king of Tyre. We do not meet with this name in the Old Testament. We read of *Ethbaal*, father to Jezebel. Josephus calls him *Ithobal*. *Antiq. lib. ix. cap. 6.* compare 1 Kings xvi. 31. He says in another place, that one *Ithobal* priest of Astarte, having killed Phelletes king of Tyre, reigned thirty-two years.

We are of opinion, that the invectives and menaces of the prophet Ezekiel are directed to this prince. The old Phœnician historians call the king of Tyre *Ithobal*, in whose reign Nebuchadnezzar besieged that city. Ezek. xxviii.

Philostrat. *apud Joseph. Antiq. lib. x. cap. 2, & contra Appion. lib. i.*

We believe, likewise, that the words of Habakkuk, chap. ii. 12, regard the same prince, — *Woe to him who buildeth a town with blood, &c.*

ITHREAM, יִתְרֵא, Vulgate, *Jethraam*, excellence of the people; from יָתָר *jathar*, and עַם *ham*, the people. Son of David and Eglah. 1 Chron. iii. 3. See EGLAH.

ITHRAN, יִתְרָן, 1 Chr. vii. 37. See JETHER.

ITHRITE, יִתְרִי, 1 Chr. ii. 53. See JETHER.

ITTAH-KAZIN, יִתְחֶקֶץ, Ἰτθῆ, Vulgate, *Thacasin*, the hour or time of the prince; from יָתָר *heth*, time; otherwise, the prince of the present time; from יָתָר *hathath*, now, and קָצָן *catsin*, a prince. A town of Zebulun. Joshua xix. 13.

ITTAI, יִתָּי, Ἰθῆ, *sign*; from אֵת *oth*: otherwise, *mattock*: otherwise, *who comes*; according to the Syriac. Also *strong*: from אֵת *eth*. Son of Ribai, surnamed the Gittite, native of Gibeath. 1 Chr. xi. 31. 2 Sam. xv. 19, 20. &c.

ITUREA, Ἰτρυαία, *which is guarded*; from יָתָר *thur*, to keep: otherwise, a country of mountains, according to the Syriac.

ITUREA, a province of Syria or Arabia, beyond Jordan, east of the Batanea, and south of Trachonitis. St. Luke, iii. 1. speaks of *Iturea* and 1 Chron. v. 19. of the *Itureans*, or of *Jethur* according to the Hebrew. *Jethur* was one of the sons of Ishmael; who gave name to *Iturea*, says Jerom. Gen. xxv. 15. and 1 Chr. i. 31. *Iturea* is included in Arabia Petræa.

Aristobulus, king or prince of the Jews, and son of Hircanus, early in his reign made war with the *Itureans*; subdued the greater part of them, and obliged them to embrace Judaism, as Hircanus his father had some years before obliged the Idumæans; he gave them their choice, either to be circumcised, and embrace the Jewish religion, or to leave the country, and seek a settlement elsewhere. They chose to stay. They therefore, though descended from Ishmael, had not continued circumcision; [rather, had practiced it in a mode different from that of the Jews: comp. Jer. ix. 5, 6.] or, perhaps, Aristobulus might compel them to receive it on the eighth day, whereas before they delayed it till the age of twelve, or thirteen. Philip, one of Herod's sons was tetrarch, or prince of *Iturea*, when John the Baptist entered on his ministry. Luke iii. 1.

[The tetrarchy of Philip was part of the tribes of Dan and Gad: it lay towards Arabia; it was made a tetrarchy by Tiberius: by whom, says Josephus, the Batanea, Trachonitis, and Paronitis, were assigned to Philip. *De Bell. lib. ii. 9.* The *Itureans* were famous for their skill in archery.

archery. Hence Virgil mentions *Ituræi arcus*, the Iturean bow. Georg. ii. 448. And Lucan lib. vii. 280, 514. *Ituræis cursus fuit inde sagittis*. Vide Cic. Orat. Phil. ii. 13. 8. Vopiscus, in Vit. Aurel. cap. ii. 11.

Simon supposes that *Ietur*, from whom are named the people, 1 Chron. v. 19. and *Iturea*, Luke iii. 1. were so called as signifying a pillar or column, i. e. erect, tall: as the name *Columella* among the Romans.]

IVAH, יוֹבֵה, 2 Kings xviii. 34. It seems to be the same as *Ava*, though differently written.

JUBAL, יוֹבָל, he that runs: otherwise, he that produces: or the *Jubilee*, or the trumpet of the *Jubilee*. [a flowing stream.]

JUBAL, son of Lamech and Adah, invented instruments of music. Gen. iv. 21.

JUBILEE, in Hebrew, *Jobel*. The *Jubilee* year was the fiftieth year which occurred after seven weeks of years, or seven times seven years: "And ye shall hallow the fiftieth year; and it shall be a *Jubilee* unto you." Lev. xxv. 10. Notwithstanding the clearness of this text, several commentators maintain that the *Jubilee* was celebrated in the forty-ninth year, the last year of the seventh week of years. Moses favours this opinion, Lev. xxv. 8. "Thou shalt number seven sabbaths of years, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years." They who maintain this, shew the inconvenience of celebrating the *Jubilee* in the fiftieth year, after the sabbatical rest of the forty-ninth year. These two years of rest following one the other might be attended with dangerous consequences in any country, and produce a famine.

Jobel signifies, according to some rabbins, a ram's horn, with which the *Jubilee* year was proclaimed. But how could a ram's horn, which is solid and not hollow, be used as a trumpet? It was therefore in all probability a brazen trumpet in the form of a ram's horn. Others derive *Jobel*, from *Jubal*, which formerly signified, they say, to play on instruments. We are of opinion, that it comes from the verb *Hobil*, to bring or call back; because then every thing was restored to its first possessor.

The *Jubilee* year began on the first day of *Tizri* (the first month of the civil year, September, O. S.) and about the autumnal equinox. In this year no one either sowed or reaped; but all were satisfied with what the earth and the trees produced of themselves. Each resumed possession of his inheritance, whether it were sold, mortgaged, or alienated; Hebrew slaves were set free, with their wives and children; even they who had renounced the privilege which the sabbatical year gave them of recover-

ing their liberty. Even all foreign slaves enjoyed the right of the *jubilee*. For particulars, see Lev. xxv.

To reconcile the two opinions, whether the *jubilee* was celebrated in the fiftieth year, (as Moses requires, Lev. xxv. 10; and as Philo, Josephus, Eusebius, St. Jeron, St. Austin, St. Gregory the Great, St. Isidore, all the Jews, both Talmudists and Caraites, and a great number of commentators understand it) or in the forty ninth year as Moses mentions pretty clearly in Lev. xxv. 8. and as several good commentators and chronologists explain it. To reconcile these two opinions, it may be said, I think, that the fiftieth year is set down for the forty ninth, for the sake only of making a round number; as we say every day, that there are thirty days to a month, though rigorously speaking there are sometimes twenty-eight, twenty-nine, or thirty one days in a month. Besides, if the *Jubilee* year began after the forty-ninth year, at the beginning of the fiftieth, it might be called indifferently the forty-ninth or fiftieth year.

[If the civil year began at a different time from the ecclesiastical year, will that solve this difficulty?—i. e. the fiftieth year, by one account, might begin before the forty-ninth year, by the other account was fully completed.]

The greatest difficulty consists, in knowing whether in both these years the sabbath was observed, and the earth remained untilled, or only in the forty-ninth year. One would think there should be too many inconveniences in observing the sabbatical rest two years together; the intention of the legislator was complied with by the rest of one year only. The seventh of the sabbatical years had only more privileges annexed to it, and was more celebrated than the two preceding. By this expedient every thing is reconciled.

I shall lay before you some particulars relating to the *Jubilee* year. The first nine days were spent in festivity, almost like the Romans in their Saturnalia. During these nine days the slaves did not work, but ate, drank, and were merry, and every one put a crown on his head. No sooner was the day of solemn expiation come, (the tenth of *Tizri*;) but the counsellors of the Sanhedrim ordered the trumpets to sound, and instantly the slaves were declared free, and the lands returned to their hereditary owners. Maimonid. *Halac Schemitta Vejobel*.

This law was designed to hinder the rich from oppressing the poor, and reducing them to perpetual slavery, and to prevent their getting possession of all the lands by purchase, mortgage, or usurpation; that debts should not be multiplied too much; and that slaves should not continue

tinue always, with their wives and children, in bondage. Besides, Moses intended to preserve, as much as possible, the liberty of persons, a proportion of fortunes, and the order of families. Also, that the people should be bound to their country, their lands, and inheritance; that they should cherish an affection for them, as estates descended from their ancestors, and designed for their posterity.

Something like this Lycurgus established among the Lacedæmonians, by instituting an equality of fortunes; banishing slavery, and preventing, as far as he could, any one's becoming too powerful and too rich. For this reason he appointed the ostracism; which consisted in banishing those citizens, whose too great riches or power gave umbrage. Stolo was desirous of checking the greediness and avarice of the old Romans, by a law, which forbade individuals from having more than five hundred acres of land; but fraud soon crept in, and destroyed this wise constitution. Stolo himself was the first who violated his own law, and was condemned for possessing a thousand acres, jointly with his son, whom he had emancipated expressly for the purpose.

There were several privileges, says Maimonides, belonging to the *Jubilee* year, which did not belong to the sabbatical year; and the sabbatical had likewise some small advantages above the *Jubilee* year: the sabbatical year annulled debts, which the *Jubilee* did not, but the *Jubilee* restored slaves to their liberty, and lands to their owners; besides, it made restitution of the lands immediately on the beginning of the *Jubilee*, whereas in the sabbatical year debts were not discharged till the end of the year. Estates which had been purchased, or given, returned to their former proprietors; those which came by succession continued with those who enjoyed them: contracts of sale, wherein a certain number of years was expressed, subsisted during all those years, notwithstanding the *Jubilee*. But absolute and unlimited contracts were voided by the *Jubilee*. Houses and other edifices built in walled towns did not return to the proprietor in the *Jubilee* year. Selden, *de succession. in bona, lib. iii. 24.*

After the captivity of Babylon the Jews continued to observe the sabbatical, but not the *Jubilee* year. Alexander the Great granted the Jews an exemption from tribute every seventh year, by reason of the rest which they then observed. But, as the *Jubilee* was instituted only to prevent the utter destruction of the partition made by Joshua, and the confusion of tribes and families, it was no longer practicable, as before the dispersion of the tribes; those which return-

ed from the captivity settling as they could, and where they could, while a great number of families, and perhaps whole tribes, continued in the place of their captivity. Maimonides, *Halacha Schemitta Vejobel*. Cunæus, *de Rep. Heb. lib. i. cap. 6.* Joseph. *Antiq. lib. xi. cap. ult.*

Usher places the first *Jubilee* after the promulgation of the law by Moses, A. M. 2609, ante A. D. 1395.

The second *Jubilee*, A. M. 2658, ante A. D. 1346.

The third *Jubilee*, A. M. 2707, ante A. D. 1297, and so on. See the *Chronological Tables*, and reckon, as, if you please, you may, forty-nine years from *Jubilee* to *Jubilee*.

JUDAH, יְהוּדָה 'Isdā, the praise of the Lord; from יָדָה *jadah*, to praise, and יָה *jah*, the Lord.

JUDAS, 'Iḏac, Greek, from Heb. JUDAH.

1. JUDAH, or JEHUDA, the fourth son of Jacob and Leah, born in Mesopotamia, A. M. 2249, ante A. D. 1755. He advised his brethren to sell Joseph to the Ishmaelite merchants, rather than to imbrue their hands in his blood. He married Shuah, daughter of a Canaanite, named Hirah, and had three sons by her, Er, Onan, and Shelah. Gen. xxxvii. 26. He married Er to a young woman, named Tamar: but Er died prematurely. *Judah* required Onan his second son to marry his brother's widow, and to raise up seed to him: but Onan eluded the purpose of his father, and the law: he also was punished with death. *Judah* being afraid to give Shelah his third son to Tamar, amused her with promises, without performing them. Wherefore Tamar disguised herself, and sat in a way by which *Judah* was to pass: he yielded to the incitement, and she had two sons by him, Pharez and Zarah. Gen. xxxviii. 27, 28, 29.

Judah was always looked on as the chief of Jacob's children. His tribe was the most powerful and numerous. Certain privileges of the first-born seem to have been transferred to *Judah* after the punishment of Reuben. The blessing given by Jacob on his death-bed to *Judah* is as follows, "*Judah*, thou art he whom thy brethren shall praise, thy hand shall be on the neck of thine enemies, thy father's children shall bow down before thee. *Judah* is a lion's whelp, from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion, who shall rouse him up? The sceptre shall not depart from *Judah*, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." This includes a promise that the regal power should not go out of his family; and that the *Messiah* should derive his birth from it. See FRAGMENT, No. CCCXXIV.

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The southern part of Palestine fell to *Judah's* lot; and the tribes of Simeon and Dan possessed many cities, which at first were given to *Judah*. This tribe at the Exodus, was composed of 74,600 men, capable of bearing arms. The crown passed from Benjamin, (from Saul and Ishbosheth) into *Judah*, which was David's tribe, and so continued, till the Babylonish captivity. And after the return from that captivity, although this tribe did not reign, it gave the sceptre to those who did reign; and in some sort united in itself the whole Hebrew nation, who from that time were known only as *Judæi*, *Jews*, descendants of *Judah*.

JUDAH, when named in opposition to Israel, or the kingdom of the ten tribes, or Samaria, denotes that of *Judah*, and of David's descendants. One of the principal prerogatives of this tribe was, that it preserved the true religion, and the public exercise of the priesthood, with the legal ceremonies in the temple at Jerusalem; while the ten tribes gave themselves up to idolatry, and the worship of the golden calves. *Kings of Judah*. See *KINGS*.

II. JUDAS MACCABÆUS, son of Mattathias, succeeded his father as captain of the people, during the persecution of Antiochus Epiphanes. He had before given marks of his valour, conduct, and zeal for God's law, by opposing those who forsook the Lord, and sacrificed to Idols. One of the first expeditious of *Judas Maccabeus* was against Apollonius general of the Syrian troops, in Palestine. *Judas* killed him, and destroyed his army; he took Apollonius's sword, and generally used it, during the remainder of his life.

Antiochus, surprised at the valour of *Judas*, sent three generals against him, Nicanor, Gorgias, and Ptolemy. *Judas* attacked Nicanor separately, and routed his army. Gorgias coming afterwards, and seeing Nicanor's camp on fire, retreated in haste, without engaging. The year following, Lysias, regent of the kingdom, came into Judea with 60,000 foot, and 5000 horse. *Judas* met them at Bethoron, and defeated them.

Judas being thus master of the field, went up to Jerusalem, where he found the holy places deserted, the altar profaned, the courts filled with briars, and the chambers adjoining the temple destroyed. *Judas* employed part of his people in cleansing the holy places. They laid by the stones of the old altar, which had been profaned, built a new one of rough stones, rebuilt the holy place, and the sanctuary, made new sacred vessels, and on the 25th of Casleu, in the year 148 of the Greeks, A. M. 3840, ante A. D. 164, they offered the morning sacrifice

on the altar of burnt offerings, and restored the public worship in the temple, which had been interrupted three years. They dedicated the temple anew with all the pomp they could, according to the present state of their affairs, and celebrated this feast for eight days. 1 Mac. iv. 53. The memorial of this dedication is referred to where it is said, that Jesus came to the temple of Jerusalem, at the dedication, in the winter. John x. 22.

In a little time after, and probably the same year, *Judas* defeated two Syrian generals. Timotheus and Bacehides. Bethsura likewise was fortified by his order, that being a sort of barrier, which covered Jerusalem on the side of Idumea. *Judas* attacked the Idumeans, the inhabitants of the Acrabatene, the sons of Bean, the Ammonites, and Timotheus; and dispersed all his enemies.

Judas afterwards made war with the Idumeans, took Hebron, entered the country of the Philistines, took Azotus, overran Samaria, and returned, loaded with booty, to Judah.

Lysias came a second time into Judea at the head of a powerful army, but was forced to save himself with dishonour, and to make peace with *Judas*. Eupator, who succeeded Antiochus Epiphanes, permitted the Jews to live according to their own laws, and to perform all their sacred offices in the temple at Jerusalem.

Lysias returned to Antioch. But Timotheus, Apollonius, Hieronymus, Demophon, and Nicator, who stayed in the country, sought opportunities of interrupting the peace. The inhabitants of Joppa having invited the Jews of their city, to come aboard their vessels, as if to divert themselves upon the sea, drowned all of them, with their wives and children. *Judas*, to avenge this perfidy, burnt their ships and their harbour; he had done the same to their city, if he had not received news that the people of Jamnia designed likewise to extirpate the Jews of their city. *Judas* prevented them, burnt their harbours and their vessels. From thence he went beyond Jordan, attacked Caspis or Ecebon, took it, sacked it, and advanced as far as Characa in the land of the Tubienians; but not finding Timotheus there, whom he was in pursuit of, he met him soon after at the head of 120,000 foot, and 2,500 horse. Although *Judas* had but 6000 soldiers, he dispersed this army, and killed 30,000 men.

After Pentecost he marched against Gorgias, who being attacked, escaped with great difficulty. *Judas* gathered his people together at Odollam, to celebrate the sabbath; and the day after the battle when they came to bury the Jews who had been killed, they found under
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the clothes of the dead, some things which had been consecrated to idols in *Jamnia*. All imputed their death to their appropriating what was so impure and profane. *Judas* made a gathering of twelve thousand drachms of silver, which he sent to Jerusalem, that sacrifices might be offered for the sins of the dead.

Antiochus Eupator came himself into Judea, attended by Lysias, with an army of 100,000 foot, 20,000 horse, and thirty-two elephants. He besieged Bethsura, and the small number of troops which *Judas* had with him, being unable to make head against the king's forces, retired to Jerusalem. Eupator followed them, and besieged the city, particularly the temple, which *Judas* had fortified and retreated into. The siege being tedious, and Lysias fearing lest Philip, who had been declared regent of the kingdom by Antiochus Epiphanes, might make himself master of Antioch, he concluded a peace with *Judas*, and returned into Syria.

Demetrius, son of Seleucus, Eupator's uncle, and lawful heir to the kingdom of Syria, having put to death Eupator and Lysias, and procured himself to be acknowledged king of Syria, gave the high priesthood of the Jews to Alcimus, and sent Bacchides with him into Judea to establish him. But Alcimus became oppressive; and *Judas* punished some of his partizans with death; on which Alcimus fled to Antioch.

Demetrius sent Nicanor with troops into Judea, who offered to *Judas* proposals of peace, which *Judas* laid before the people and senators, and all were of opinion to accept them. Nicanor continued afterwards at Jerusalem in the citadel, and *Judas* in the city. Nicanor conceived great esteem for *Judas*, and they lived together with familiarity.

But Alcimus observing the good understanding between them, told Demetrius that Nicanor betrayed his interests. The king exasperated by these calumnies, wrote to Nicanor, that he took very ill his friendship with *Judas*, and commanded him to send him instantly in chains to Antioch. Nicanor sought an opportunity for this purpose, but *Judas* perceiving him to be grown cold, distrusted him; and gathering troops, stole privately from Nicanor, who attacked him at Caphar-Salama: but was repulsed, and obliged to retreat to Jerusalem. He threatened to destroy the temple, if *Judas* was not put into his hands; and departing to Bethoron, where the Syrian army joined him, *Judas* attacked him with so much impetuosity, that he routed his troops, and Nicanor himself, was among the first who fell. Nicanor's head and right hand were hung up over against Jerusalem, and a feast was instituted on the 13th of Adar, in memory of this victory.

Demetrius being informed that Nicanor was killed, and his army defeated, sent again Bacchides and Alcimus into Judea, with the right wing of his troops. They came first to Jerusalem, from thence to Berea or Beroth, a city of Benjamin. *Judas* was at Laish, or Bethel, with three thousand chosen men. His people were terrified at so great an army, and many fled; so that not above eight hundred remained with him. *Judas*, finding himself forsaken, was discouraged, and said, "Let us go, and, if we can, engage the enemy!" His people remonstrated that he should wait for reinforcements. He said, "God forbid we should do so. If our hour is come, let us die courageously." After a long and obstinate fight, *Judas* himself fell, and the rest fled. Jonathan and Simon carried off their brother's body, and laid it in their sepulchre at Modin. All Israel made great lamentations at his death. Joseph Ben Gorion says, that *Judas* had children, but that they died young. Scripture says nothing of them; and *Judas* dying the same year he was married, it is very credible that he left no issue. This great man was one of the figures of the Messiah, the true saviour of Israel; and in our opinion, the prediction of Isaiah prophetically referred to him, as a figure of Jesus Christ, chap. lxi. *Who is he that cometh from Edom, with dyed garments from Bozrah, &c.*

III. *JUDAS*. This name is given to the fourth of the seven Maccabees, who suffered martyrdom under Antiochus Epiphanes. But is not in any authentic writer.

IV. *JUDAS* ISCARIOT, being chosen by Jesus Christ into the number of his apostles, and appointed their treasurer, was so wicked as to betray his Lord into the hands of his enemies. Mary, Lazarus's sister, having poured a precious perfume on our Saviour's feet, *Judas* was one who murmured most at it. Not long afterwards, he went to the priests, undertaking to deliver his master to them. They promised him thirty shekels, [about 3l. 8s: or 4l. 10s. if, with Dr. Prideaux, we value a shekel at three shillings.] Before the last supper was ended, he left the room, and went to inform the priests, that he would that night execute his purpose; because he knew the place whither Jesus designed to retire. This he performed; and distinguished the person to be seized by kissing him. See FRIEND.

Several questions are proposed relating to *Judas*; 1. Why he was named *Iscaariot*? Eusebius and Jerom think he was of Ephraim, and native of the town of *Iscaariot* in that tribe. Others, that he was of Issachar; whence was formed the word *Issachariothes*. Others derive this

this name from the town of *Carioth* in Judah, Josh. xv. 25. *Isch-Carioth* signifies in Hebrew, the man of *Carioth*.

2. Whether he partook of the Eucharist in the last supper? Several of the ancients, as the author of the *Apostolic Constitutions*, St. Hilary, Innocent III. Victor of *Antioch*, Abbot Rupert, Theophylact, and some others, are of opinion, that he was not present at the Eucharist, but that as soon as Jesus Christ had signified him as the person who should betray him, he went away. But the generality of ancients and moderns think he was present at the Eucharist; which is confirmed by St. Luke, who having related our Saviour's words at the institution of this sacrament, says, that Jesus added, "The hand of him that betrayeth me is with me on the table." Some have thought that the piece of bread dipped in sauce, and given by Jesus to *Judas* was the Eucharist; others, that by such dipping the piece of bread was unconsecrated. Luke xxii. 21.

[The notion that *Judas* partook of the Eucharist, is certainly not recommended by considerations of propriety, or convenience. That the feet of *Judas* were washed by our Lord, is clear; and equally clear that our Lord marks him as an exception, by saying "ye are clean; but not all." This action was in the introductory part of the supper. Subsequently, our Lord observes, "I speak not of you all;—but, he that eateth bread with me, hath lift up his heel against me." The traitor was still more distinctly pointed at, when, as they reclined during the supper, the hand of *Judas* happened to be placed on the table, at the same time as our Lord's hand was so placed: and, to John he was personally marked by the sop given to him, which sop was dipped in the sauce composed of bitter herbs, &c. that accompanied the Paschal lamb; a moment after, he was discovered to all the company, by the answer to his question, "*Lord, is it I?*" This was so instant on his receiving the sop, that the Evangelist John observes, "Jesus said to him, *what you do, do directly*;"—and, "he having received the sop, went immediately out." It is therefore evident, that *Judas* went out during the Paschal Supper, but the Eucharist was not instituted, till after the Paschal Supper had been concluded; and the last action of that supper was what gave opportunity to the institution of the new rite. To suppose that Jesus would give to *Judas* the sacramental cup in token of his blood "shed for the remission of sins"—of sins which *Judas* had traitorously committed, or which he designed traitorously to commit, is to trifle with this most solemn of subjects; and

Part XVI. Edit. IV.

indeed, is a contradiction to the Evangelist, who says, "when he (*Judas*) was gone out, Jesus said, "Now is the son of man glorified," &c. He then gave warning to Peter of his frailty; and to all his disciples of their instability, &c.]

4. How he came to bring back the money to the priests which he had received from them? Some think, this did not happen till after the death of Jesus Christ; others, that it was before he was condemned by Pilate, and when the priests and scribes insisted with the governor, that he should be crucified; others suppose that he did not carry back this money till he had heard of the sentence of death against his master. Hereupon he threw the money into the temple, went away, and hanged himself. Some of the fathers seem to speak favourably of *Judas's* repentance; others think it absolutely defective and unprofitable, since he despaired of mercy. Origen, and Theophylact, writing on Matthew say, that *Judas*, seeing his master was condemned, and that he could not obtain pardon from him in this life, made haste to get the start of him, and wait for him in the other world, in order to beg mercy of him there.

5. There are difficulties concerning the manner wherein *Judas* died. Matthew says simply he hanged himself. Luke in the Acts i. 18. says farther, that "falling headlong, he burst asunder in the midst, and all his bowels gushed out." Theophylact affirms, that having first hanged himself, as Matthew relates, the weight of his body made the tree bend on which he hung, and that being assisted, he lived some time; but that falling into a dropsy, he burst and died. Euthymius says, that just as *Judas* had hanged himself, some person took him down, and he lived awhile; but that he fell afterwards from some high place, burst in the fall, and his bowels dropped out. Papias, who is cited in *Cecumenius* on the Acts, said, that the halter by which he was fastened to the tree breaking, he lived some time, and at last burst in the middle. Others think, that being thrown into a common sewer after his death, he burst there; as is usual with carcases which are abandoned in that manner; and all his bowels fell out. Several of the moderns are of opinion, that the Greek of Matthew may signify only, that *Judas* was suffocated with grief, despair, or even a quinsy, and that in the extremity of his disease he fell upon his face, burst, and expired; or that, being tormented with despair, he threw himself headlong and burst. See ACELDAMA.

The ancient fathers notice a spurious gospel, under the name of the *Gospel of Judas*, composed by the Cainites to countenance their extravagant opinions. See CAINITES. [These

strangely credulous persons who venerated and worshipped *Judas*, were certainly among the many *Antichrists* alluded to by the Evangelist John: if their vile notions were propagated so early. See SIMON MAGUS; also, FRAG. CCXCII.

It should, however, be remembered, that this base action of *Judas* has passed into a proverb, expressive of detestation for ingratitude and treason. Arringhian, *Roma Subterranea*, p. 436, mentions a funeral inscription dug up in the *Via Nomentana*, from which it appears that the *Fate of Judas* became a proverbial form of cursing. And the path in the garden of Gethsemane by which *Judas* advanced to betray his master, is blocked up to execration, by the Turks themselves, as a kind of *terra damnata*.]

V. JUDAS, or JUDE, surnamed *Barsabas*, was sent from Jerusalem, with Paul and Barnabas, to the church at Antioch, to report the resolution of the council of Jerusalem, concerning the non-observance of the law by the Gentiles. Acts xv. 22, 23. A. D. 54. Some are of opinion, that this *Jude* was the brother of Joseph, surnamed also *Barsabas*, who was proposed, together with Matthias, to fill up the place of the traitor *Judas*. Acts i. 23. St. Luke tells us, that *Judas Barsabas* was a prophet, and one of the chief among the brethren. It is believed that he was one of the seventy disciples. After he had been some time at Antioch, exhorting the brethren, he returned to Jerusalem.

VI. JUDAS or JUDE, surnamed *Thaddæus* or *Lebbæus*, also the *Zealot*, is likewise called the *Lord's brother*, Matt. xiii. 55. because he was, as is believed, son of Mary, sister to the Blessed Virgin, and brother to *James the Less*, bishop of Jerusalem. He was married and had children; for Hegesippus speaks of two martyrs, who were his grandsons. Nicephorus says, his wife's name was Mary. In the last supper, he asked Jesus, "how he could manifest himself to his apostles, and not to the world?" St. Paulinus, *carm.* 26, tells us, that he preached in Lybia, and seems to say, that his body remained there. Jerom, on Matthew, x. 4. says, that after the ascension he was sent to Edessa, to king Abgarus. The modern Greeks affirm likewise, that he preached in the city of Edessa, and throughout Mesopotamia. Some insist, that he preached likewise in Judea, Samaria, Idumea, Syria, and principally in Armenia, and Persia. But we know no particulars of his life with certainty.

[The Syrian writers, as we learn from Asseman, speak of *Jude* in these terms: "*Jude*, the son of *James*, was one of the twelve, and is also called *Lebbæus* and *Thaddæus*. *Jude*, the son of *James*, preached the Gospel in Antarus and

Laodicea. Then he went to Thadmor [Palmyra] and Raca, and Circesium, and Teman, and certain other parts of the East." *Epitome of the Syrian Canons*. Ebedjesu says, "During the time that *Thaddæus* . . . spread the evangelical doctrine in Mesopotamia, Chaldea, and other parts of the East;" . . . "Bartholomew and Matthew and *Thaddæus* went into Parthia, and into Persia." Mar Salomon Sobensis says, "*Addeus* [*Thaddæus*?] returned to Edessa; he died in the twelfth year of his preaching. But, see THADDEUS I. and II.]

We have a Canonical Epistle written by *Jude*, addressed to all the faithful who are beloved by the Father, and called by the Son, our Lord. It appears by the 17th verse, where he cites the second epistle of Peter, and throughout the letter, wherein he intimates that the expressions of that apostle, were already known to those he writes to, that he had principally in view the converted Jews, who were scattered throughout the East, in Asia Minor, and beyond the Euphrates. He contends against false teachers, the Gnostics, Nicolaitans, and Simonians, who corrupted the doctrine, and disturbed the peace, of the church.

We do not know when this epistle was written; but *Jude* speaks of the apostles, as of persons who had been dead some time. He quotes the second epistle of Peter, and alludes to Paul's second epistle to Timothy; whence we determine, that it was not written till after the death of the apostles Peter and Paul, and consequently after A. D. 66. It is pretty credible that he did not write it till after the destruction of Jerusalem. *Jude* 17. compared with 2 Peter ii. &c. 2 Tim. iii. 1. compared with *Jude* 18.

Some of the ancients questioned its being canonical and authentic. Eusebius, *lib. ii. cap.* 23. testifies, that it was very seldom quoted by ecclesiastical writers: but he observes, at the same time, that it was publicly read in many churches.—What has contributed most to its being questioned, is the citation from the book of Enoch, or at least Enoch's prophecy. He cites also a particular fact of Moses's life, which is not found in the canonical books of the Old Testament, and is thought to have been furnished by an apocryphal work intitled *The Assumption of Moses*. *Jude* might know from other sources, what he quotes of these apocryphal writings; or, being inspired by the Holy Ghost, he might be able to distinguish truths which in these books were blended with errors.

Grotius was of opinion, that this epistle was not *Jude's* the apostle, but *Judas's* the fifteenth bishop of Jerusalem, who lived in the reign of Adrian; a little before the appearance of Barchochebas.

chochebas. He believes that these words, *the brother of James*, in the beginning of this epistle, were added by transcribers; and that *Jude* would never have forgotten to have styled himself "apostle," which he does not. Lastly, that had it been believed that this epistle was written by an apostle, it would have been received from the beginning. But this author produces no proof of this supposed addition of the words, *the brother of James*: Peter, Paul, and John, do not always insert their quality of apostles in the front of their epistles. Lastly, the doubts of some churches concerning the genuineness and authority of this book, [most likely written at a great distance from Greece, &c.] ought no more to prejudice it, than the same suspicions against other canonical books.

There has been a spurious gospel ascribed to *Jude*, which was condemned by pope Gelasius. We have already observed, that *Jude* had two grandsons who were martyred in the reign of Domitian. They were accused and carried to Rome, as persons descended from David, and related to Christ, says Eusebius, *Hist. Eccl. lib. iii. cap. 19, 20*.

Abdias, Fortunatus, Bede, and the Latin martyrologists inform us, that *Jude* suffered martyrdom, and was buried in Persia. Some of the Greeks say, he died peaceably at Berytus. Their Menologies, which place his festival June 19, say he was shot to death with arrows at Arara: probably in Armenia, where is mount *Ararat*, and the city of *Ariaratha*. The Armenians by tradition maintain, that he suffered martyrdom in their country.

VII. JUDAS or *Joiada*, high priest of the Jews after the Babylonish captivity; son of Eliashib and father of Jonathan. Neh. xii. 10.

VIII. JUDAS, 2 Macc. i. 10. was perhaps *Judas the Essenian*, or *Judas* son of *Hircanus*, and surnamed *Aristobulus*, whom we shall next speak of. We have no other knowledge of him, than by finding his name in the beginning of a letter from the senate of Jerusalem to Aristobulus, king Ptolemy's preceptor, written about A. M. 3880, ante A. D. 124.

IX. JUDAS, surnamed the *Essenian*, is noticed for the gift of prophecy. Joseph. *Antiq. lib. xiii. cap. 19*. He foretold truly enough, that Antigonus the Asmonæan, brother to king Aristobulus, should be killed on a certain day in Strato's tower. Vide ANTIGONUS.

X. JUDAS, otherwise, *Aristobulus*, eldest son to John Hircanus. See III. ARISTOBULUS.

XI. JUDAS, son of Sarifeus joining with Mattathias son of Margalothus, persuaded his scholars to pull down a golden eagle, which Herod the Great had ordered to be fixed on

one of the temple gates. Joseph. *Antiq. lib. xvii. cap. 8 and 11*.

XII. JUDAS of *Gaulan*, or the *Gaulanite*, opposed the enrolment of the people made by Cyrenius in Judea, (vide CYRENIUS,) and raised a very great rebellion; pretending that the Jews being free, ought to acknowledge no dominion besides that of God. His followers chose rather to suffer extreme torments than to call any power on earth lord or master. The same *Judas* is named *Judas the Galilean*, Acts v. 37. *Judas* was a *Galilean*, a native of the city of Gamala in the *Gaulanitis*; whence he is indifferently called *Judas the Galilean*, or *Judas Gaulanites*. And as this country was under the dominion of Herod, whereas *Judea* was subject to the Romans, the Jews called the followers of *Judas* the *Gaulanite*, Herodians. See HERODIANS.

The sect, or party, which held his opinions, subsisted long after *Judas*, and long after Gamaliel himself. The sect of the Herodians did not differ much from that of the Pharisees, except by its excessive love of liberty. It produced the two factions of the *Sicarii* or murderers, and the *Zealots*, who having kindled the flame of rebellion throughout Judea, were the cause of the destruction of Jerusalem, and of the whole country. See Josephus, *Antiq. lib. xviii. cap. 1, 2*. We do not know either the time or manner of *Judas* the *Gaulanite's* death.

XIII. JUDAS, Paul's host at Damascus, Acts ix. 9, 11. We know nothing of his life.

JUDEA, a province of Asia called anciently the *Land of Canaan*, or *Palestine*, the *land of promise*, the *land of Israel*. It was not named *Judea* till after the Jews returned from the Babylonish captivity; because then the tribe of Judah was the principal; and the territories belonging to the other tribes were possessed by the Samaritans, Idumæans, Arabians, and Philistines. The Jews, when returned from the captivity, settled about Jerusalem, and in *Judah*, from whence they spread over the whole country.

Judea, before the arrival of the Hebrews, was governed by Canaanitish kings, each in his respective city. When Joshua had conquered the country, he governed it as the Lord's vicerent. The elders succeeded Joshua about fifteen years. After which the Israelites fell into a kind of anarchy for seven or eight years. They were governed by judges three hundred and seventeen years; then by kings, from Saul to the Babylonish captivity, five hundred and seven years. After the captivity, *Judea* continued subject to the kings of Persia, then to Alexander the Great, and his successors.

Sometimes to the kings of Syria, sometimes to the kings of Egypt; paying nevertheless great deference, in matters of private government, to the high priest, and to princes of David's family. After the Maccabees they continued in possession of the sovereign authority till the time of Herod the Great, a hundred and thirty-five years. See PRIESTS, GOVERNORS, JERUSALEM, PALESTINE, &c.

[JUDEA, may be considered as divided into four parts. 1. The western district, *Palestine*, that inhabited by the Philistines. On the east of this, 2. The mountainous district called *the hill country*, Josh. xxi. 11. Luke 1. 39. which the Rabbins affect to call the king's mountain; whether, because on the northern part of this ridge Jerusalem is situated; or for any other reason, is not known. East of these mountains was, 3. *the wilderness of Judea*, along the shore of the Dead Sea. 4. *The valleys, &c.* west of Jerusalem, towards the Mediterranean.

Judea being the seat of religion and of government, claimed many privileges: "It was not lawful to intercalate the year out of *Judea*, while they might do it in *Judea*." *Hieros. Nid.* fol. 41. "Nor was the sheaf of first fruits of barley to be fetched from any other district than *Judea*; and as near as might be to Jerusalem." *Bab. Sanhed.* fol. 11. 2.

Judea no doubt derived its name from Judah, which tribe was settled in the south of the promised land, and maintained its kingdom after the northern tribes had been expatriated. This circumstance, together with that of Judah being principally peopled with Israelites after the return from the captivity, and being first settled, on account of the temple being established in it, accounts for the general name of *Jews* being given to the Hebrew nation.

Judea was one of the principal divisions of the Holy Land in the days of Christ; it included from the Mediterranean Sea west, to the Dead Sea east. It was bounded north by Samaria, and south by Edom, or the Desert.

It is extremely mountainous in some parts, as from Hebron to Jerusalem. West of these mountains is the principal extent of country; but this has many hills. East of these mountains is the Wilderness of *Judea*, stretching to the Dead Sea.

In the Wilderness of *Judea* John Baptist first taught, Matth. iii. 1. and Christ was tempted, probably towards the north of it, not far from Jericho. Some parts of the Wilderness were not absolutely barren or uninhabited: of other parts the following is the latest description which has reached us.

Dr. Carlyle visited the monastery of St. Saba

in the Wilderness of *Judea*: he says, "the valley of St. Saba is an immense chasm in a rifted mountain of marble. It is not only destitute of trees, but of every other species of vegetation; and its sole inhabitants, except the wretched monks in the convent, are eagles, tigers, and wild Arabs. The monastery joins to the rocks on the right, and stretches itself half way across the valley. You enter from the top, and descend by several flights of stairs and iron doors, to the platform where the church is situated.

The monks are obliged to fetch all their provisions from Jerusalem, and are subject to the continual depredations of the Bedouins. The banditti, only a fortnight before I was there, had made an attack on the Convent; plundered and set on fire the part of it to which they could force their way, and murdered a considerable number of persons belonging to it. It would have been impossible for me to have accomplished my visit, had not the governor of Jerusalem furnished me with an escort of these very banditti, to protect me against their brethren. April, 1800."

Chateaubriand describes this wilderness in truly melancholy terms: "I doubt whether any convent can be situated in a more dreary and desolate spot than the monastery of St. Saba. It is erected in the very ravine of the brook Kedron, which in this place is three or four hundred feet in depth. This channel is dry, and only in spring a muddy stream of reddish water flows along it. . . . You are shewn three or four thousand skulls which belonged to religious murdered by the infidels. . . . As we advanced, the aspect of the mountains continued the same,—that is, white, dusty, without shade, without tree, without herbage, without moss." Such was the scene of John Baptist's introductory ministrations. He is still called *Sabo*, (whence St. Saba,) by his followers, who call themselves *Sabeans*.]

JUDGMENT, in Hebrew מִשְׁפָּט *Mischpat*; in Greek, κρίσις, *Krisis*; in Latin, *Judicium*. These terms have different significations in Scripture.

1. For the power of judging absolutely. *Judicium est Dei*. Deut. i. 17. the power of judging belongs to God; judges are but his vicerents; "God hath given his son authority to execute judgment, because he is the son of man." John v. 27. *Judicium datum est illis (apostolis)*—judgment was given to the apostles.

2. *Judicium* is taken for rectitude, equity, and the other good qualities of a judge. *Deus, judicium tuum regi da, et justitiam tuam filio regis*: Give the king thy judgments, and thy righteousness

righteousness to the king's son, Ps. lxxii. 1. *Honor regis judicium diligit*: The honour and glory of a king shine in the rectitude of his judgments, and in his love for equity, Ps. xcix. 4. *Iustitia et judicium præparatio sedis tue*: Justice and equity are the supports of thy throne. Psalm lxxxix. 14.

3. *Judicium* signifies very often the vindictive justice and rigour of God's judgment. For example, *In cunctis Diis Egypti faciam judicium*: I will exercise my vengeance, my judgments on all the gods of Egypt, Exod. xii. 12. *Quando facies de persequentibus me judicium?* When wilt thou avenge me of my persecutors? When wilt thou exercise thy judgments against them? Ps. cxix. 84. *Cum feceris judicia tua, in terra, justitiam dicent habitatores orbis*: When thou shalt exercise thy judgments, thy severities upon the earth, men will learn to practise righteousness. Isai. xxvi. 9.

4. *Facere judicium et justitiam*: denotes the exercise of all virtues; justice, equity, truth and fidelity. *Scio quod Abraham præcepturus sit filiis suis ut faciant judicium et justitiam*: I know that Abraham will charge his children to act according to equity and justice. Gen. xviii. 19. *Feci judicium et justitiam*: I have practised justice and equity. Psal. cxix. 121. *Expectavi ut facerent judicium, et ecce iniquitas; et justitiam, et ecce clamor*: I expected that my vineyard, my inheritance, my people, would exercise judgment and equity, and I see none but unjust actions;—that they should practise righteousness, and I hear only the cries of their iniquities. Isaiah. v. 7.

5. *Judicium* is put often for the laws of God, and particularly for judicial laws. *Hæc sunt judicia, quæ proponis eis*: These are the ordinances which thou shalt propose to them, Exod. xxi. 1. *Narravit Moyses populo omnia verba Domini, atque judicia*: Moses proposed to the people all that the Lord had said to him, and all his commandments, Exod. xxiv. 3. *Non fecit taliter omni nationi, et judicia sua non manifestavit eis*: he has not treated all nations in this manner, nor hath he made them acquainted with his judgments, his ordinances, &c. Ps. cxlvii. 20.

[It is very probable, that the decisions given from the oracle, or by the priests, in cases of difficulty, which had been brought to Jerusalem, according to the law, should form, in process of time, a body of judgments, distinguished as being Divine: hence, in the Psalms we frequently read of the Judgment of God being according to truth, to justice, equity, &c. meaning, not his judgment, in the sense of punishment inflicted on individuals, or on nations; but his

legal, or discriminative decisions. On the other hand, care should be taken not to confound the Divine judgments in the sense of punishments, evils inflicted, with those decisions which were merely judicial and administrative.]

6. *Judicium* is likewise put for custom, usage. *Miserere mei secundum judicium diligentium nomen tuum*: Have pity upon me, and treat me, as thou art wont to treat those who love thee. Ps. cxix. 132. This expression, *secundum judicium*, according to custom, is much more frequent in the Hebrew, than in the Vulgate, where it is translated, *ut assolet, ut decet, pro more*, &c. Levit. v. 10. Hebr. *Faciet holocaustum secundum judicium*: He shall offer a burnt-offering according to the custom, &c.

7. *Judicium* is put for discretion, wisdom, prudence. *Disponet sermones suos in judicio*: he shall regulate his discourses with wisdom. Ps. cxii. 5. *Jurabis: vivit Dominus—in veritate, et in judicio, et in justitia*: Thou shalt swear: the Lord liveth—in truth, in judgment, and in righteousness, Jerem. iv. 2. that is to say, in truth, so as to say nothing false; in judgment, so as to discern when it is proper to swear; in righteousness, so as to avoid doing wrong to thy neighbour. But in this passage, *in judicio*, may very well mean equity, justice.

8. The high priest's pectoral was called *pectoral judicii*, and sometimes simply *judicium*. *Aaron gestabit judicium filiorum Israel*: Aaron shall wear the judgment of the children of Israel; that is to say, the pectoral, which is the sign of his authority over the children of Israel. The high priest was a chief person concerned in the administration of justice among the Hebrews. Exod. xxviii. 15, 29, 36.

9. *Judicium* is taken for the last judgment. *Statutum est hominibus semel mori: post hoc autem judicium*. It is appointed that all men should die, and that judgment should follow. Heb. ix. 27. In Joel iii. 2. the Lord says, that he will gather together all the nations in the valley of Jehoshaphat, and will enter into judgment with them, to avenge his people, whom they have oppressed. See JEHOSEPHAT; and VALLEY OF JEHOSEPHAT. Solomon says, *Scito quod pro omnibus his adducet te Deus in judicium*: Know that for all these things God will bring thee into judgment. Eccles. xi. 9. *Non intres in judicium cum servo tuo, quia non justificabitur in conspectu tuo omnis vivens*: Enter not into judgment with thy servant; for in thy sight shall no man living be justified. Ps. cxliii. 2. *Judicium post mortem veniet, quando iterum reviviscemus*: judgment shall come after death, when we shall rise again, 4 Esdr. xiv. 35.

[10. In the Revelations the term *judgment* seems to be used in a peculiar sense, (probably, a Syriac sense) implying beneficence, in God's taking vengeance on the oppressors of his people, Rev. xv. 4. xvi. 5. See HOLY, Add. *ad fin.*]

JUDGMENT OF ZEAL. The Jews pretend, that under particular circumstances, when any one saw a Jew offending against God, violating the law, blaspheming God, his temple, or legislator; or even if any one saw a heathen, who would engage the people in irregularities, in idolatry, or the breach of God's laws, they might with impunity kill such an one, and without any form of justice remove this scandal from the people. They found this law on the instance of Phinehas, son of Eleazar, who having seen an Israelite enter the tent of a Midianitish woman, took a javelin, followed them, and killed them both, Numb. xxv. 6. &c. They cite likewise the example of Mattathias the father of the Maccabees, who in his transport of zeal killed an Israelite, while he was sacrificing to false gods. 1 Macc. ii. 24, 25.

The inconveniences of this sort of judgment are very evident: an inconsiderate multitude, a provoked Israelite, or a fanatic, shall believe themselves allowed to kill any man whom they wildly fancy to be an enemy to the interests of God and religion. Examples of this are but too frequent in history. With this mistaken zeal the Jews stoned St. Stephen, they laid hands on Paul, determined on his death, and, more than forty men made a vow, neither to eat nor drink till they had killed him. James, bishop of Jerusalem was executed in this manner; and Jesus Christ had not escaped death in the temple, when they imagined he uttered blasphemy, if he had not retired. John viii. 59.

The *Fountain of Judgment*, is the same as the *Fountain of Kadesh*, south of the land of promise. The waters of *Kadesh* were called the *waters of Strife*, because Moses was here contradicted and provoked by the murmurs of the Israelites; also the *Fountain of Judgment*, as here God displayed his wrath against Moses, and warned him that he should not enter the promised land, because he had not honoured him in the eyes of Israel. The Rabbins affirm that the name *Fountain of Judgment* came from the neighbouring people's assembling in this place, to receive justice, and terminate their differences. See *KADESH*.

JUDGES, in Hebrew שופטים *Shophetim*, governed the Israelites from Joshua to Saul. The Carthaginians, a colony of the Tyrians, had likewise governors, whom they called *Suffetes*, or *Sophetim*, with authority like those of the Hebrews, almost equal to that of Kings. *T. Liv.*

Decad. iii. lib. 7. Suffetes summuſerat Pœnis Magistratus. Some are of opinion, that the Archontes among the Athenians, and Dictators among the Romans, were the same almost as the *judges* among the Hebrews. Grotius compares the government of the Hebrews under the *judges*, to that of Gaul, Germany, and Britain, before the Romans changed it. The office of *judge* was not hereditary among the Israelites. These governors were no more than God's vice-gerents, for he was their only true monarch. When the Hebrews desired a king, God said to Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them," 1 Sam. viii. 7. When the crown was offered to Gideon, and his posterity after him, his answer was, "I will not rule over you, neither shall my son rule over you; the Lord shall rule over you." Jud. viii. 23.

The dignity of *judge* was for life, but the succession was not always constant. There were anarchies, or intervals, during which the commonwealth was without rulers and *judges*. There were likewise pretty long intervals of servitude and oppression, under which the Hebrews groaned, and were without either *judges* or governors. Although God himself did regularly appoint *judges* of the Israelites: yet the people, on some occasions, chose that individual who appeared to them most proper to deliver them from oppression. So the Israelites beyond Jordan chose Jephthah. As it often happened, that the oppressions, which occasioned recourse to the election of a *judge*, were not felt over all Israel, the power of such *judge* did not extend over all the people, but over that country only which he had delivered: we do not find that Jephthah exercised his authority on this side Jordan; nor that Barak extended his beyond that river. [Vide the MAP of CANAAN, illustrating the *Book of JUDGES*.]

The verb to *judge*, and the noun *judge*, sometimes signify in Scripture to reign, to exercise sovereign authority. *Make us a king to judge us*, said the Israelites to Samuel. 1 Sam. viii. 5, 6. Solomon, 1 Kings iii. 9. begs of God such a measure of understanding as was necessary to *judge* Israel. Jotham, son of Azariah king of Judah, governed the palace instead of his father, who was a leper, and *judged the people of the land*. 2 Kings xv. 5. And Absalom, when making interest for the crown, said, *Oh that I were made judge in the land!* Moreover, the authority of *judges* was not inferior to that of kings; it extended to peace and war. They decided causes with absolute authority; but they had no power to make new laws, nor to impose new burdens on the people. They were protectors
of

of the laws, defenders of religion, and avengers of crimes, particularly of idolatry; they were without pomp or splendor, without guards, train, or equipage, unless their own wealth might enable them to appear answerable to their dignity. The revenue of their employment consisted in presents; they had no regular profits, and levied nothing upon the people.

The time of the *Judges* from Joshua to Saul is three hundred thirty-nine years. For the conclusion of the *Judges*, vide the CHRONOLOGICAL TABLES.

THE BOOK OF JUDGES, is by some ascribed to Phinehas, by others to Ezra, or to Hezekiah, by others to Samuel, or to all the *judges*, who wrote each the history of his time and judicature. But it appears to be the work of one author, who lived after the time of the *Judges*. A clear proof of this, is, that in the second chapter, the tenth and following verses, he makes a short abridgement of the whole book, and gives a general idea of it.

There is something to be said for the opinion which attributes it to Samuel. 1. The author lived at a time when the Jebusites were masters of Jerusalem, and consequently before David, *Judg.* i. 21. 2. It appears that the Hebrew Commonwealth was then governed by kings, since the author observes, in several places, that at such a time—there was no king in Israel.

Notwithstanding, there are considerable difficulties against this opinion, as *Judges*, xviii. 30, 31. "And the children of Dan made Jonathan and his sons priests in the tribe of Dan, until the day of the captivity of the land. And they set them up Mical's graven image, which he made, all the time that the house of God was in Shiloh." The tabernacle or house of God was not at Shiloh till about the time of Samuel's first appearance as a prophet; for then it was brought from Shiloh and carried to the camp, where it was taken by the Philistines; and after this time it was sent back to Kirjath-jearim. 1 Sam. iv. 4, 5, &c. 1 Sam. vi. 21. As to the captivity of the tribe of Dan, it can scarcely, one would think, be understood of any other than that under Tiglath-pileser, many hundred years after Samuel. And consequently he could not write this book; unless it be acknowledged that this passage has been added since; which is no way incredible.

Ordinary JUDGES for civil and religious affairs. In *Deut.* xvi. 18, and xvii. 8, 9. (see likewise *Ezek.* xlv. 24. and *Josephus, Antiq. lib. x. c. ult.*) Moses ordained, that *judges* and magistrates should be appointed in every city, to terminate differences among the people; but

that affairs of greater consequence should be removed to the place which the Lord should choose, in order to lay the difficulty before the priests of Aaron's family, and before the *judge* (or *prince* of the people) at that time established by the Lord; and he requires all to acquiesce in their judgment on pain of death. When Jehoshaphat king of Judah resolved on reforming his dominions, 2 Chron. xix. 5, 8, &c. he settled *judges* in all the cities, to whom he recommended vigilance and justice, as exercising the authority of God himself. He likewise set up two courts at Jerusalem, one consisting of priests and Levites, the other of the heads of families of Israel. The first had cognizance of affairs which related to the law and religion; the second of the *king's matters*; i. e. of civil affairs, and private interests,—[and dues of royalty.] Such was the polity of the Hebrews before the captivity, as we collect from the sacred books.

But the Jewish doctors give us very different ideas of these *judges*. They maintain, that there was an assembly at Jerusalem, consisting of seventy-two *judges*: this assembly they call the *Sanhedrim*, which is a word formed with some variation from the Greek *Synedrion*. They believe that this council always subsisted in their nation, ever since it was established by Moses, when he appointed seventy-two elders, to whom God communicated his spirit, in order to assist him in the government of the people. *Numb.* xi. 16, 17. But we are of opinion, that this settlement continued no longer than the time of Joshua's dividing the land; and that it was not restored till after the Maccabees. It was in being in our Saviour's time, and lasted, probably, till the destruction of the temple, but not always with equal authority; for after the banishment of Archelaus, the Romans, having reduced Judea into a province, confined the power of life and death to themselves. See *SANHEDRIM*.

As for inferior courts, we have the following account of what they were in our Saviour's time, from the Rabbins and interpreters. 1. There were three *judges* in every city, who had the cognizance of lesser faults, such as theft and the like. 2. There was another court of twenty-three *judges*, who decided matters of importance, and of a more criminal nature; and their sentences were such as generally affected the lives of persons, no causes being brought before them but such as deserved death. 3. The great *Sanhedrim* was at Jerusalem, and had cognizance of the most important affairs of the state and religion. Our Saviour is thought to have alluded to these two last courts, *Matt.* v. 21, 22, "Whosoever shall be angry with his brother

brother without a cause shall be in danger of the judgment," i. e. of the twenty-three *judges*. "And whosoever shall say to his brother, Raca, shall be in danger of the council," i. e. of the great *Sanhedrim*. The common place where the *judges* assembled was the city gate. See GATE. The *Sanhedrim* met in one of the chambers of the temple.

I shall here add some remarks taken from the Mishna, and the commentators, relating to the different *judges* which were in Palestine, and their jurisdiction. The Rabbins agree, that in every city, containing at least a hundred persons, there was to be a court, consisting of *three judges*, before whom causes of lesser consequence were pleaded, concerning loss, gain, and restitution. These *three judges* had a right only to condemn criminals to be whipped. This tribunal was consulted about the intercalation of months. The *three judges* might confer imposition of hands, and receive doctors; they might install *judges*, with these words; "Thou Rabbi Such an one, hast been honoured with the power of judging and instituting penalties." But for the enjoyment of this privilege it was necessary that at least one of the *three judges* had received ordination, himself, that he might impart it to others. The parties named their *judges*: one of the parties chose his *judge*; the other named a second, and these two *judges* took a third, with whom they decided the cause.

Josephus states differently the polity of the Jews; he says that Moses ordained seven *judges* of known virtue to be established in every city, or a body of senators composed of seven *judges*, and to these seven *judges* two ministers were added of the tribe of Levi; so that according to this author, there were in every city nine *judges*, seven lay-men, and two Levites. Now Josephus certainly is more to be credited in matters of this nature than the Rabbins, because he is much more ancient, and was better acquainted with things than the Jewish doctors. Josephus saw the commonwealth of the Hebrews in being, and flourishing; whereas the Rabbins are long after the destruction of the temple, and the dispersion of their nation.

The second tribunal was composed of twenty-three *judges*, who gave sentence in capital causes, and condemned men to death, also beasts that had wounded any man. I do not find this number of *judges* either in Moses or in the sacred authors. Josephus speaks nothing of them; he says only, that if the seven *judges* above-mentioned found themselves insufficient to decide a cause, they referred it to the high-priest in the holy city.

It may not be improper to represent the manner wherein the *judges* of this court were seated, because, having some relation to that of the great *Sanhedrim*, this may be of use, to give a more exact idea of it, and explain the opinion of the Jewish doctors.

The twenty-three *judges* formed a semi-circle, in the midst the president was seated, whom they called Prince of the senate; his merit and wisdom raised him to that dignity. The Father of the senate was seated at his right hand, and held the second rank; but this charge was imagined by the Talmudist doctors. Every one of the *twenty-three judges* took his place at right and left according to his rank; some say there were three secretaries, one for collecting the votes of those who *absolved*; the second, to gather the votes of those who *condemned*; and the third received both the one and the other. The three orders of disciples were placed on forms at the bottom of the hall, each according to his age and capacity. They brought thither the ablest men from all parts of Judea, removing them from other courts to this of Jerusalem composed of *twenty-three judges*; they were placed at first in the lowest class, and the scholars rose afterwards by degrees to the quality of *judges*. By this description it appears, that the Rabbins designed to give a high idea of their magistracy and magistrates. Notwithstanding, the learned seem not inclinable to prefer their authority to that of Josephus, who quite over-sets all these ideas.

JUDITH, יודית, *who praises God*: see *Judah*.

JUDITH, of Reuben, daughter of Merari, and widow of Manasseh, celebrated for the deliverance of Bethulia, besieged by Holofernes. See HOLOFERNES and BETHULIA. *Judith* after she became a widow, made a private chamber for herself on the top of her house, where she remained secluded, with the young woman who attended her. She was of uncommon beauty, and great riches; and was much esteemed.

Being informed that Ozias, who was the leading man in Bethulia, had promised to deliver it up within five days to Holofernes, she sent for Chabris and Carnis, elders of the people, and said to them, Who are you that have tempted God, this day? adding, I am resolved to depart this night out of the city with my maid-servant; you shall stand at the city-gate, and let me go, without inquiring my design, and in some days I will return.

Judith after this prayed, dressed herself in her best, and pretending to have fled from the city, went over to the camp of Holofernes. As soon as that general saw her, he was captivated. *Judith* fell prostrate at his feet, who, ordering her

her to be raised, said, "Be of good courage, and fear not, for I never hurt any who were willing to submit to king Nebuchodonozor."

Judith continued with Holofernes, but had liberty of going out of the camp at night. On the fourth day, Holofernes sent Bagoas his eunuch to invite her to pass the night with him. *Judith* went, decked with all her ornaments. She ate and drank, not from Holofernes's table, but what her maid had prepared for her; and Holofernes was so transported, that he drank more wine than he had ever done in his life. In the evening his servants retired, and Bagoas shut the chamber doors and departed. Holofernes, through excess of wine, slept very soundly. *Judith*, therefore, placed her maid without to watch, and having put up her prayer to God, she took down Holofernes's sabre, which hung on a pillar at his bed's head, and struck him twice upon the neck, cut off his head, wrapped him up in the curtains of his bed, gave Holofernes's head to her maid, and directed her to put it in her bag. After which they went out of the camp as usual.

Judith and her maid returned to Bethulia, and displaying the head of Holofernes over the walls of the city struck his army with dismay. Their defeat was extraordinary, and the whole country was enriched with their spoils. The high-priest Jehoiakim came from Jerusalem to Bethulia, to compliment *Judith*. Every thing which they thought belonged to Holofernes, his clothes, gold, silver, and precious stones, they gave to *Judith*, who sung a hymn to the honour of God, and taking the arms of Holofernes, and the curtain of his bed, consecrated all of them to the Lord. Having lived a hundred and five years at Bethulia, and made her maid free, she died, and was buried with her husband, at Bethulia; and all the people lamented her seven days. The day on which this victory was obtained, was placed by the Hebrews among their festivals. Several learned men are of opinion, that there is no other festival to be met with in commemoration of *Judith's* victory, beside that which is celebrated for the dedication or renovation of the temple by Judas Maccabæus on the 25th of Casleu. Leo of Modena, and the Jewish calendar published by Sigonius, place it on this day.

The greatest difficulty relating to the book of *Judith* is the time of the history. The Greek and Syriac seem to prove, that it was after the captivity of Babylon. The Vulgate may be explained as referring to a time preceding that captivity. Great difficulties embarrass us in what manner soever we understand it, and in what time soever we place it.

PART XVI. Edit. IV.

To remove all difficulties, and answer perfectly all objections which may be formed against this story seems impossible. Neither sacred nor profane history, in the time of Manasseh, or in that of Zedekiah, either before or after the captivity, say any thing of a king of Nineveh named Nebuchodonozor, who in the twelfth and seventeenth year of his reign conquered a king of the Medes called Arphaxad. It would be very difficult to find at this particular time a high-priest of the Jews named Joachim or Eliakim. Lastly, we should meet with almost invincible difficulties, in every attempt to reconcile the Greek text, and the Syriac, with the Latin of St. Jerom, would we scan every thing relating to the geography and other circumstances of this recital. Nor would there be, perhaps, less, were we to adhere to the Vulgate and reject the Greek, Syriac, and old Italic Versions.

If the names were granted, there is another question of more consequence, and that is, to know what text to adopt, the Greek or the Latin; as to the Syriac, no one doubts but it was taken from the Greek, and I confess sincerely, that were I to read the Greek only, I should believe that the story of *Judith* was translated and written after the captivity; but if we follow the Latin, it may be placed before the captivity. The Greek text is very ancient; some suppose it to be Theodotion's, who lived under Commodus, after A. D. 180: but it is of greater antiquity, being cited by Clemens Romanus in his epistle to the Corinthians, written above a hundred and twenty years before. The Syriac is likewise very antient, and translated from some Greek text more correct than that we have at present; but the same in substance.

The Latin Italic version, or the old Vulgate, is made likewise from the Greek; but is very defective. Jerom's Vulgate was translated from a Chaldee text, which that writer supposed was the genuine original of *Judith*, but he leaves us in much perplexity, when he says in his preface, that he rendered the sense without adhering to the letter; and that he suppressed the faulty variations found in different copies. *Magis sensum è sensu, quam ex verbo verbum transferens, multorum codicum varietatem vitiosissimam amputavi, sola ea, quæ intelligentiâ integrâ in verbis Chaldaicis invenire potui, Latinis expressi.* He had therefore the old Latin version before him; from this he pared off what was superfluous, and left all that he found agreeing with the Chaldee; in all probability, he added likewise what was wanting; so that his version is rather a reform of the old, than a translation altogether new; and, in reality, we

2 C div. 2 still

still observe some words in it, which are taken from the old Italic.

They who maintain, that the history of *Judith* passed before the captivity, and in Manasseh's time, believe it sufficient to demonstrate, that there is nothing in the narration repugnant to this assertion. *E. gr.* supposing the *Nabuchodonozor* in *Judith* to be *Saosduchinus* in *Ptolemy*, that *Arphaxad* is the *Phraartes* of *Herodotus*; that these two princes made war with one another in the twelfth year of *Saosduchinus*; that *Arphaxad* being overcome, *Saosduchinus* sent *Holofernes* to reduce by force those who refused to acknowledge him for sovereign; that at this time *Manasseh*, then lately delivered from captivity, in *Babylon*, now dwelt at *Jerusalem*, concerning himself little with the government, not daring to declare openly against the *Chaldeans*, but leaving the care of affairs mostly to *Joachim* or *Eliakim*, the high-priest:—

Now supposing all this, I say, there is nothing in it against the laws of history, or chronology. The war between *Nabuchodonozor* and *Arphaxad*, we place A. M. 3347, the expedition and death of *Holofernes*, in 3348. *Manasseh* was carried to *Babylon* in 3329. He returned some years after, and died in 3361.

There are some expressions a little perplexing, in the Greek text of *Judith*, which however are very susceptible of being set right; for example: *Achior* says, "that the temple of the Lord was cast to the ground: that after the return of the Jews from their dispersion, they took possession again of *Jerusalem*, where their Sanctuary is;" and again, "that they were newly returned from the captivity, and all the people of *Judah* were lately gathered together." To this, it may be replied, by distinguishing particular captivities and dispersions of *Israel* from their general dispersions. Under *Manasseh* the temple was profaned, and part of the people carried away; that prince and his people returned from this short dispersion, and the temple was purified; which happened but a little before. Here therefore you have what is alleged for the support of that system which we have followed in our comment.

The opinion which places the history of *Judith* after the captivity of *Babylon*, is founded principally on the authority of the Greek. This translation is certainly very ancient; the Italic version, which was the only one in use among the *Latins* before *Jerom*, and the *Syriac*, were both made from it. It may pass for an original, there being nothing more ancient and authentic; for it is dubious whether *Jerom's* *Chaldee* were the original.

If any would maintain the *Chaldee* text to

be the original, it will follow, that this work was written after the captivity. Besides, there was no king at that time in the country; there is no mention of a king in this history; there is no application made to any but the high priest, in an affair wherein the king directly was concerned, and to say that *Manasseh*, out of fear or policy, dissembled, and left the management of affairs to the high priest, is to advance a thing almost incredible; besides, it were to attempt imposing on the king of *Chaldæa* with child's play, as if that prince could be ignorant, that there was a king in *Judah*, who was subject to him, &c.

Besides, where is a high priest in *Manasseh's* time, named *Eliakim*? Neither the chronicles in *Josephus* nor *Scripture*, furnish us with any of that name about this time. We find one *Hilkiah* under *Hezekiah*, and another under *Josiah*. *Hilkiah* comes pretty near *Eliakim*, and the *Hebrews* took great liberties in changing names, particularly when there was little or no difference as to their meaning; and there is scarcely any between *Hilkiah* and *Eliakim*. I am willing not to insist strongly on this argument; and to confess that the same *Hilkiah*, or *Eliakim* might live under *Manasseh* and *Josiah*.

But what seems demonstrative for the opinion which places this after the return from the *Babylonian* captivity, is the import of the Greek, chap. iv. ver. 2. "that the *Israelites* were newly returned from the captivity, and all the people of *Judea* were lately gathered together, and the vessels and the altar, and the house, were sanctified after the profanation." *Achior*, general of the *Ammonites*, says the same to *Holofernes*: "They were destroyed in many battles very sore, and were led captives into a land that was not theirs; but now they are returned to their God, and are come up from the places where they were scattered, and have possessed *Jerusalem*, where their sanctuary is." And observe, that this last passage is taken from the *Vulgate*; but the Greek adds, "And the temple of their God was overthrown (*literally*) reduced to the pavement, or trampled under foot, and their cities were taken by the enemies,—and they dwell again in the mountains which were not inhabited." It is in vain to endeavour to correct the sense of these passages, the bare reading of them naturally leads us to say, that this history was translated after the return from the captivity; and thus almost all the ancients, and many of the moderns, have believed.

Besides, some assert, that *Phraartes*, whom they suppose to be the *Arphaxad* in *Judith*, long survived *Saosduchinus*, whom they think to be *Nabuchodonozor*, who, in *Judith's* account,

shot

shot his adversary Arphaxad, and killed him. Sossuduchinus died, according to Petavius, in the year 4067 of the *Julian* period, and Phrartes not till the year 4071. If this be true, we must of necessity place this history after the return from Babylon.

Lastly, It is said, to support this opinion, that the text of the Vulgate, as well as the Greek implies, that, "*Judith* lived a hundred and five years, and that during her life time, and many years after her death, no enemy disturbed Israel." Let them suppose, if they please, that *Judith* was fifty years of age when she appeared before Holofernes, with design of fascinating him by her beauty, nay, that she was fifty-five, how can any maintain, that for the last fifty years of her life, and for many years after, the Jews were not molested; since we know, that from A. M. 3347, in which this war with Holofernes is dated, to sixty years beyond that time, there was nothing but a chain of evils in Judea, and a succession of almost continual misfortunes.

It must be acknowledged, therefore, say they, that this history was not transacted till after the captivity of Babylon. David Ganz, a Jewish historian, tells us, that a certain poet, who wrote the history of the dedication of the temple, refers this event to the time of the Asmoneans; another refers it to the time of Cambyses, son of Cyrus. Eusebius places it in the reign of Cambyses; Syncellus in that of Xerxes; Sulpitius Severus in that of Ochus; others under Antiochus Epiphanes, and in the time of the Maccabees.

And this last opinion doubtless is the most easy to maintain, if it be admitted, that a feast was instituted in memory of this event, as we read in the Vulgate, but not in the Greek, nor in the Syriac, nor in the old Italic, which imply nothing like it. The generality of Commentators believe, that this festival of *Judith* is the same with that of the renovation of the sacred fire, and the new dedication of the temple by Judas Maccabæus. Leo of Modena is of this opinion, as well as Salianus, Bellarmin, Tornielle, Cornelius a Lapide, Grotius, &c.

Whether the book of *Judith* be authentic and canonical, is a point very much disputed. There are a hundred difficulties started concerning the persons, and other circumstances of this history. The Jews read it in Jerom's time, St. Clement hath cited it *Ep. i. ad Corinth. cap. 55.* as well as the Apostolic Constitutions written in St. Clement's name, *lib. viii. cap. 2. can. 85.* Clemens Alexandrinus, *Strom. lib. iv.* Origen, *Homil. 19.* on Jeremiah, and *tom. iii. 1.* on John, Tertullian, *lib. de Monogamia, cap. 17.* St. Ambrose, *lib. iii. de Officiis, et lib. de Viduis.* Je-

rom quotes it in his epistle to Furia; and in his preface to the book of *Judith*, he says, that the council of Nice received this among canonical books; not that any canon expressly approves it; for we know of none wherein it is mentioned; and Jerom himself does not produce any; but he knew, perhaps, that the council had favoured it, since after that council the fathers acknowledged it, and have cited it. St. Athanasius, or the author of the Synopsis ascribed to him, gives a summary account of it, as of other sacred books. St. Austin and the whole African church received it. Pope Innocent I. in his epistle to Exuperus, and pope Gelasius in the council of Rome, acknowledged it. It is quoted in Fulgentius, and by two ancient authors, whose sermons are printed in the appendix to the fifth volume of St. Austin. I say nothing of more modern ecclesiastical writers, who are very numerous and very favourable to *Judith*. The council of Trent confirmed the book of *Judith*.

[Grotius, and many other learned protestants, are of opinion that this book is rather a parabolical than a real history. See Grotius, in *Præfatione ad Annotationes in Librum Judith*, and Dr. Prideaux's *Connection, &c.* In the judgement of this last author, this book seems to carry with it the air of a true history in most particulars, except that of the long continued peace, which is said to be procured by *Judith*. For, according to the account given of it in this book, it must have lasted eighty years, which is what the Jews never enjoyed from the time they were a nation; and what scarcely any other people ever did enjoy: this therefore, he allows to be a fiction; though otherwise inclined to think the book to be founded on a true history.]

The author of the book of *Judith* is unknown. Jerom seems to think, that *Judith* wrote it herself; others, that the high priest Joakim or Eliakim, mentioned in this book, was the author of it, which is mere conjecture.

They who believe that the history of *Judith* happened in the time of Cambyses, and after the captivity of Babylon, suppose that Joshua son of Josedek, then high priest, wrote it. The author, whoever he was, does not appear to have been contemporary with the transactions. He says that Achior's family was still in his time subsisting in Israel, *Judith xiv. 6.* and that the festival instituted in memory of *Judith's* victory was still celebrated. *Judith xvi. 31.*

The Jews in Origen's time had the history of *Judith* in Hebrew, i. e. they might have it probably in Chaldee, which is often confounded with Hebrew. Jerom says, that in his time

they read it in Chaldee, as among the *Hagiographa*. Sebastian Munster thinks, that the Jews of Constantinople have it at present in that language. But hitherto we have seen no part of *Judith* printed in it. The Syriac version which we have, is from the Greek, but from some copy more correct than what we have at present. Jerom made his Latin version from the Chaldee, and his translation is so different from the Greek, that no one can think they both came from the same original. Jerom complains much, of the variety observable among the Latin copies of his time; and we may be easily convinced that his complaints were just, by comparing the fragments of these translations which have been handed down to us, with the citations from them in the fathers.

JULIA, Ἰουλία, *downy*; from the Greek ἰῶλος, *down, soft and tender hair*. Vide **JUNIA**.

JULIAS, otherwise *Livias*; for Josephus generally calls *Livia*, Augustus's wife, *Julia*. There were two towns of this name in Judea; one [before called *Betharampta*.] built by Herod Antipater at the mouth of the river Jordan on the lake of Tiberias; the other built by Philip, before called *Bethsaida*. Joseph. *Antiq. lib. xviii. cap. 3*.

Julias Betharampta, says Lightfoot, was seated at the influx of Jordan into the lake of Gennesareth: *Julias Bethsaida* was beyond the Sea of Galilee in Perea. Jos. *de Bell. lib. ii. cap. 13*. Pliny places *Julias* east of the sea of Gennesareth. N. H. *lib. v. cap. 15*.]

JULIUS, Ἰούλιος, from the same as *Julia*.

JULIUS CÆSAR. The name *Cæsar* became peculiar to the Roman emperors after *Julius Cæsar*, who changed the Roman commonwealth from an aristocracy to a monarchy. Scripture speaks frequently of the Cæsars, *i. e.* the emperors, but rarely mentions their proper name: *Is it lawful to pay tribute unto Cæsar?* Matt. xxii. 17. *i. e.* to Tiberius, who then reigned; and Paul in the Acts, *I appeal unto Cæsar*.—*Hast thou appealed unto Cæsar?* unto Cæsar thou shalt go. Acts xxv. 11, 12. *i. e.* to Nero. And elsewhere, Philip. iv. 22. *they of Cæsar's i. e.* of Nero's household salute you. St. Luke names *Cæsar Augustus*, Luke ii. 1. *Tiberius Cæsar*, chap. iii. 1. and *Claudius Cæsar*, Acts xi. 28.

Julius Cæsar, or *Caius Julius Cæsar*, the first Roman emperor, had some part in Jewish affairs. He was son of Lucius Cæsar and Aurelia daughter of Cotta, born in the year of Rome 654, 98 years before Jesus Christ. At the age of sixteen he lost his father, and the year after was appointed high priest of Jupiter. The dictator Sylla resolved to destroy him; and

Cæsar, was forced to hide himself, and to gain with money those who were ordered to seize him. Sylla at last forgave him, being overpowered by the intreaties of his friends: but foretold, that this young man would one day ruin the state.

After having passed through the offices of tribune, quæstor, ædile, high priest, and prætor or governor of Spain, he obtained the consulship in the year of Rome 695, and chose the government of Gaul, which he reduced into the form of a province, after nine or ten years of government. His daughter *Julia* dying, the good understanding, between him and his son in law Pompey, husband to *Julia*, ceased; because *Cæsar* was unable to endure a master, and Pompey a rival. Pompey, at Rome, opposed all the demands made by *Cæsar* in his absence; and *Cæsar* entered Italy with his victorious army, and so terrified his enemies that they fled.

He set at liberty Aristobulus king of Judea, and sent him with two legions, to support his interests in Syria, Phœnicia, and Arabia. But Pompey's party found means to poison him by the way. Alexander son of Aristobulus had already levied troops in Syria, to join his father, but Pompey sent orders to Scipio in Syria, to have him killed, which was done. *Cæsar* went into Spain, where he defeated Pompey's army. He afterwards returned to Rome; then passed into Macedonia, where he beat Pompey at Pharsalia.

He pursued him to Alexandria, where being informed that he had been killed, he turned his arms against Ptolemy king of Egypt. *Cæsar* was shut up in Alexandria, with some troops, where he was very much embarrassed, and pressed by the Egyptian army. He sent Mithridates, into Syria and Cilicia, to procure succours. Antipater, father to Herod the Great, who governed the high priest Hircanus prince of the Jews, engaged assistance for *Cæsar*. He himself marched into Egypt with 3000 men, and joined Mithridates. They both together attacked Pelusium, which they carried; then they advanced towards Alexandria, and Antipater by his own credit, and letters which he carried from Hircanus, induced the Jews in the canton of Onion, to open the passages, and to declare for *Cæsar*. Those of Memphis did the same. Ptolemy sent a flying camp against Mithridates and Antipater, to dispute the passage of the Nile, but the king's troops were beaten. Ptolemy followed in person with his whole army: *Cæsar* did the same. They soon came to a battle, wherein *Cæsar* obtained a complete victory, which made him master of all Egypt.

He always preserved a very grateful remembrance

brance of the important service which Antipater had done him; he confirmed all the privileges of the Jews in Egypt, and caused a pillar to be erected, on which he ordered all these privileges to be engraved, with the decree which confirmed them. As he passed through Palestine, Antigonus son of Aristobulus threw himself at his feet, representing to him in a very affecting manner the death of his father and brother, the first poisoned, the second beheaded at Antioch, for supporting his interests; and desired to be restored to his father's principality. He likewise complained of the wrong done him by Antipater and Hircanus; but Antipater, who was still in *Cæsar's* retinue, justified his conduct, and that of Hircanus.

Some years after, in his fifth and last consulship, *Cæsar* at the request of Hircanus, permitted him to rebuild the walls of Jerusalem, which Pompey had demolished. There was a decree made at Rome to this purpose, which was no sooner brought to Jerusalem, but Antipater began the work, and the city was very soon fortified. *Cæsar* was killed shortly after, March 15, A. M. 3960, ante A. D. 44.

JULIUS, a centurion of the cohort of *Augustus*, to whom Festus governor of Judea, committed Paul, to convey him to Rome. *Julius* had great regard for Paul. Acts xxvii. 1, 2, 3, &c.

[He suffered him to land at Sidon, and to visit his friends there; he was advised by Paul in certain occurrences of the voyage; he opposed the violence of the soldiers directed against the prisoners, generally; in order to save Paul; and when he delivered his charge to the custody of the chief captain of the guard, there can be no doubt, but what his favourable report of the apostle contributed essentially to the indulgences he afterwards met with, by which his imprisonment was greatly moderated.]

JUNIA, *Ἰωνία*, from the goddess *Juno*, or from *juventus*, youth.

JUNIA, or as some copies read *Julia*, is joined with Andronicus, Rom. xvi. 7. "Salute Andronicus and *Junia* my kinsmen and fellow-prisoners, who are of note among the apostles." These words, "who are of note among the apostles," persuade many that the right name is *Junias*, i. e. of a man, as well as Andronicus. [So Eng. trans.] But St. Chrysostom, Theophylact, and several others take Andronicus for a man, and *Junia* for a woman, perhaps his wife. The Greeks and Latins keep their festival May 17, as husband and wife.

JUNIPER-TREE, a common tree. It is mentioned in the Latin, in two places. Elisha flying from Jezebel, towards Beersheba; being overwhelmed with fatigue, laid down under a

juniper-tree. 1 Kings xix. 4, 5. The Hebrew רֵתֶם *rethem*, which Jerom, after Aquila, translates *juniper-tree*, the Syriac renders a *turpentine-tree*, the Chaldees, *broom*. The LXX keep to the Hebrew word *retem*; Symmachus explains it only by a *covert* or *shelter*. In the Vulgate of Job, a *juniper-tree* is mentioned; the root of the *juniper-tree* was their meat. But as the root of the *juniper-tree* is by no means fit to eat, no more than that of the *turpentine-tree* or *broom*, this translation is very questionable. Perhaps the Hebrew, *retem*, may signify any wild shrub, or plant. The Greek *radhammos*, which comes from the Hebrew *ratom*, signifies in general a young plant, a sucker, a shoot, &c.

IVORY, in Hebrew שֵׁן *Schen*, a tooth; ivory being an elephant's tusk. Ezekiel, xxvii. 15. calls it *horn of teeth*, because it is rather a *horn* than a *tooth*, being a natural weapon for defence, and, like *horn*, easily worked. 1 Kings x. 22. it is said *elephants' teeth* were brought to Solomon from Ophir; in Heb. *Schen-habbim*. Bochart is of opinion, that *Schen-habbim* is put for *Schen-kahabim*, affirming that *kahabim* signifies elephants; whereof he produces no proof. In our opinion, these words should be read separately *Schen habenim*; *teeth* and *ebony*, as *habenim* signifies, Ezek. xxvii. 15. There was an ascent of six steps to Solomon's *ivory throne*, and on each of these steps a lion. The *ivory palaces* Psalm xlv. are boxes made of *ivory* in the form of houses. The *houses of ivory* built in Samaria, Amos iii. 15. and 1 Kings xxii. 39. are palaces replete with ornaments in *ivory*.

Amos, vi. 4. speaks of *ivory beds*. John discoursing of the fall of Rome, Rev. xviii. 12. under the name of Babylon, says, vessels of gold, silver, and *ivory*, formerly seen there, shall be seen no more. Ezekiel, xxvii. 6. says, the Tyrians carried their magnificence to such an height, as to make the seats on which their rowers sat of Indian *ivory*: *Transtua tua fecerunt tibi ex ebone Indico*. This seems to be a very ill judged piece of costliness; and the Hebrew is differently translated; by some, *They have made thy hatches of ivory well trodden* (literally, *of ivory the daughter of steps*) and brought from the isles of Chittim. But what can be the meaning of *ivory* trodden under feet? It is a custom with elephants to hide their teeth under ground, when either by chance or old age they drop them: *Dentes deciduos casu aliquo vel senectâ defodiunt*, says Pliny, lib. viii. Others translate this passage, "They have made thy benches of *ivory* wrought in Assyria, and brought from the isles of Chittim, or Macedonia."

nia." But Macedonia we know is not a country where *elephants' teeth* are to be found. There are others who translate it, "They have made thy seats of *ivory* set in box, brought from the isles of Macedonia." The Hebrews called peninsulas and maritime countries, islands, as well as the places which properly go by this name; and Macedonia produced box which was much valued. That *ivory* was sometimes set in box may be seen from Virgil,

Quale per artem
Inclusum buxo, aut oriciâ therebintho
Lucet ebur.

EWING.

Compare FRAGMENTS, No. CCXVII. G. on the SHIP of TYRE.

JUPITER, Ζεύς, as if it were, *juvans pater, the father that helpeth*. Acts xiv. 12. See OLYMPIUS.

[The character of Jupiter is so chequered with good and evil, greatness and meanness, justice and crime, even where it is best drawn by the writers of antiquity, that it appears wonderful how reasoning minds could adopt him as their object of worship, their Deity. Even in Homer we find him sometimes in the fulness of power giving law to his whole court of celestials, and aweing them into submission; then again sinking into the mere mortal, and yielding to all the infirmities and even the grosser passions and sensualities of mankind. Happily, no such deformities degrade the supreme God of the Scriptures, notwithstanding on many occasions the sacred writers are under the necessity of speaking of him after the manner of men, in order to render him in some degree comprehensible by those whom they addressed.]

As the figure of Jupiter was that of a sedate personage, and of venerable age, it is likely that such was the appearance of Barnabas, Acts xiv. 12. He was certainly senior to Paul by years enough to have been his father, (as Jupiter was father of Mercury) more reserved, less active, and less eloquent than his companion, who is characterized as *the chief speaker*.]

JUSHABHESED, יושב־חסד, *the return, the dwelling, or the seat of mercy*; from יושב *ja-shab*, or from שוב *shub*, *conversion, return, seat*, and חסד *chesed*, *goodness, mercy*. 1 Chr. iii. 20.

JUSTICE, is generally put for goodness, equity, that virtue which renders to every man his due; and oftentimes for virtue and piety in general; lastly, for the conjunction of all those virtues which make an honest man. See Ezek. xviii. 5—9.

2. *Justice* is placed in opposition to *mercy*; as a virtue which severely avenges the dishonour offered to God by sin.

3. For the clemency, mercy, and indulgence

which God shows to sinners. It is frequently taken in this sense in Isaiah. It is used sometimes when we are speaking of a good natured, mild, indulgent man. Thus St. Matthew tells us, i. 19. that Joseph being a *just man*, was not willing to defame Mary. Vide ANNUNCIATION.

4. For alms. *Redeem thy sins by justice*, says Daniel to Nebuchadnezzar. Dan. iv. 27. See Prov. xxi. 26.—xi. 18. [rather *restitution*.]

5. For the *justice* of God, and his vengeance against our enemies. "*Judgment* is far from us, neither doth *justice* overtake us," Isaiah lix. 9. We expected that God would deliver us from oppression, and avenge us on our enemies; but we see no change in our condition.

6. *To do judgment and justice*, is a common expression, describing the duties of man towards God and his neighbour; particularly, the being *just* and equitable to all the world.

7. *To justify any one*, often signifies to declare him to be *just*, to absolve him. God condemns the judge who *justifies* the wicked. Prov. xvii. 15. *To justify* signifies likewise to instruct, to shew the ways of *justice*. Isa. v. 23. liii. 11.

8. Lastly, *to justify*, is to demonstrate another to be comparatively, less culpable than ourselves. Jerusalem by its errors *justified* Sodom and Samaria; it hath evinced, that people may exceed those cities in dissoluteness. Ezek. xvi. 51, 52.

[JUST, JUSTICE, is a term that branches out into so many significations, and is applied so differently to men and things, as well to deserve peculiar and even anxious investigation. In general, it seems to refer to some rule, law, or standard, by which a quality, an intention, or an action, may be estimated. So Xenophon, *Cyrop.* ii. 2. 15. speaks of a car as being *just*, meaning, what it ought to be, fit for the use intended. Pollux, *Onom.* i. 227. calls good and fertile land *just*, and barren land, *unjust*; and the Son of Sirach, Eccus. xxiv. 31, says he will water abundantly his (garden bed, Eng. Tr.) green grass plat, *the just*," i. e. what answers expectation. The same idea may be transferred to man. Hence a man who fulfils the law is a *just man*; he answers the intention of the lawgiver. But, Cicero says, *justice* is used for conduct as it regards man, but *piety* is the proper term as referring to God: whence we may learn that the heathen acknowledged the impotence of man to equal what God had a right to expect; though man might be *just* towards his fellow-man. Nevertheless, those who *hunger and thirst after righteousness*, who earnestly desire complete rectitude of heart and life, who endeavour after perfect conformity with the rule

of action, as well in the sight of God as men, are pronounced *blessed*.

As parts of righteousness, or *justice* due from man to man, single virtues are sometimes put for the whole, as truth, clemency, integrity, &c. So alms are a species of righteousness, i. e. from man to man; so kindness and moderation, not pushing to the utmost, whether of strictness or severity, those demands which we have a right to make on others; or not pressing them unreasonably, or at all events; and in these respects, and the like, it may well be, that our Lord insists on the righteousness of his disciples surpassing that of the Scribes and Pharisees, whom he frequently brands with the appellation of hypocrites.

It requires considerable skill in the Greek language to trace the correct import of this word in the many places where it occurs, either in its direct forus, or in collateral phraseology; and to distinguish when it is used in a more classical or in a Hebraical sense:—not omitting its sacerdotal application, in various parts of Holy Writ.

We ought not to pass over a personification of the *justice of God*, rendered “vengeance” in our public version, but, properly importing the power commissioned by the Deity to punish malefactors, the Divine *Nemesis*. The barbarians said among themselves, when they saw the viper fasten on the hand of Paul, “No doubt this man is a murderer, whom, though he hath escaped the sea, yet *Justice*—Divine Justice—suffereth not to live.” Acts xxviii. 4. A sentiment founded in the nature of things, in a deep sense of the Divine government, and expressed in terms which the Evangelist has not scrupled to repeat.]

[JUSTIFICATION, implies that the party has been, or is, charged with some matter of complaint against him, from which he vindicates himself, or is vindicated by another, either by producing proofs of his innocence, or of his having suffered the penalty of that transgression formerly, (*autrefois acquit*, of our lawyers) or referring to some other person who has allegations on his behalf, which will effect his *justification*.

Justification then is a law term, used in ancient times, and greatly analagous to our term *acquitted*. When sinners are charged with their sins before God, they cannot in any wise prove their innocence, since they are accused of only *bond fide* crimes: they cannot say they have been formerly acquitted, in any other sense than by reference to an expected pardon through God's grace, and his proposals of mercy; though some sins are evidently punished in this life, all are not, as is equally evident; but

the allegations which may be offered by a mediator-party, remain in full force. When an Israelite had transgressed against any divine law, he acknowledged his transgression, brought his sacrifice to the altar, confessed over it his fault, thereby symbolically transferring his guilt, and the victim was the substituted sufferer, which being sacrifically offered, the offerer had complied with the appointments of the law; so that should he be afterwards charged with that crime, he might plead *autrefois acquit*; but sacrifices were not in their nature capable of making absolute reconciliation between God and man; they could only refer to a nobler blood, which should accomplish that perfectly which they did imperfectly, should effectually vindicate the guilty from the consequences of their guilt, and should *justify*, when appealed to, from accusations of conscience, of the world, of human laws, or of the divine law, through the gracious acceptance of the Divine law-giver.]

I. JUSTUS, *Joseph* surnamed *Barsabas*, had likewise the surname of *Justus*. See JOSEPH and BARSABAS. He was proposed with St. Matthias, to be chosen an apostle in the room of the traitor Judas.

II. JUSTUS, a Jew, otherwise called *Jesus*, and surnamed *Justus*: he was at Rome with Paul A. D. 62, when he wrote to the Colossians. The apostle says that *Jesus*, called *Justus*, and Marcus, were his only fellow-workers unto the kingdom of God. Col. iv. 11.

JUTTAH, יִטְחָה, *Yetta*, to turn away, to be weak; from יָטָה *mut*: or rather, inclining; from נָטָה *natah*, to spread, to incline.

[Perhaps, extended, or says Simon, optatively may it be extended. Reland thinks that this city is intended by the term a city of Judah, Luke i. 39. *Palæst.* p. 870.]

JUTTAH, a city of Judah, Josh. xv. 55. Bonfrerius is of opinion, that it is the *Ashan*, Josh. xix. 7. 1 Chron. vi. 59. But more probably it is the *Ithnam*, Josh. xv. 23. Eusebius places *Ithnam* eight miles from Hebron, east.

IVY-TREE, in Latin, *Hedera*; an evergreen shrub, which fastens on walls and trees for its support. The ivy was consecrated to Bacchus, and the figure of an ivy leaf was impressed with a hot iron on those who were devoted to that god. We have observed in the article *Jonah*, that what the old Greek interpreters translated gourd, *encurbita*, Jerom translated *hedera*. We cannot tell how the Hebrews called ivy; for it is certain that the *Kikajon*, of *Jonah*, does not signify this shrub.

IZHAR, יִצְהָר, *oil*; from יָצָר *itsar*: otherwise, *light*; from יָצָה *tzahar*.

IZEHAR, or IZHAR, son of Kohath, and father

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ther to Korah, head of a family. Numab. iii. 19—27. Exod. vi. 18—22. 1 Chron. vi. 18.

IZHAR, יָזָר, 'Izār, *he that assists*; from יָרַח *hazar*. A city of the Amorites. [*Jaazer*, Eng. Tr. Numb. xxi. 32. xxxi. 1. 1 Macc. v. 8.]

IZHAR, יָזָר, 'Izār, *my light, my oil*. Son of Shelomith, 1 Chron. xxiv. 22.

IZLIAH, יִזְלִיחַ, 'Izliā, *sprinkling, or painful distillation*; from נָזַח *nazah, to distil*, and לָאָה *laah, difficult, laborious*.

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IZRAHAIAH, יִזְרְיָה, 'Izraia, *rising of the Lord, or brightness of the Lord*; from יָרָא *zarah, to arise*, and יָה *jah, the Lord*. 1 Chron. vii. 3. Comp. *Zerachiah*, who is supposed to be the same, Ezra vii. 4. also,

IEZRAHIAH, overseer of musicians, Neh. xii. 42.

IZRI, יִזְרִי, 'Izri, *my affliction, formation, he that is in a streight*; from יָצַר *jaizar, or יָצַר tzur*. Head of the first class of the twenty-four sacerdotal families. 1 Chron. xxv. 11.

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